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THE CENTURY BIBLE

A MODERN COMMENTARY

EDITED BY

PRINCIPAL W. F. ADENEY, M.A., D.D.

THESSALONIANS

AND

GALATIANS

EDITED BY

PRINCIPAL W. F. ADENEY, M.A., D.D.

OXFORD

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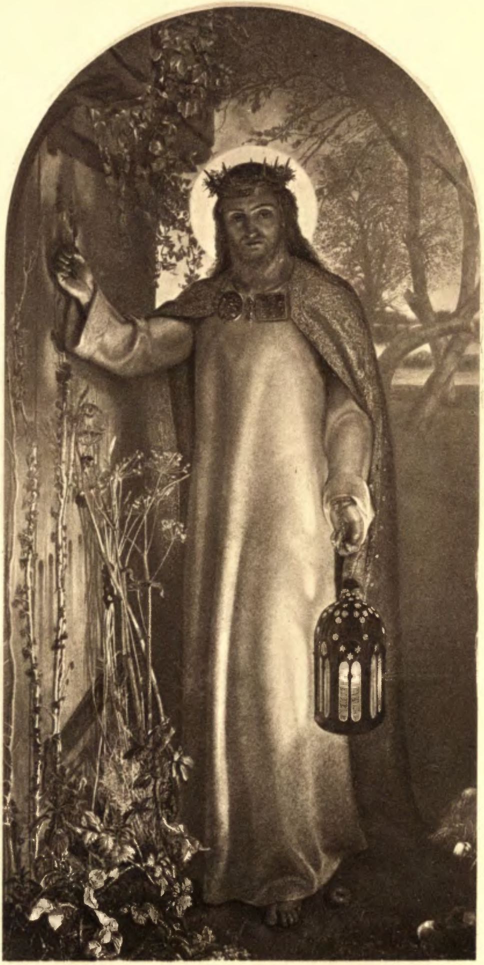

THE LIGHT OF THE WORLD.

BY HOLMAN HUNT.

The Century Bible

A MODERN COMMENTARY

Thessalonians
and
Galatians

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY
WALTER F. ADENEY, M.A., D.D.
PRINCIPAL LANCS. INDEPENDENT COLLEGE
AUTHOR OF 'HOW TO READ THE BIBLE,' ETC., AND
JOINT AUTHOR OF 'BIBLICAL INTRODUCTION'

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THE EPISTLES OF PAUL THE APOSTLE

TO THE

THESSALONIANS

AND

GALATIANS

INTRODUCTION

THE EPISTLES OF PAUL THE APOSTLE

TO THE

THESSALONIANS AND GALATIANS

INTRODUCTION

THE TWO EPISTLES TO THE THESSALONIANS.

THESE two short letters are closely associated together, not merely because they were both addressed to the same church, but also because there was but a short interval of time between them, and because they deal with much the same subjects and have certain features in common that mark them off from the other writings of Paul. They form a group by themselves, both chronologically and in character and teaching. There is good reason to think that they are the earliest of the Apostle's writings, or at all events the earliest that have survived, though there are students of the New Testament who would give the priority to the Epistle to the Galatians. If they come first among Paul's writings, we must conclude that, with the doubtful exception of the Epistle of James, they are the oldest books of the New Testament. With that one possible exception, it would seem that the great Apostle had written all his epistles before any other books of the New Testament were composed. The next writer whose work has been included in the Christian Canon is Mark, the author of our second gospel, and he comes nearly twenty years after the Thessalonian Epistles. Here, then, we have the oldest but one, perhaps the very oldest, documents of Christianity. Simple as they are in thought and style when compared with Paul's later Epistles, they must have a peculiar value to us on account of their extremely primitive position in the history of Christian literature. One objection to the early date of the Epistle of James is that if that book is placed before the first of Paul's Epistles, its conservative Jewish author must be credited with the invention of a new style of literature—that which conveys religious instruction in the form of a letter. But whether this be the case or not, nobody will suppose that Paul borrowed his method from James. He was far too bold and original to need guidance as to his procedure; and certainly, if he had felt any such need, the very last person whom he would have imitated was the head of the Jerusalem church. As far as he was concerned, then, we must allow that the Apostle struck out for himself the idea of communicating religious teaching by means of letters. Nevertheless, though this was a novel form of literature when it appeared, there is nothing surprising about it. In this, as in so many other cases, necessity was the mother of invention. Paul was in the novel position of a religious leader called upon to direct his disciples from a distance. The letter was the natural means by which to carry on that work. There is nothing artificial about this epistolary form of the Apostle's writings. We cannot compare it with such works as *The Letters of Junius*, the appearance of which as a collection of letters is a mere literary device. These Epistles of Paul are real letters, and can better be compared with Cyprian's letters to his church at Carthage written from his retirement in the desert. They were actually sent by the Apostle to his correspondents as the best means he had of communicating with them. If he could have visited them at the time, undoubtedly he would have dispensed with writing, preferring the word of mouth communication of personal presence. In that case, though two or three churches might have gained, the world and all subsequent ages would have been great losers, for we should have had no Epistles of Paul. The last thing the Apostle dreamed of in writing these letters was the composition of permanent literature that would be treasured up for all time and circulated throughout the world. He wrote to the occasion for his immediate readers in the church addressed. This fact will account for much of the obscurity that some people complain of when reading his epistles. This is why they need commentaries. Even with the best collateral information to guide us, we occasionally stumble on obscurities which are simply due to the fact that we do not possess the historical key that was in the hands of the readers to whom the letters were addressed. What is difficult to us may have been quite simple and easy to them. On the other hand, we must not forget that Paul was supremely concerned with eternal truths. Therefore his letters, though written for an immediate purpose, remain of permanent value for the church in all ages. These letters deal with religion, because to Paul religion was the one supremely important thing in the world; and their treatment of the great theme is deserving of constant attention, because their author was one of the two or three most inspired teachers of religion the world has ever seen. The letter form bears the stamp of the local and temporary on its surface; the underlying substance contains the essence of the spiritual and eternal.

THESSALONICA.

The city of Thessalonica—represented by the modern *Saloniki*—was situated at the head of the Thermaic gulf to the north of the Ægean Sea. It was the capital of one of the divisions of the Roman province of Macedonia. Accordingly Paul, who always uses the Roman political names for the places he refers to, describes the Thessalonians as well as the Philippians as 'Macedonians,' or 'the churches of Macedonia' (2 Cor. viii. 1). There is no reason to suppose that he ever penetrated to the region of the original kingdom of Macedon. In race, these people of Thessalonica were not Macedonian, but Thracian, the natives of ancient Thrace, though with a considerable mixture of Celtic blood. They were very different in character from the quick-witted, lively, dissolute Greeks whom Paul met with in Athens and Corinth. Renan says of this district: 'It was probably the region the most honest, the most serious, the most pious of the ancient world.' It is noteworthy that Paul found his most devoted followers among these solid, reliable Thracians. He was grievously tried with the moral failings of his Greek converts and with the doctrinal errors of his churches in Asia. But he had no serious complaints on either of these grounds to make against his Thracian friends in Philippi and Thessalonica, whom he always found to be loyal followers, stanch supporters, generous and affectionate helpers.

Under the Romans Thessalonica had become a port of some consequence in the trade of the Mediterranean, and it had grown into a wealthy and populous city. It was the greatest city in the north-east of the Roman Empire before the rise of Constantinople. This fact adds some importance to our two small, simple epistles. They were directed to one of the chief centres of the world's life. Paul always aimed at these metropolitan centres, and therefore was most eager to bear his testimony in the imperial city of Rome itself. The Jews, who had a keen eye for promising marts of commerce, had flocked to Thessalonica in considerable numbers, and had built a fine synagogue, which served also for the neighbouring towns of Philippi, Amphipolis, and Apollonia. But Paul drew few, if any, adherents from among the rich and important citizens. There was a numerous artisan class gathered in this busy city; the weaving industry was largely followed there, and many men must have been engaged on the quays in connexion with the shipping. It was among these working people that most of the disciples of the new faith were won.

The Apostle Paul visited Thessalonica on the occasion of his first journey in Europe, accompanied by Silas and Timothy. Luke had crossed over from Troas with them, and the three travellers, after touching at Samothrace, had landed at Neapolis and proceeded thence to the Roman colony of Philippi. Here Paul planted his first church on European soil; it was always his most affectionate and devoted church, and apparently the one he loved most. But the persecution he received at Philippi, although the magistrates were compelled to apologize for their illegality in scourging him, a Roman citizen, seems to have hastened his departure, probably so as to avoid occasioning fresh disturbances, which would have been a trouble and a danger to the new converts. Leaving Luke behind, perhaps because his home was in this city, Paul then proceeded with his two other companions along the famous *Via Egnatia*, among the dales and rocks and by the winding river of the beautiful pass of Arethusa, to Thessalonica. Thus the church he founded there was the second oldest of his European churches. Being a Jew, and longing for the salvation of his people, Paul followed his custom and made the first offer of the gospel to the Jews, visiting their great synagogue on three successive Sabbaths, and there delivering his message. His method was to reason from the Scriptures in order to prove that 'it behoved the Christ to suffer and to rise again from the dead.' Then he would apply the result of his argument and shew that Jesus, whom he must have described, since the historian says '*this* Jesus' (Acts xvii. 3), was the predicted Christ. The brief epitome of Paul's preaching at Thessalonica in Acts sheds an interesting light on his method of evangelizing his own people. The main objection to the claim of Jesus to be the Messiah was that his life was not at all like what had been expected of the Mighty Deliverer of Israel, while his death had only completed the incongruity. Accordingly a completely new idea of the Messianic character and mission must be accepted if the crucified peasant from Galilee could be regarded as the long-expected Christ. This necessity controlled all the gospel preaching among the Jews. We see it in Peter's speeches at Jerusalem. It appears much later in Justin Martyr's *Dialogue with Trypho*, for Trypho was a Jew. Here we find Paul endeavouring to break through the thick wall of prejudice by demonstrating from the Jewish Scriptures themselves that the coming of a suffering Messiah was really quite in accordance with the prophecies contained in those venerated books. But while the Jewish objections compelled Paul to treat this subject, we know from his weighty words about it when writing to his own converts that even apart from those objections he would have made much of it, because it was central to his conception of Christianity. With Paul the gospel was rooted in the person of Christ, and the chief significance of the person of Christ was seen in his death and resurrection. This, then, was always found to be the substance and core of the Apostle's message.

The results of Paul's preaching at Thessalonica were very promising. Converts of various classes began to declare themselves for the new faith. Luke mentions three classes:—(1) Some of the Jews. These could only have been few in number, for it is manifest that the church of the Thessalonians was mostly Gentile. Still, it is something to know that even in Thessalonica, where Paul was to meet with the most violent opposition from his own countrymen, some of them were won. That argument from the Scriptures had told on the more open-minded or susceptible Jews in the synagogue. (2) Proselytes. These are called 'devout Greeks.' We must not understand the phrase to mean Greeks who were pious according to their own pagan light, worshipping their national divinities, like Socrates or Marcus Aurelius. The term is always used in Scripture for those who had accepted the Jewish faith with more or less thoroughness, even if they had not actually become Jews by undergoing the rite of circumcision. A very considerable proportion of the early Christians was drawn from people of this class. They were religious in sympathy and intention to begin with, or they would not be found worshipping in the synagogue; they were in a measure prepared for the new revelation by their reception of the older revelation which pointed towards it and led up to it, in spite of the denial of this by the prejudice and bigotry of the Jews; and they were more ready to listen to reason than the Jews, having already moved one step towards the light out of their native pagan darkness. (3) Women of position—'chief women,' Luke calls them. The poorer women in their benighted ignorance would be the blindest, most infatuated devotees of the old local Thracian heathenism. But many women of the upper classes throughout the Roman Empire at this time were shewing a keen interest in questions of religion. At Rome, at Alexandria, at Damascus, women in high social position had adopted Judaism. The motives which led some to do this in their search for a deeper religion than the pagan cults in which they had been brought up would induce others to accept the Christian teaching. It would be these well-to-do women in the church who came to make up the bulk of the contributions that were subsequently sent by the Macedonian Christians to Paul when he was in other places, as it was by the gifts of grateful women that the temporal necessities of Jesus Christ and his disciples had been supplied.

This happy state of affairs was soon rudely disturbed—how soon, we do not know. One objection that has been brought against our two epistles is based on the ground that such a church as they imply to be existing in Thessalonica could not have been constituted and have received the amount of teaching the epistles refer to all within the course of three weeks. But Luke does not state that Paul's visit only lasted that short time. He says that the Apostle delivered his message for three Sabbaths in the synagogue; but he does not say that Paul remained no longer in the city. As his converts were mostly derived from the pagan population, he must have preached to the Gentiles after the Jews had refused to hear him any longer. Indeed, the narrative in Acts suggests that this was the case, for it states that the Jews were 'moved with jealousy.' They would not have been so jealous of the offer of the gospel to their own adherents in the synagogue as of the fact that Paul was inviting Gentiles to its privileges. For anything we know, he may have been engaged in this work during several months. There is really no contradiction between Acts and the Epistles here. If there were such a contradiction it would be more reasonable to doubt the accuracy of Luke's work, since its author was not present at the time, than to reject what appears as the well-authenticated writing of the chief actor in this scene.

Here, as in most other places, the opposition to Paul arose from the Jews. It had been otherwise at Philippi, where the pagan master of a supposed Pythoness, or inspired prophetess, was enraged at the loss of his livelihood by the cure of the poor slave-girl, and later at Ephesus, where the silversmiths feared loss of trade. But these were exceptions. As a rule all the early persecutions were instigated by the Jews. Even as late as the middle of the second century the martyrdom of Polycarp was urged on by Jews. But while this was the origin of the disturbance, the Jews did not care to undertake the ugly business single-handed, or indeed to carry it through with their own hands at all. They preferred to get more disreputable people to do their dirty work for them, and therefore they roused the mob, always easily excited in these Eastern seaports, which made for the house of a man named Jason, probably because this house was used by Paul for his teaching. At all events the Apostle was lodging there. Although the opposition began in an uproar, the authority of law and order in a city under Roman government was too strong for the mob to proceed to lynch-law. Accordingly, having broken into Jason's house, and perhaps being disappointed at not finding his lodger there, they carried the proprietor off to the police court. This was rather hard on Jason. Paul was supporting himself by his own labour at tent making, and was not dependent on Jason's hospitality. Possibly he was also paying for his lodging. And now the landlord is made responsible for his tenant's doings. Still, it is likely that he was a convert, and other Christians found in his house were taken with him. It may be remarked in passing that the magistrates of Thessalonica bore a peculiar name—'politarch'—which Luke is careful to record, a note of that historian's accuracy. The charge against the Christians was a serious one in the eyes of Roman magistrates. First, they were accused of being social revolutionists—'turning the world'—literally, the 'civilized, inhabited world'—'upside down.' The Romans were intensely conservative. There was nothing they suppressed more sternly than any attempt to upset the order of society. Then the Christians were accused of rebellion—going 'contrary to the decrees of Cæsar'; what decrees, we do not know, though probably the explanation is in the final item of the charge, that of proclaiming 'another king, one Jesus'—rank treason! No crime could be worse than that in the eyes of the emperor. The penalty was death. But the lenient way in which the politarchs dealt with the accused shews that the case broke down. In fact, they were acquitted. Still, it could not be denied that there had been disturbances in the city arising out of the visit of the Christian missionaries. To prevent the repetition of such scenes, Jason and his friends were bound over to keep the peace and required to give security to that effect. This was quite in accordance with Roman law. It may be compared to the action of some English magistrates in forbidding processions of the Salvation Army because of the riots that followed, although they knew that the Salvationists themselves were not disturbers of the peace. Professor Ramsay points out that this magisterial order involved the departure of Paul from the city, and prevented his return for some time. This may explain the Apostle's language where he says that he would fain have come to the Thessalonians once and again, but Satan hindered him (1 Thess. ii. 18). The mischief-making agency of the spirit of evil is credited with bringing about this unhappy state of affairs, which effectually keeps the Apostle at a distance from his Macedonian friends.

We can gather some information about the character and condition of the church at Thessalonica from a study of the two epistles.

1. The church consisted mainly of converted pagans. This is quite in accordance with what we read in Acts. In 1 Thessalonians Paul reminds his readers how they 'turned unto God from idols, to serve a living and true God' (1 Thess. i. 9); and after referring to the persecutions of the Christians in Judæa, he adds, 'for ye also suffered the same things of your own countrymen, even as they did of the Jews' (ii. 14), where the distinction between 'your own countrymen' and 'the Jews' shews that the people addressed were Gentiles. Then the vices against which the Apostle warns his readers were more Greek and pagan than Jewish, such as immoral relations between men and women (see 1 Thess. iv. 1-8), drunken-

ness (v. 7), indolence (2 Thess. iii. 10), mischievous gossiping (verse 11). The licentiousness of the peoples of Hellenic civilization was notorious, while the faults of the Jews lay rather in the direction of bigotry, pride, censoriousness, and greed of money.

2. Most of the members were of what we call 'the working classes.' Paul exhorts his converts to keep to their manual work, and not permit the elation caused by their enjoyment of rare spiritual privileges to induce them to become impatient of this drudgery or despise it. They are to study to be quiet, to do their own business, and work with their *hands* (1 Thess. iv. 11). Paul had done the same while among them, and he is careful to remind them of the fact in the hope that his example may stimulate the indolent and sober the flighty. We must suppose, therefore, that the well-to-do Jewish converts and the women from a higher social class formed but small minorities in the church, and that the bulk of the brotherhood consisted of working people. This church was not troubled with any of the refined subtleties of thought that interested the more dreamy, speculative Christians of Ephesus and the churches in the Lycus Valley, nor with the ambition of intellectuality in which the Greeks of Achaia indulged. The members were simple folk, and they took a simple view of the teachings they had received.

These facts need to be borne in mind when we are considering the ideas of the Apostle contained in the epistles. As the earliest of his extant writings, it seems natural to find them the most elementary. M. Sabatier has worked out a very definite scheme of the development of Paul's mind and thought through the course of his epistles, beginning with these two. But probably he has gone too far. It is true that the Apostle does seem to advance in some respects, especially in his teaching about the divine nature of Christ in Ephesians and Colossians. No doubt the controversies with which he was engaged helped to clarify and accentuate his leading convictions. Thus the doctrine of justification by faith is most fully expounded in Galatians and Romans after the conflict with the Judaizers in Galatia; and the most exalted ideas of Christ's relation to the universe are expressed in the epistles of the Captivity in order to counteract vague gnostic and theosophic notions in the churches addressed. But while this is reasonable enough, there is another side to the case. The epistles do not only express their writer's views at the moment, they are especially adapted to the conditions and needs of his correspondents in the special circumstances they are designed to meet. This is one important distinction between real, living letters and mere essays intended for the reading of the general public, and perhaps not specially adapted to the particular state of society when they happen to be published. Certainly it would be unfair to assume that a writer put all his beliefs into every one of his letters. We cannot say that he did not hold a certain belief when writing any particular letter just because he did not there and then state it, unless the subject treated in the letter would naturally lead up to it. If Paul writes to a working man's church not disturbed by any novelties or irregularities of doctrine, it is not to be supposed that he has not yet thought out his ideas concerning certain abstruse subjects simply because he does not see fit to trouble his correspondents with them. We cannot say that when he wrote the two simple letters to the Thessalonians his mind had not yet moved beyond the most elementary conceptions of Christian truth. If, as seems probable, he had been engaged in mission work during some eighteen years before he wrote these epistles, he was no novice at the time, but an Apostle of wide and long-continued experience in Christian life, thought, and teaching. Here we have the utterances of a ripe mind, although the circumstances do not call for the exposition of the most profound ideas.

Before proceeding to the consideration of the two epistles, a glance may be permitted at the subsequent history of the church. The Apostle who was so longing to revisit his friends, but was prevented from doing so at the time when he wrote, was able to carry out his wish three or four years later. After his year and a half at Corinth, Paul returned to Jerusalem and Antioch without going to see his friends in Macedonia. His second missionary tour took him through Galatia and other parts of Asia Minor to Ephesus, where he remained two and a half years. After the riot he went north to Troas and thence across to Europe, as on his previous journey in this direction. Thus at length, after so long an interval, he once more found himself among his favourite disciples, the Macedonians. There he was much cheered by the good news brought him by Titus concerning the improved condition of affairs in Corinth, about which Christian centre he had been feeling considerable anxiety. At this time he was engaged in collecting the offerings of his churches for the poor Christians at Jerusalem, a work into which he threw himself heartily as a means of reconciling the two great sections of the church—the Gentile and the Jewish. He met with the greatest possible encouragement from his Macedonian friends, whose generosity, in spite of their poverty, was astonishing, so that he made much of it in writing to Corinth. Philippi seems to have taken the lead in giving—as it had done earlier in sending more than once to the support of the Apostle during his first missionary visit to Thessalonica. But it is not to be supposed that the church in the great Macedonian metropolis was backward with regard to the generous work. Thus Paul was able to go on south to Achaia with a good harvest of contribution gathered in Macedonia. After going to Corinth, Paul returned through Macedonia, and then no doubt revisited Thessalonica. Another interval of three or four years passes, and Paul is a prisoner at Rome. Writing to his friends at Philippi, he tells them that he expects to be with them before long (Phil. ii. 24). If the tradition that he was liberated from this first imprisonment at Rome is correct, when visiting the Philippians we may be pretty sure that he would go also to see his Macedonian friends in the neighbouring city of Thessalonica. In 1 Tim. i. 3—if we may accept this as a genuine piece of the Apostle's writing—Paul refers to yet another visit he had paid to Macedonia while Timothy was left at Ephesus. After this, Macedonia, and with it the chief town, Thessalonica, fade out of the New Testament history, to reappear in the later history of the church and the Empire. For three centuries Thessalonica was the principal city in Greece. It obtained a terrible notoriety in the reign of Theodosius as the scene of a frightful massacre. Enraged with the citizens for their murder of the governor of the garrison—who had offended them by imprisoning a favourite charioteer of the games for a gross offence—the emperor issued a savage order. Evil counsellors had made the worst of the case and roused his Spanish blood. The citizens were invited to a fresh exhibition of the games, and while they were assembled in the amphitheatre the soldiers rushed in and slaughtered them indiscriminately, men, women, and children, to the number of 7,000. For this crime St. Ambrose refused to admit Theodosius to the church at Milan, or even to see him, till he had given signs of penitence and humiliation. During the barbarian invasions the city was the bulwark of the Eastern empire, the guardian of Eastern Christendom against wave after wave of heathen and Mohammedan assaults. It was taken three times during the Middle Ages, by the Saracens in 904, by the Sicilian Normans in 1185, by the Turks in 1430. Under the name of Saloniki it is now a part of the Turkish Empire.

I THESSALONIANS

GENUINENESS.

This is one of the New Testament books that have gained ground in the estimation of critics during the last fifty years until their position may be reckoned established and virtually unassailable. It was rejected by Baur, in the middle of the last century, that critic only allowing four of the Pauline Epistles to be authentic—viz. Galatians, Romans, 1 and 2 Corinthians. But now the Epistle is accepted by most even of those scholars who may be said to belong to the left-wing of criticism. Thus on the continent it is acknowledged by Pfleiderer and Holtzmann, as well as by Harnack and Jülicher who are more moderate in their views, and by the conservative scholars Godet and Zahn; and in England and America it is received by all classes of New Testament students. It was included in Marcion's *Canon* (about A. D. 140), though the earliest writer to quote it by name, as far as we know, is Irenæus (about A. D. 180), who says, 'And for this cause does the apostle, explaining himself, make it clear that the saved man is a complete man as well as a spiritual man; saying thus in the first Epistle to the Thessalonians, "Now the God of peace sanctify you perfect (*perfectos*); and may your spirit, and soul, and body be preserved whole without complaint to the coming of the Lord Jesus Christ[1]."'

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[1] *Adv. Haer.* V. vi. 1; cf. 1 Thess. v. 23.

By the end of the second century we find Clement of Alexandria making use of it[1], and also Tertullian a little later[2].

Further, the constructor of that anonymous canon known as the *Muratorian Fragment*, which may be dated before the end of the second century, acknowledged the Epistle as Paul's. It is contained in the most ancient versions of the New Testament, the Syriac in the East, and the Old Latin in North Africa. After this it is needless to cite the testimony of later ages. Clearly the Epistle was known and recognized as Paul's throughout the greater part of the second century. The paucity of earlier literature is quite enough to account for its not having left still more ancient records of its existence and use in the church.

Then the Epistle speaks for its own genuineness. One objection that Baur brought forward against it was the absence of distinctively Pauline doctrine. But this fact can better be pleaded as an argument for the defence. There is not sufficient motive for a pseudonymous writer to have composed so simple and personal a letter as this and then published it under the name of the great Apostle in order to obtain acceptance for it in the church. It fits in well with the circumstances under which it professes to be written. Its silence on the controversy with the Judaizing Christians, which is so prominent in the Epistle to the Galatians, may be explained by its very early date, before that controversy had broken out, or, if it had already appeared in some quarters, by its not having extended to Thessalonica. Baur thought that there was a reference to the destruction of Jerusalem—which would make the writing later than the lifetime of Paul—in the sentence, 'but the wrath is come upon them to the uttermost' (ii. 16). But the language is too vague to be fixed to that event, and it may be used of the preaching of judgement[1]. Attention has already been called to the seeming inconsistencies between this Epistle and Acts. Now if these are as great as some suppose, the question rises, why should a pseudonymous writer of a later date, who presumably knew Acts, manufacture such difficulties for himself, having only plastic imaginations instead of stubborn facts to deal with? Moreover, if these inconsistencies are quite fatally irreconcilable it is Acts that must suffer in its reputation for accuracy, rather than the Epistle, since the history does not profess to be written by an eye-witness at this place. But let us look at these supposed differences a little more closely. According to Acts, Paul left Timothy and Silas behind him in Macedonia when he took his hasty departure from Berœa (Acts xvii. 14). From Athens he sent back a request that they would join him there (verse 15). But before they arrived he had gone on to Corinth, where at length these two friends came up with him (xviii. 1, 5). Now when we turn to our Epistle we find that Paul had sent Timothy from Athens to Thessalonica, and that when that attendant disciple joined the Apostle at Corinth it was on his return from this visit of inquiry at Thessalonica. Paul writes, 'Wherefore when we could no longer forbear'—i.e., as the previous sentence shews, when he was chafing under his own inability to return to his Thessalonian friends because, as he puts it, 'Satan hindered'—'we thought it good to be left behind at Athens alone'—'*Athens*,' mark, not Corinth—'And sent Timothy'—plainly from Athens—'. . . to establish you,' &c. (iii. 1, 2). Clearly then Timothy was with Paul at Athens, unless we are to suppose that the Apostle forgot that it was not till he reached Corinth that Timothy rejoined him, and that he was in fact dispatched from the latter city and not from Athens; but that is most improbable. We cannot quite piece the two accounts together. The simplest explanation is that Luke was not fully informed, that he did not know of Timothy's return to Thessalonica, and therefore concluded that his meeting with the Apostle at Corinth was on the occasion of his first visit to Achaia, whereas it really was his second visit. Slight discrepancies such as this are met with in nearly all separate accounts of events. They do not invalidate the general truthfulness of the narratives. In the present case we may suppose that what really happened was this. Luke is right in his explicit and detailed statement about the staying on of Silas and Timothy in Macedonia, and Paul's desire to have them with him at Athens and message to that effect. Then they did actually reach him while he was in that city. But the news they brought of the troubles of the Thessalonians was so disquieting that he immediately dispatched one of them, Timothy, back to Thessalonica to encourage and fortify the persecuted church. Then Paul moved on to Corinth, and while there welcomed Timothy back from his special mission. There is really no serious difficulty here.

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[1] *Paed.* v. 19; *Strom.* i. 9. 53.

[2] *De Res. Carn.*, c. 24.

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[1] See note on the passage.

The one difficulty of any weight is to be found in the amount of development in the life of the church and the experience of its members which the Epistle seems to imply. We have seen that probably Paul stayed on at Thessalonica some time after the conclusion of those three weeks during which he was visiting the synagogue. But we cannot allow more than two or three months between Paul's leaving Thessalonica and his writing this letter. The explanation must be sought in the recognition that those were times of wonderful enthusiasm, of rare spiritual power. It is not our happy experience to see new churches planted and fostered by a Paul. On the other hand, there are signs of a very primitive stage in the history of the church addressed. It was a trouble to the members that some of the brotherhood had died before the coming of Christ. They had been labouring under the delusion that Christ would appear very soon, and that then they would enter into the joys of the kingdom with him. Now what would happen to the brethren who had died in the interval? would they miss the great privilege all were eagerly looking for? Such a question, one that strikes us as so quaint and remote, could only have occurred very early indeed in the history of any church, when the first breaches in the family circle were made by the hand of death. Then there is no indication of any elaborate church organization, such as we meet with even before the end of the New Testament times. We have no mention of bishops and deacons as in Philippians and the Pastoral Epistles. A vague allusion to 'them that labour among you, and are over you in the Lord, and admonish you' (v. 12, see note) suggests the existence of some church officers, possibly corresponding to the elders of whom we read elsewhere, though as yet without any title. How very primitive all this is! Further, Paul, for his own part, expects to be alive at the coming of Christ. He says '*we* that are alive, that are left unto the coming of the Lord' (iv. 15). No one claiming to write as Paul would have said that after his death, and so gratuitously manufactured a delusion.

OCCASION, PLACE, AND DATE OF ORIGIN.

A comparison of our Epistle with the narrative in Acts will enable us to determine with some exactness the circumstances under which it was written. Silvanus and Timothy, who were Paul's travelling companions when he visited Thessalonica, are with him now, and have a share in the messages of the Epistle. The Apostle is still on the same missionary journey. He has been to Athens, for he says that he sent Timothy back to Thessalonica from that city (iii. 1). He does not say in so many words that he has left Athens. But we cannot suppose that the Epistle was dispatched from that city. Timothy had returned after his special visit to Thessalonica, and there is some probability that he did not reach Paul till the Apostle had gone on to Corinth. We have seen that this is the natural explanation of the statements in Acts (xviii. 1, 5). Besides, a longer interval of time is required than the dispatch of the letter from Athens would allow. Paul writes to the Thessalonians, 'ye became an example to all that believe in Macedonia and in Achaia (i. 7). The inclusion of the latter province shews that Paul had evangelized Achaia to some extent, and this can hardly have been the case before he had reached Corinth, the capital, which he made the head quarters of his missionary work in that district. Then he adds, 'For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth' (verse 8). Now there were no other parts of Europe evangelized—Rome being out of the question. What then does Paul mean by 'every place'? He must be referring to the Eastern churches in Asia Minor and Syria. But for the fame of the Thessalonian Christians to have reached those remote places, and for Paul to have heard of this, requires some time. Paul has had communications from the Eastern churches making mention of what they knew about his missionary work at Thessalonica. 'For they themselves report concerning us,' he says, 'what manner of entering in we had unto you' (verse 9). This is a striking statement, shewing what close and frequent communication there was between the churches scattered round the Levant, and what warm interest they took in one another. In the flourishing state of trade under the Roman Empire at this time ships were sailing to and fro in all directions, and there was ready and frequent communication, especially between the great provincial capitals, and Thessalonica, Ephesus, Antioch, and Corinth—the centres of the chief Christian churches in which Paul was interested—were all capitals of provinces. But while the communication between these places would be as easy and rapid as was ever known in ancient times, of course it would be very slow compared with our rates of motion—sailing-ships at sea, caravans of camels on land—and therefore we must allow some time. Paul's stay at Corinth extended to eighteen months. But we cannot assign the writing of the Epistle to the latter part of that period; its reference to the reception of the news of the conversion of the Thessalonians in other places shews that this is a recent event. The Epistle was written immediately after Timothy's return from his special mission (iii. 6). The purpose of that mission, which was in part to relieve the Apostle's anxiety about his friends at Thessalonica during his enforced absence from them, would not allow of long stay in the city. A few months, which would be sufficient for the travelling and spreading of news, is all that the circumstances require. Seeing, however, that winter was a close time for navigation we cannot well allow of less than six months. Probably Paul would travel down the coast to Athens before the autumn equinoxial gales. At the same time letters or messengers would go out to the Eastern churches with the wonderful news of what was happening in Macedonia. In the spring, when navigation was opened again, the churches in the East would send back their congratulations to Paul. By that time the dispatch of Timothy, and his return, would have taken place. Thus we come to the conclusion that the Epistle was written from Corinth after the Apostle's first winter in that city, which, according to the usually accepted chronology, would be A. D. 53.

These facts lead us to a pretty clear understanding of the circumstances under which the Epistle was written and the Apostle's object in sending it. He had been compelled to leave Thessalonica before he had finished his work there. While at Athens he had wondered what was going on, and longed to be back among his converts in the north. The prohibition of the politarchs seemed to him just an instance of Satan's interference with his work. To relieve his own anxiety and give some counsel and encouragement to the Thessalonians he had sent Timothy on the special mission, already frequently referred to. Timothy had returned with cheering news about the constancy of the Thessalonians, though with painful information concerning the persecution they had to endure from their cruel neighbours. Besides these general facts there were certain specific details in the condition of the church at Thessalonica that called for counsel from its founder. Dr. Rendel Harris has suggested that Paul had sent a letter—which has been lost—with Timothy to Thessalonica, and that the Thessalonians had replied in another letter which Paul answers in our first Epistle[1].

This is an ingenious suggestion, but our Epistle does not bear the indications of a reply to another letter which we meet with in I Corinthians, an Epistle which plainly shews that it is an answer to a letter received from Corinth. The more general character of the allusions to the information brought by Timothy rather implies that this had been delivered by word of mouth.

The first and chief piece of information greatly relieved the Apostle's mind and filled him with joy and gratitude. The young plant, left by the gardener to be exposed to fiery heat so soon after he had set it in the soil, had not withered away, but was flourishing bravely and bearing fruit. These new converts from heathenism were remaining faithful, and were already developing the most beautiful graces of the Christian life. Nothing could bring greater joy to the heart of a true missionary. Nevertheless it was painful to hear of the wrongs and hardships they had to endure. Paul sympathizes with them in their distresses while congratulating them on their fidelity. He never has to charge his Macedonians with the grave faults he mentions in writing to other churches—the factiousness and loose moral discipline of the Corinthians, the abandonment of the essence of the gospel for Jewish practices to which the Galatians were yielding, the philosophic speculations that were fascinating some in the neighbourhood of Ephesus. The two Macedonian churches, the Philippian and the Thessalonian, are the churches that receive the warmest commendation from the Apostle. At the same time there are two or three points in Timothy's report that demand attention. Something must have called for the Apostle's very explicit defence of his own conduct and protest of the unselfishness of his aims when at Thessalonica. This indicates that some suspicion had been raised with regard to his character and motives. Probably his Jewish antagonists had attempted to poison the minds of weak, credulous members of the church, suggesting that Paul was acting with self-seeking aims in claiming their allegiance.

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[1] See *Expositor*, Sept. 1898.

That distress about the death of some of the members for fear they should not have their share in the blessedness of Christ's return especially needed to be set right. Probably the Thessalonians had asked Timothy to consult the Apostle on the point. He gives a definite and quite reassuring reply. The deceased Christians will miss nothing. They will accompany Christ in his triumph. The living will have no precedence over them in welcoming their Lord. There are certain other matters connected with Timothy's report on the condition of the Thessalonians that occasion the Apostle some anxiety. He gravely warns them against lapsing into immorality, the temptations to which are so frequent in a great, dissolute, pagan city given up to the habits of the later Greek corrupt civilization. A certain feverish restlessness, due to dwelling too much on the expected coming of Christ, needs to be subdued. The Christians must keep to their daily work, and earn a good character for sobriety and industry among their neighbours. The possibility of the sudden coming of Christ at any time should induce this combination of sobriety and diligence. Reading between the lines of the concluding exhortations we may gather that some were disorderly, some faint-hearted, some weak and rather trying. There was a tendency to despise and repress the utterances of the more enthusiastic members of the church. These defects should be overcome in a spirit of wise and patient brotherliness.

CHARACTERISTICS AND LEADING IDEAS.

The Apostle's style in this Epistle, and also in the following Epistle, is much simpler than in his later works, just as Carlyle's *Essays* and *Life of John Sterling* are simpler than his *French Revolution.* There is neither the vehemence and passion we meet with in Galatians, nor the vigour and argumentative earnestness of the Corinthian and Roman letters, nor the rich elaboration of ideas in thick clusters that are found in the Epistles of the captivity. The style is limpid and easy; the sentences natural and readily intelligible; the thought clear and elementary. Nevertheless the essentially Pauline spirit and temper are here. First we have Paul's sublime egoism, not so prominent as in 2 Corinthians and Galatians, but still very marked. The apostle does not shrink from writing about himself, defending himself, revealing himself. Sometimes, as in the case of the other two Epistles, this is necessary in order to clear up misunderstandings and refute calumnies that are positive hindrances to his work; and possibly to some extent that is so here also. But apart from these special requirements we must allow that a natural trait of the Apostle's character here breaks out. We often see this in men of very pronounced personality—in Augustine, in Luther, in John Wesley—among the saints as evidently as in great men of worldly aims such as Julius Cæsar, and that prince of egoists, Napoleon Buonaparte. The remarkable thing in the case of good men is that their egoism can be separated from selfishness. Paul was a most wonderfully unselfish man. If he talked freely about himself it was not that he wanted to gain any personal end or that he was affected with foolish vanity and love of admiration. His sublime, self-sacrificing, whole-hearted devotion to his life-mission excludes all such unworthy ideas. Paul is an egoist in part because his subjectivity is very intense. He is a man of deep feelings, and he cannot prevent his emotions from coming to the surface. His genius is seen in the power he possesses for impressing his own personality on others. No doubt this is one reason why the specific 'Pauline Theology' fell into neglect in the church immediately after the Apostle's death. It needed the magnetic influence of his presence to keep men in touch with great and difficult ideas that were so much in advance of the age.

Then, closely associated with this egoism as being very personal to the Apostle, but as the opposite pole in his character, balancing it and keeping it clear of the septic influence of selfishness, we have his warm-hearted affection for his converts. Nowhere is this more apparent than in the letters he addressed to his Macedonian friends at Philippi and Thessalonica. If he is egoistic enough to write 'be ye imitators of us,' he is generous enough to add, 'ye became an ensample to all that believe in Macedonia and in Achaia.' If he speaks of having been 'gentle in the midst of you, as when a nurse cherisheth her own children,' he is perfectly honest in adding, 'we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.' That is why the Apostle felt his enforced absence so keenly. He was devoted to these people, whom he had won by his short ministry among them, to a degree only possible with a man of large heart and most warm affectionateness.

What is regarded as the characteristically Pauline doctrine is not at all prominent in this Epistle. There are no definite utterances about the person of Christ and the atoning influence of his death such as we meet with in the later Epistles. That the flesh is the seat of sin, that we are helpless to work out our own salvation, that the law is of no use for this purpose, that Christians are free from the law's claims, that Gentiles are on a level with Jews in the Christian privileges, that justification is by faith—these well-known, specific Pauline doctrines are not touched upon, or if in some cases alluded to, are never expounded and enforced as in the Apostle's subsequent writings. On the other hand, they are never denied; there is nothing inconsistent with them; all that Paul here says is in full agreement with them; some of them are actually hinted at, and others may be said to underlie statements or exhortations that imply them. We may feel sure that if Paul had written this Epistle at a later period of his life he would not have repressed his intense interest in these themes; they would have burst out again and again, as the waters of a full fountain must overflow. Still the purpose of the Epistle was not to discuss such subjects, and his thoughts were not now drawn to them.

Taking the ideas of the Epistle as they occur, we see, in the first place, how vividly the thought of God is present to the Apostle's mind throughout. The very name 'God' occurs no less than thirty-six times, and the relation of Christians to God is emphatically stated again and again. The 'gospel of God' is the name of the Christian message, and the striking characteristic of the Thessalonians which is being celebrated among the sister churches is their 'faith to God-ward' (i. 8). This may be explained by the fact that they had been idolaters and had turned from idols unto God—'to serve a living and true God.' Jews who knew the God of their fathers were called on to accept Jesus as their Messiah; but the heathen had to be brought to the knowledge of a spiritual

God as well as to receive the message about Jesus Christ. In the next place we see that the relation of Christians to Christ is also dwelt on. The church is described as being 'in God the Father and the Lord Jesus Christ.' The Apostle does not refer to our Lord's earthly life and teachings, but he mentions the death of Christ in two aspects of it. (1) As regards the Jews who brought it about and who are charged with the guilt of it. They 'both killed the Lord Jesus and the prophets, and drave out us' (ii. 15). (2) As regards Christians, who are appointed 'unto the obtaining of salvation through our Lord Jesus Christ, who *died for us*' (v. 9), literally died on our behalf. This implies a purpose in Christ's death, that it was not a mere murder, that it was more than martyrdom, that some benefit for Christians, the salvation just referred to, was the end to be obtained by the death of Christ. Thus even in this earliest Epistle the Apostle hints at his great doctrine of the cross of Christ. Still he does not explain and elaborate it here as he does later in the Epistle to the Romans. Then he mentions the resurrection of Christ as effected by God, saying 'whom he raised from the dead, even Jesus' (i. 10). But the dominant idea concerning Christ running through the whole Epistle is the expectation of his return to this world in great glory and power. This 'second coming' of Christ, known as the 'Parousia,' is the most prominent thought in the Epistle, in part because it was a matter of keen interest to the Thessalonians, but also because the Apostle himself set a high value upon it. It has been recently argued that it was the principal topic in the teaching of Jesus Christ himself, who, whenever he spoke of the kingdom of God, meant that great triumphant new order of the future which would be set up on his return to this world in glory with the angels[1]. While few will agree with that extreme view of the case, it must be admitted that the idea of Christ's return bulked largely in the thoughts of the early Christians. We meet with it throughout the Epistles of Paul, though it is less prominent in the later than in the earlier Epistles. In John this expectation is based on the materialistic pictures of the Messianic Age which are found in Jewish Apocalypses. The triumph and splendour there portrayed, which were not realized among the humble scenes of our Lord's ministry on earth, were thought by his followers to be postponed to the time of his Second Advent. Thus the church was in danger of coming down to as earthly a conception of the Messianic blessings as that which the Jews themselves were holding at the time of Christ. What these Jews expected at the first coming of Christ the Christians were inclined to look for at his second coming. Of course it must not be supposed that the whole difference between Jew and Christian turned on the merely arithmetical question of a first or a second advent of the Messiah to accomplish precisely the same results. Jesus had revolutionized the whole conception of the kingdom of heaven and of the Christ who was to bring it about, lifting it into the atmosphere of the spiritual. Still, old Jewish notions clung to the Christian hope, and it was long before they were outgrown. The Thessalonians had received all their teaching about Christianity from Paul and his fellow missionaries; but they had not observed true proportions in their reception of it. They had seized on that idea of the second coming of Christ with avidity, and allowed it to work on their imaginations so as to colour and rule everything else. Paul too participated in the belief with the rest of the early Christians, though he kept it in its place. At this period he seems to have expected a visible return of Jesus Christ during his own lifetime. Later he came to anticipate death for himself followed by union with Christ in the realm of the blessed (see 2 Cor. v. 1–5; Phil. i. 21–25). As sharing the common Christian belief in the speedy second coming of Christ, the Apostle writes to the Thessalonians, to whom it means so much, in order to relieve their minds of needless anxiety about their departed friends and to warn them so to live that they may be ready for the sudden appearance of their Lord at any moment—'as a thief in the night.' Now the question arises, was all this a delusion? Certainly Christ did not return in the visible way expected by the early Christians. But 'illusion' is a better word than 'delusion' with which to describe their condition. We are always being educated by illusions. 'Things are not what they seem.' Yet they exist. To primitive man the sun seems to rise and set; to all of us who know better it wears that appearance. Yet we are not fundamentally deluded about the appearance of the sun. The phenomena of day and night are real, and they do really depend on changing relations between the sun and the earth. Christ might come in other ways than were expected—in the overthrow of the Jewish persecuting power, in the spread of Christianity and the victory of his spirit over the world, in any judgement of evil, in any triumph of God of which he was the centre and source and vital power. Then, though the sensation of wonders appearing in the clouds would not be enjoyed, the real end of the second coming would be accomplished. But this was not so understood at the time. When Paul wrote about the Lord descending from heaven, with the shout, the voice of the Archangel, the trump of God, the rising of the dead—i. e. coming out of their graves—and the living being caught up in the clouds to meet the Lord in the air, all this would be taken literally. And when he added 'comfort one another with these words,' the consolation would be found in the vivid anticipation that these things were shortly about to happen in a visible, audible, external way exactly according to the literal meaning of the Apostle's language.

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[1] See J. Weiss, *Die Predigt Jesu vom Reiche Gottes.*

For the rest, the Epistle consists mainly of expressions of personal interest in the Thessalonians and practical exhortations concerning their conduct. The Apostle does not hesitate to congratulate his readers on their full acceptance of the gospel message and loyalty to it. But while Christian graces are generally acknowledged, an increase in them is to be desired. Therefore Paul exhorts the Thessalonians to make progress, especially in the supreme Christian duty of love. This he urges more than once, saying, 'the Lord make you to increase and abound in love one toward another, and toward all men' (iii. 12); and again, 'But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more' (iv. 9, 10). Then the fussiness and flightiness of those who are too taken up with the grand expectation to attend to their duty are rebuked, and they are urged to give their mind to their daily work. One effect of this great expectation should be sobriety and purity of life. Constant care must be taken not to lapse into the vices of heathendom. Altogether the life of the church, in its devotion, purity, and brotherly sympathy should be maintained and strengthened. Thus we see that the chief purpose of the Epistle is not to establish doctrine, as in Romans; nor to refute error, as in Galatians; nor to correct irregularities of conduct, as in 1 Corinthians; but to cheer, edify, and encourage the Christian life. Much the same purpose influenced the Apostle in sending the second Epistle to the Thessalonians, and again several years later in writing to the neighbouring Macedonian church at Philippi. We do not go to such outpourings of the heart as to a quarry out of which to extract materials for the construction of a system of theology. In the first place they throw an interesting light on the characters of the writer and of the readers for whom they were primarily intended, and also on the condition of primitive Christianity; and then they serve for all time as guides and inspiring influences for the encouraging and uplifting of the Christian life.

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Paul, with the two companions whom he brings in as associates in writing the Epistle, addresses his readers as a church in union with God the Father and Jesus Christ, and greets them with the usual Christian expression of a desire for grace and peace to be with them.

Thanksgivings and congratulations, i. 2-10.

According to his custom Paul begins by thanking God for the good that he recognizes in the people he is addressing. They are much in his prayers, and when he prays for them he gives thanks also. Not only in their own province of Macedonia and in Paul's present abode, Achaia, but everywhere else, the wonderful story of their reception of the gospel and rejection of idols for the living God is famed abroad.

Reminiscences of the Apostle's ministry at Thessalonica, ii. 1-12.

This, as he reminds his readers, followed the shameful treatment he had received at Philippi, and it had met with much opposition. Yet it was marked by (1) boldness, (2) purity and truthfulness, (3) fidelity to God, irrespective of pleasing men, and without seeking human honour, (4) gentleness, as of a nurse cherishing her own children, (5) disinterestedness, the Apostle labouring assiduously with his own hands in order that he might not be burdensome to the poor men whom he was gathering into discipleship, (6) a blameless example, and (7) an affectionate, fatherly treatment of the new converts.

Thanksgivings again, ii. 13-16.

Paul thanks God that the Thessalonians have received his message as no less than the word of God, and have become imitators of the churches in Judæa, having suffered persecution as they too had suffered. This leads to a short digression in which the wickedness of the Jews in killing the Lord Jesus and carrying on other cruelties is denounced.

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The mission of Timothy, iii. 1–10.

Unable to go himself, Paul had sent Timothy to encourage the church and bring him back a report of its condition. Timothy has returned with most cheering news, for which the Apostle is very thankful.

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Paul still cherishes the hope of visiting his friends, and meanwhile prays that their Christian character may be made secure in view of the coming of Christ.

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Consequent call for watchfulness and sobriety, v. 4–11.

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To pray and praise unceasingly.

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Final commendations and benediction, v. 23-28.

The Thessalonians are commended to the keeping of God. Paul seeks their prayers, sends a salutation to every member, solemnly requiring the Epistle to be read to all the brethren, and ends with a benediction.

II THESSALONIANS

GENUINENESS.

MORE doubt has been felt about the genuineness of this Epistle than concerning the question of the origin of I Thessalonians, and in the present day there are critics who reject it while accepting the earlier Epistle as Paul's—Hilgenfeld, for instance. There is no objection on the ground of lack of early references. On the contrary, this Epistle appears to have been in the hands of more ancient writers than any whose testimony can be cited for the use of I Thessalonians. It seems to have been known to Polycarp of Smyrna, who was a very old man when he suffered martyrdom in the middle of the second century. Writing to the neighbouring church of Philippi, he says: 'But I have not found any such thing in you'—i.e. covetousness or idolatry, which he has just been denouncing—'neither have heard thereof, among whom the blessed Paul laboured, who were his epistles[1] in the beginning. For he boasteth of you in all those churches which alone at that time knew God[2].'

This seems to be a reference to Paul's words in our Epistle, 'so that we glory in you in the churches of God' (2 Thess. i. 4). It is true that the application of the words by Polycarp is to the Philippians, while Paul wrote them in a letter to the Thessalonians. But the two churches were comprehended in the one title 'Macedonian,' and we know that when Paul did what he here mentions, and celebrated the praises of these churches, it was under their common name, as when he says to the Corinthians, 'we make known to you the grace of God which hath been given in the churches of Macedonia' (2 Cor. viii. 1). In another place Polycarp uses the expression, 'count not such as enemies, but restore them as frail and erring members[1],' which appears to be an echo of the Apostle's words, 'count him not as an enemy, but admonish him as a brother' (2 Thess. iii. 15). Then Justin Martyr, writing in the middle of the second century, says: 'He shall come from heaven with glory, when the man of apostasy, who speaks strange things against the Most High, shall venture to do unlawful deeds on the earth against us the Christians[2].' This seems to be a clear reference to the mysterious passage in our Epistle about 'the man of sin' (2 Thess. ii. 1–12). He also has the expression 'the man of sin' in an earlier passage, where he is discussing the Second Advent[3]. Irenæus is the first writer to mention the Epistle by name. After quoting various other passages from Paul's Epistles, which he duly ascribes to that apostle, he writes, 'And again, in the second to the Thessalonians, speaking of Antichrist, he says, "And then shall that wicked be revealed, whom the Lord Jesus Christ shall slay with the Spirit of his mouth, and shall destroy him with the presence of his coming; [even him] whose coming is after the working of Satan, with all power, and signs, and lying wonders[4]".' This passage is evidently taken from 2 Thess. ii. 8, 9. A little later Clement of Alexandria and Tertullian quote from the Epistle. It was in Marcion's collection of Paul's Epistles, and admitted into the Canon of the 'Muratorian Fragment[5].' Both the old Latin and the Syriac versions, dating back to the second century of the Christian era, contain our Epistle. No one seems to have questioned it in ancient times. Eusebius, who discriminated between different books in the Canon, having one list in which he placed those that were universally accepted and another for the books which some questioned, placed 2 Thessalonians in the first list. This most learned and fair-minded historian, writing in the early part of the fourth century, and having the famous library of Pamphilus at Cæsarea, since scattered and destroyed, at his service, knew of no objections to the Epistle on the part of any more ancient author. Thus antiquity speaks with unbroken unanimity in favour of accepting the Epistle as a genuine production of the Apostle Paul.

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[1] No doubt a reference to 2 Cor. iii. 2, 'Ye are our epistle, written in our hearts, known and read of all men.'

[2] Polycarp, *Epist. to Phil.* xi.

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[1] Polycarp, *Epist. to Phil.* xi.
[2] *Dialogue with Trypho*, cx.
[3] ibid. xxxii.
[4] *Against Heresies*, iii. 7.
[5] See p. 18.

When we examine the Epistle itself we see much that speaks for its genuineness. In many respects it resembles 1 Thessalonians. We have the same affectionateness of manner and the same earnestness and personal interest in the readers that arrest our attention in the study of the earlier Epistle. The writer is still grateful for the good progress that the church has made, and breaks out into the language of thanksgiving on this account repeatedly. At the same time he finds it necessary to administer practical exhortations and admonitions. All this strikes us as very natural and real; it is difficult to discover the motive for writing it if the Epistle is not genuine.

No objection appears to have been raised till early in the nineteenth century. In the year 1804 a German critic, Schmidt, first suggested doubts on the ground of the strangeness of the teaching about 'the man of sin,' the apparent contradiction between the two Epistles to the Thessalonians, the singularity of the precaution against fraud at the end of our Epistle, and other features of the Epistle. The attack was renewed in 1839 by Kern, and then pushed home by Baur, who was followed by the Tübingen School in rejecting the

Epistle, and by some not of that school. The principal Continental scholars of recent times who have discussed the question may be arranged as follows :—

Denying the genuineness: Hilgenfeld, Volkmar, Holsten, Hausrath, Pfleiderer, Steck, Holtzmann, Weizsäcker, von Soden.

In favour of the genuineness: Lipsius, Hofmann, Weiss, Renan, Reuss, Sabatier, Godet.

Most English and American scholars accept the Epistle.

The objections to its genuineness arrange themselves under four heads :—

1. The relation of this Epistle to 1 Thessalonians. It is said to be for the most part but a repetition and expansion of the earlier work; and yet it is accused of contradicting statements about the Second Advent found in that work.

2. The peculiar statements about 'the man of sin.' These are said to be not like Paul, and derived from the Apocalypse.

3. The supposed reference to a forged epistle in ii. 2. At so early a date this would not be looked for. The authentication at the close is also said to wear a suspicious appearance.

4. Certain variations of style that are said to be un-Pauline.

1. The relation of this Epistle to 1 Thessalonians comes to be considered as the first objection. Now it seems somewhat inconsistent to accuse it at once of imitating the earlier Epistle and of contradicting that work. Whether the contradiction be real or only supposed, the very appearance of it shews a certain independence of mind that could not be allowed to the mere imitator. There are close resemblances between Galatians and Romans, which are both allowed to be Paul's writings, and again between Ephesians and Colossians, and between 1 Timothy and Titus. The latter Epistles even, when denied to Paul, are generally allowed to have

both come from the same pen. The contents of our Epistle suggest that it was written very soon after the earlier Epistle. When the same man is writing a second letter to the same correspondents dealing with the same subjects shortly after his first letter to them, it is reasonable to expect to see a good many expressions common to both letters. This is really no serious objection.

Now what of the contradiction? In 1 Thessalonians Paul had warned the church to be on its guard, watching and ready for the sudden advent of Christ, which would be like the coming of a thief in the night (1 Thess. v. 2 ff.). But now the principal purpose of 2 Thessalonians is to shew that Christ cannot be coming immediately, because certain events must occur first, and thus, to dissuade the readers from living in an attitude of daily expectancy, to the neglect of the common duties of life (see 2 Thess. ii. 1–12). Is there any contradiction here? Did Paul say in the First Epistle that Christ was coming immediately? There is no statement to that effect from beginning to end of the Epistle. What he does suggest is that Christ will come suddenly, without warning; he says nothing about the time when that startling event will occur. The illustration of the thief in the night implies that we do not know when it will take place. Jesus Christ uses the same image to teach this very lesson, when he says, 'But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh' (Matt. xxiv. 43, 44). Jesus had distinctly said, 'But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only' (verse 36). It is not likely that the Apostle would have professed knowledge of a question concerning which his Master had confessed ignorance. The difference between the two Epistles is this: in the first, Paul teaches that Christ will come

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suddenly and without warning, whenever that may be; in the second, he teaches that it cannot be just yet.

We must allow then that there is no actual contradiction on this point between the two Epistles. Nevertheless this is not to entirely remove the difficulty. The mental attitude of the writer in the Second Epistle is very different from that in the First. Although in 1 Thessalonians Paul does not say that the coming of Christ is near at hand, he certainly implies that it may be. Indeed, he rather suggests his own expectation that Christ will come very soon. The advice to be constantly on the watch implies a belief that something is likely to happen before long. It is only reasonable if the possibility of a speedy occurrence is allowed. When once we are assured that this cannot yet come about the requirement of instant and continuous watching for it ceases. Therefore we must allow that when Paul wrote the First Epistle, the idea of the intermediate occurrence, the appearing of 'the man of sin,' was not in his mind. But when the Second Epistle was written, this idea was brought forward prominently and made the chief object of contemplation, with the express purpose of postponing the expectation of the coming of Christ. Such a change of attitude as the introduction of this new idea involved could not but gravely modify the readers' views of the admonition to watchfulness, accompanied as it was by that arresting image of the thief in the night, to keep people on the tip-toe of expectation. But to allow of this is not to disprove the Pauline authorship of the Epistle. Could not the Apostle's own thought be moving on? We may suppose that during the interval his mind had been brooding over the subject; perhaps he had been reading some Jewish Apocalypse[1], with the result that he seemed to see it more clearly and so was able to fill out the interval of intervening time to some extent. This is only in accordance with the growth of revelation which we see going on throughout the Bible. There is no difficulty in believing that it was taking place in the experience of the great Apostle.

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[1] See note on 2 Thess. ii. 1–12.

But there is a serious difficulty in the way of accepting this as an explanation. In the midst of the passage about 'the man of sin' Paul says, 'Remember ye not, that, when I was yet with you, I told you these things?' (2 Thess. ii. 5). Then this is no new revelation, after all. Paul had told the Thessalonians of these very things when he was with them. When was that? It is just possible that he had carried out the desire of his heart, so touchingly recorded in the First Epistle, and paid a flying visit to Thessalonica between the writing of the two Epistles. In that case the difficulty vanishes. Paul could then have given the instruction which he now finds it necessary to explain more fully and enforce again. There is no reference in Acts to any such journey, but we know from 2 Cor. xii. that Paul made many journeys that are not recorded in that historical work. If, however, this was not the case we may allow for the changes of treatment of a subject which occur in a thinking mind, so that ideas which once were prominent may fall back for a time into obscurity, and then emerge later on into prominence again.

2. It is said that the peculiar statements about 'the man of sin' contained in this Epistle, together with the whole apocalyptic passage in which they occur, are not at all like Paul's teaching elsewhere and shew dependence on the Apocalypse. This objection may be broken up into two parts: first, the un-Pauline character of the passage; second, the supposed dependence on the Apocalypse. (1) As to the first part of the objection, it simply means that Paul does not discuss this obscure subject on any other occasion. But surely he might treat it once, and only once, if special circumstances called for the discussion. While he dwelt much on the coming glory of the

victory of Christ in his teaching throughout his ministry, his mind did not frequently turn to apocalyptic subjects. That must be allowed. But the circumstances of the Thessalonians at the moment demanded attention to them. These Christians had got so ill-proportioned a conception of Christianity that it was for them primarily a doctrine of the Second Advent. To correct the notions of people who had that way of thinking it was necessary to be as explicit as possible. Therefore the Apostle deals with this matter, not so much because it is a favourite theme with him, but rather because his correspondents require to be set right concerning it. (2) Then as regards the further difficulty that the idea of 'the man of sin' in particular, but also the general apocalyptic picture, are derived from the Book of the Revelation, it should be observed that the case is by no means proved. Indeed, some elements of Paul's teaching here are not at all harmonious with that book. It seems pretty clear that the hindrance to 'the man of sin' of which he writes must be the Roman Government, then restraining the outbreak of Jewish antagonism to Christianity. Thus Rome is regarded favourably as an instrument in God's hand for the protection of His people. But in the Book of the Revelation Rome is Babylon drunk with the blood of the saints, and judgement is denounced against the imperial city for her persecution of the Christians. Besides, there is a peculiar individuality in this mysterious 'man of sin' which is not found in the Revelation and belongs only to our Epistle among New Testament books. The resemblance may be accounted for in another way. It is now widely conceded that the New Testament book of the Revelation is based on some earlier Jewish apocalyptic writing. That writing, or rather the current ideas reproduced by it, may have been familiar to Paul, and he may have adopted them and applied them in a Christian sense. We must not suppose that the last book of our Bible, since it is unique in Scripture, is also unique in all literature. On the contrary, it belongs to a kind of composition that was very popular at the time when it was written. It is exceptional in its Christian inspiration, not in its literary form or doctrinal character. Even in the New Testament there are other apocalyptic utterances. A great part of what Paul here writes may be regarded as a development of our Lord's own teaching on the subject of his Second Advent as that is recorded in the Synoptic Gospels.

3. The reference to a supposed forged epistle (ii. 2) and the emphatic authentication of our Epistle at the close (iii. 17) are pointed out as suspicious signs. Let us look at the earlier point first. Paul, in exhorting his readers to be calm, writes, 'to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, *or by epistle as from us*, as that the day of the Lord is now present' (ii. 2). Some have taken the Epistle here mentioned for our 1 Thessalonians, and have supposed that the church had misapprehended that communication, gathering from it the conclusion that the return of Christ was to be expected immediately. We can very well understand how such a mistake might have been made. After reading Paul's words about the sudden coming of Christ like a thief in the night, with the accompanying picture of the dead rising and the living, among whom the writer included himself, being caught up to meet their Lord in the air, nothing would seem more natural to believers than to be keenly excited with the expectation of seeing these wonders occurring very speedily. This application of Paul's words fits in well with the general situation. But it cannot be a true interpretation of them. The word 'as' is fatal to it. An 'epistle *as* from us' cannot mean 'an epistle which we wrote'; it must mean 'an epistle which appears or pretends to be from us.' If Paul had meant to refer to his former letter, why did he not write, 'the letter I sent you previously,' or other words to that effect? Still we

need not infer from his language in this place that he knew of the existence of a forged letter. He may only mean to suggest a supposititious case. However the impulse may come—whether by spirit, or by word, or by a letter purporting to be written by the Apostle himself—the Thessalonians should not permit themselves to be disturbed by it. The very mentioning of these alternatives implies that he is dealing with conceivable hypotheses rather than with known facts. If we must take his words as a statement of facts, it becomes necessary to do so throughout. Thus we have to conclude that three different kinds of influences were at work—represented by (1) 'spirit,' (2) 'word,' (3) 'a letter.' But the alternative form of the sentence with the conjunction 'or' excludes that interpretation. And yet the phrase certainly implies the possibility of a forgery, if not the probability of it. This is sufficiently remarkable. Who could be forging a letter in the Apostle's name so soon after he had been at Thessalonica? What could induce any one to do so merely in order to lead the readers to believe in the immediate coming of Christ? This is very strange. We can only conclude that there were cross currents and various movements in the early church of which we have no knowledge. Anyhow the statement lies before us in our Epistle. Now if Paul did not write it, somebody else must have done so. What could have induced such a person to have gratuitously cumbered his pages with words that would only add to the difficulty of passing off his production as a genuine apostolic writing? It may be said that he wanted to discredit 1 Thessalonians, while himself setting out a different idea of the Second Advent from that in the earlier Epistle. But surely if this were his object he would have stated it more explicitly.

Now let us turn to the concluding authentication, 'The salutation of me Paul with mine own hand, which is the token in every epistle: so I write' (iii. 17). It is said that this expression reveals a suspicious anxiety on the part of the writer to have the Epistle accepted as a genuine work of Paul. Would the Apostle need to say this? The sentence must be read in the light of that previously considered. If Paul knew of the existence of a forged letter, or if he even suspected the possibility of such a thing, he would naturally wish to authenticate a genuine letter beyond the possibility of mistake. Thus the two passages throw light on one another and support each other's genuineness. If the Epistle is not genuine, this concluding statement with its pretended token is nothing less than a barefaced falsehood of the most inexcusable character. 'Pseudonymity' is not the word to apply here. It is a case of downright forgery, and that with a daring lie added to give it credence. Is it possible that anybody who could write the lofty moral and spiritual sentences contained in this Epistle could be guilty of such wickedness? A person of such a sinister character would not trouble himself to commit forgery in order to convey such teaching as we have here. He would be incapable of giving the teaching and he could not be credited with a desire to do so. The case is entirely different from that of the common practice of apocalyptic and other writers in affixing the name of some great personage to their own works—as for instance in the case of the so-called *Apocalypse of Enoch.* In such cases there is no solemn authentication, no plain declaration that the document is a letter coming with the authorizing mark of the person whose name is attached to it.

But, it is said, the phrase 'every epistle' is inappropriate at this early time, in what appears as only the second of the writer's letters, since it implies the existence of a number of epistles. We must remember, however, that we have no proof that our thirteen Pauline Epistles are all the letters the Apostle ever wrote. Did he never write any letters during all those eighteen years of Christian life and work that preceded the sending of our two Thessalonian Epistles? We have references, apparently, to more than one lost epistle. Besides, in writing here Paul states a rule of his correspondence of which he desires his readers to take notice. He does not say how often it has been applied in the past. It is for universal application, and this should be noticed in the present instance and for the future. That is really all that his words mean. In point of fact the Apostle did authenticate his letters in the way he here describes. We have several clear examples, e. g. 'The salutation of me Paul with mine own hand' (1 Cor. xvi. 21); 'See with how large letters I have written unto you with mine own hand' (Gal. vi. 11); 'The salutation of me Paul with mine own hand' (Col. iv. 18); 'I Paul write it with mine own hand' (Philem. 19). We know that at a later time the Apostle's footsteps were dogged by malignant enemies who would spare no means of thwarting his plans and hindering his work. We do not know how far suspicion and antagonism had gone already, but these cases of authentication shew that Paul did find it necessary to guard against the palming off of forged documents under his name.

4. In the last place there are phrases and expressions not in accordance with what we know from his undoubted writings to be Paul's literary style. This question can only be thoroughly examined by means of a discussion of the Greek terms which would be out of place here. Two points may be noticed, however. Thus twice we read, 'we are bound to give thanks to God' (i. 3, ii. 13), whereas in 1 Thessalonians, instead of this expression, we have twice simply, 'we give thanks to God,' or 'we thank God' (1 Thess. i. 2, ii. 13). Then this Epistle is characterized by a frequent use of the term 'the Lord' for God, which elsewhere Paul is not accustomed to employ, excepting in citations from the Old Testament. Thus we have 'the Lord of peace' (2 Thess. iii. 16), instead of 'the God of peace' (1 Thess. v. 23); 'beloved of the Lord' (2 Thess. ii. 13), instead of 'beloved of God' (1 Thess. i. 4);

'the Lord is faithful' (2 Thess. iii. 3) corresponding to 'faithful is he that calleth you' (1 Thess. v. 24); 'the Lord direct your hearts' (2 Thess. iii. 5), which we may compare with the sentence, 'Now may our God and Father himself, and our Lord Jesus, direct our way unto you' (1 Thess. iii. 11). Such differences may be accounted for by a temporary change in habits of language, perhaps under the influence of some book that is being read at the time or some person with whom the writer is thrown into contact. If Paul had been consulting the Old Testament prophecies about 'the day of the Lord' in view of a letter which was especially designed to deal with that subject he may have caught the prophet's phrase. Or we may account for the change in another way. Possibly Paul employed a fresh amanuensis for the Second Epistle. We do not know what latitude he allowed his literary assistants. It may be that certain variations of style came in at their instigation. At all events, it will never do to urge these small points as disproofs of the genuineness of the Epistle in face of the very powerful evidence we have in its favour. On the whole, therefore, in spite of all that has been brought forward on the other side, there seems good reason for resting assured that we have here a true, original work of the Apostle Paul.

THE OBJECTS OF THE EPISTLE.

The Apostle's main purpose in writing this Epistle will be apparent from the considerations we have been just looking at. It is manifest, too, in the Epistle itself. Like the earlier Epistle this short missive is especially concerned with our Lord's Second Advent. But there is a difference of standpoint in regarding it—as we have seen already. In 1 Thessalonians Paul has to comfort his readers with regard to friends whom they have lost by death, assuring them that these departed friends will not miss the privilege of taking part in the great event. Now he has to warn his readers against the expectation of its immediate occurrence. How this expectation has been engendered the Apostle does not say; apparently he does not know. It may have been by means of what was taken for an inspired utterance of prophecy in the church; possibly some saying, attributed to Paul or one of the apostles, perhaps even said to have been uttered by Jesus Christ during his life on earth, has been conveyed to Thessalonica and appealed to as an announcement of the speedy coming of Christ; or, lastly, Paul supposes it possible that the authority is some letter purporting to have emanated from him—though, as a matter of fact, he has written no such letter. Be that as it may—the Apostle leaves the question open, not caring how it might be settled—the notion having spread abroad in the church and being bolstered up by some shew of authority, it becomes necessary to save the Thessalonians from their delusion, which has brought the church into a state of agitation that is very inimical to sober work and the healthy development of the graces of Christianity. A feverish anxiety about the awful Apocalypse is throwing all other subjects into the shade. Men cannot even give attention to their daily tasks. This mischievous condition of affairs must be corrected. For one thing, when the disappointment comes, as come it must, since the eager anticipation is founded on a delusion, there will be a terrible reaction, in which faith itself will be imperilled. This is always the penalty of fanaticism. While it lasts it sweeps all before it with a flood of emotion; but when it is disappointed and disconcerted the ebb of the tide leaves a dreary and desolate region strewn with wrecked hopes. There is no collapse so desperate as that of inflated enthusiasm when the bubble is pricked. From this miserable end to their highly wrought anticipations Paul desires to save his readers by leading them to more sober ways of thinking. But this is not all. Even during the present state of elation mischief is brewing. Such a condition of mind is morbid. Total absorption in the contemplation of a vain vision is making idle dreamers of its victims. Therefore, after correcting the noxious delusion, Paul will come down to the consideration of very mundane duties and urge a diligent attention to them.

The process by which the Apostle sets to work to correct the Thessalonian error is very remarkable. It must have been quite startling to his readers. Though he appeals to their memory of what he had said when with them, this could not have been as explicit as the statements he now proceeds to set forth with some fullness of detail. He uses the veil of figurative language because he cannot tell but that his letter may be intercepted and fall into unfriendly hands before reaching its destination in the north. But, difficult as it is for us to thread our way through the maze of vague hints, since the key is lost, no doubt the first readers of the Epistle would understand perfectly well what was meant. Three persons, or powers, are to be recognized—one of evil influence—'the man of sin,' 'the mystery of iniquity'; the second keeping this back and preventing it from breaking out to effect its malignant purpose; the third, the might that is to master and overthrow the dark and dreadful power after its great outburst. It is now generally agreed that the evil power is Judaism, or the Jews regarded as one in their united opposition to the Christians; and that the restraining influence is the Roman government, which in maintaining justice and keeping order prevented the Jews from persecuting the Christians. The third influence is Christ coming in his power and glory, no symbolism here disguising the prophecy. Thus the Apostle wishes the Thessalonians to understand that the Jews, now prevented by Rome from carrying out their will against the Christians, will at some subsequent time be released from that restraint; but when they are about to do their worst Christ will come and destroy their power. As this has not yet happened he cannot be coming immediately. Therefore the Thessalonians are to see that their too eager anticipation of that event is a mistake.

But, it will be said, after all was not Paul himself labouring under almost as great a delusion as that from which he wished to liberate his readers? Did the removal of the power of Rome ever occur to give Judaism an opportunity for the more violent persecution of Christianity? Evidently Paul was expecting this to happen comparatively soon, though not so speedily as the Thessalonians imagined; and his anticipation of the coming of Christ to overthrow the power of wickedness was not satisfied with something that would not happen till 2,000 years had passed away. We have seen that Paul evidently shared the universal belief of the early church, that Christ would return during the lifetime of the generation of Christians then on earth. But he never made this a part of his gospel message. What he did preach with emphasis in this connexion was that the living, risen Christ would certainly return in judgement and for the deliverance of his people. Further, when he saw people expecting the great event to happen immediately he declared that this could not be. But he never made it part of his message to announce the Second Advent as an event to happen during his own lifetime. He may have expected this; but that is another matter. The most thoroughgoing champion of Paul is not called upon to maintain the doctrine of a sort of papal infallibility for his hero. Fallibility in regard to many ideas which do not enter into the Apostle's message will not set the message aside.

While the subject just discussed evidently afforded the main reason for the dispatch of this short letter, the opportunity was seized by the Apostle to treat of other subjects with which he was deeply concerned when thinking of his friends at Thessalonica. They were still suffering from persecution; and the Apostle wished to cheer and encourage them in the midst of their troubles. It was hard that this should be their experience so shortly after the formation of the church; but it was wonderful that the church should have been so firm in faith and so thoroughly consolidated as to be able to withstand the long-continued trial. Only a few months before its members were heathens like their neighbours; now they are Christians under persecution shewing the spirit of martyrs. Here is striking testimony to the success of the Apostle's missionary efforts and to the power of that new life which it had brought. This is the subject with which the Epistle opens. Then, after dealing with the delusion about the Second Advent, it closes with some practical directions concerning the conduct of certain disorderly members of the church. These people are refusing to work, and imposing on the kindness of the brethren, so as to obtain a livelihood by drawing from the common funds provided for the poor and needy. Paul again reminds his readers—as he had done in the earlier epistle—that he had supported himself by his own manual labour when he was staying at Thessalonica. That was an example which he expected to be followed. The lazy busybodies must not be allowed to feed on the gifts of the charitable. The proper thing to do is to cease to have any communication with people who behave so meanly; still, only for a time. The Christian spirit must not fail in the treatment of such unworthy members, even when they prove to be recalcitrant. A man who acts in the way described is not to be treated as an enemy, but kindly admonished, with a recognition that even he is a brother. Such advice brings out the affectionate, merciful, kindly spirit which was in the Apostle and which he wished to see cultivated by the Thessalonians, while at the same time it shews his practical good sense and his anxiety for the preservation of order and the suppression of abuses.

DATE AND PLACE OF ORIGIN.

The data already discussed point pretty clearly to the time and circumstances of the origin of the Epistle. Nevertheless it has been maintained that this Epistle was written earlier than our 1 Thessalonians. The principal reason for that view is that it bears evidence of having been composed very shortly after the Apostle's presence among his friends, in the newly organized church, and his personal teaching of them. But, apart from the suggestion that he may have paid a flying visit to Thessalonica of which we have no notice in the history, it should be observed that the Epistles may both have been written nearly about the same time, and therefore the second of them as well as the first but a few months after the founding of the Macedonian churches. The advice, 'Hold the traditions which ye were taught, whether by word, or by *epistle* of ours' (ii. 15), certainly implies that the Thessalonians had already received some letter from Paul when these words were written. The simplest explanation of them is that the letter referred to was our first Epistle. Then the treatment of the Second Advent in the two Epistles best suits the chronological order commonly given to them. The surprise and disappointment at the occurrence of death in the newly formed ranks of the brotherhood, discussed in 1 Thessalonians, would be likely to occur early in the history of the church, if at all. On the other hand, the misapprehension about the time of the Second Advent, and the restless state of expectancy referred to in 2 Thessalonians, would very naturally come in at a rather later period. We are not bound to insert any considerable interval between the two letters. If the reference to an 'epistle as from us' (2 Thess. ii. 2) applied to our 1 Thessalonians, it would require time for the earlier letter to have reached the church and produced its impression, and for news of this to have come back to Paul before he wrote 2 Thessalonians. That would imply quite an appreciable interval. But if, as seems more probable from the use of the phrase '*as* from us,' Paul means some other letter not really his own, though pretending to be from him, the existence of which he knows, or which he imagines may have been written, this argument falls to the ground. It is quite possible that the news of the state of the church, which called forth our Epistle, reached the Apostle very soon after the dispatch of the first Epistle. In that case the second may have followed close behind it. The same two companion missionaries, Silvanus and Timothy, are associated with the Apostle in both Epistles. As 1 Thessalonians was written from Corinth, early in Paul's long residence in that city, probably this second Epistle was also dispatched from the same place, and perhaps also during the early part of the Apostle's time there. Thus we have the year A.D. 53, or at latest 54, according to the accepted chronology, for the probable date of our Epistle.

CHARACTERISTICS.

The same elementary nature of the ideas and practical tone of the writing, which were seen in the earlier Epistle, is found in this shorter document. There are no arguments such as we meet with in Romans and Galatians, and very little is said about the doctrinal side of Christianity, that little coming in by way of allusion rather than in the form of direct statements. The thought of God is prominent here, as it was in 1 Thessalonians, and in a way that can be well appreciated when we recollect that the readers had but recently been rescued from polytheism and idolatry and brought into the knowledge of the one spiritual God. The 'man of sin's' great crime is that he 'exalteth himself against all that is called God,' 'sitteth in the temple of God,' 'setting himself forth as God.' The enemies 'know not God.' It is the privilege of the Christians to be under the blessing of God, whom they know as their Father — 'the Father' and 'our Father.' Jesus Christ is often referred to in close relation with God. Thus the opening salutation unites 'God the Father' with 'the Lord Jesus Christ' as the source of grace and peace (i. 2); again, later, grace is attributed in common to God and Christ (verse 12). 'The Spirit,' as the source of sanctification, is mentioned in association with 'God' and 'our Lord Jesus Christ' (ii. 13); but there is no elaboration of statement concerning the mutual relation of the three. The Epistle contains no reference to the death or resurrection of Christ, nor does it mention justification, though it lays stress on the value of faith (i. 3: 'We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your *faith* groweth exceedingly,' &c.). On the other hand, prominence is given to the exaltation of Christ and the great things he will do when the day of his manifestation has come. The Second Advent entirely overshadows the First Advent, though the frequent use of the human name 'Jesus' implies the earthly ministry of our Lord.

The same thankful spirit that was manifested in the earlier writing appears here also. The Apostle has but little fault to find with his Macedonian friends, and much good progress and steadfastness under trial for which to offer them congratulations and to give thanks to God. The persecutions they are enduring call out his sympathy, together with his admiration for their fidelity.

But one marked change may be noticed in the tone of the Apostle's mind. He is more stern and severe in his denunciation of the opponents of the gospel. Christ will come 'in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus' (i. 8). These people are to 'suffer punishment, even eternal destruction from the face of the Lord,' &c. 'The Lord Jesus shall slay' 'the lawless one' 'with the breath of his mouth.' It looks as though the continuance of the opposition and the growing spite of the opponents had roused the Apostle's indignation and moved him to utter language of an unusually drastic nature. In this Epistle, perhaps more than in any other, Paul approaches the tone and temper of the Hebrew prophets.

At the same time the warm affectionateness of the Apostle comes out in this short letter, as in everything he wrote. It is deeply rooted in his nature. A man of large-hearted kindliness, he is continually overflowing with sympathy and affection. Even his rebukes are meant in love. After describing the treatment to be meted out to the tiresome, idle busybody, he is careful to add, 'and yet count him not as an enemy, but admonish him as a brother.' That is Paul writing from the heart.

CONTENTS OF THE EPISTLE

Salutation, i. 1, 2.

Paul, associating with himself his two travelling companions, Silvanus and Timothy, as in the previous Epistle, addresses the divinely ordered church of the Thessalonians and wishes them grace and peace from God and Christ.

Congratulations for fidelity under difficulties, i. 3-12.

According to his custom Paul begins by expressing his thankfulness for the good things he has heard about his friends, their faith and love, and especially their patience under persecution. The enemies who work this mischief will certainly suffer severe punishment. Meanwhile the Apostle prays for the highest blessings to come to the church, that the Lord Jesus may be glorified in them.

The mistake about the Parousia, ii. 1-12.

The readers are warned against being disturbed by the delusion of anticipating the immediate coming of Christ. There must be a falling away first and the manifestation of 'the man of sin,' who is at present under restraint. When the restraining influence is removed, the evil power will break out, only to be destroyed by Christ, who will then appear. Meanwhile those who are under the influence of this mysterious evil power are condemned to believe a lie.

Further thanksgiving and exhortation, ii. 13–17.

Paul cannot but express his thankfulness for the Divine call of the Thessalonians. He exhorts them to steadfastness, and prays that they may be cheered and strengthened.

Prayer and Confidence, iii. 1–5.

The Apostle asks for his readers' prayers that his missionary work may be fruitful and that he may be delivered from his opponents. He has great confidence in them, and prays that they may be blessed with love and patience.

Admonition against disorderly conduct, iii. 6–15.

The church should withdraw from disorderly brethren who refuse to work for their own living and behave as idle busybodies. Paul had worked hard for his own living when at Thessalonica, and they should do the same. Anybody who will not heed this advice should be shunned, but still admonished kindly as an erring brother.

Benediction and Salutation, iii. 16–18.

The Apostle prays for peace and the Lord's presence with his readers. He concludes with his invariable token, a salutation in his own handwriting, and so prays that the grace of Christ may be with them.

GALATIANS

WHO WERE THE GALATIANS?

GALATIA proper was a compact district towards the north of Asia Minor, about 200 miles long from east to west, and 100 miles wide, dreary and monotonous, and afflicted with a severe winter climate. Its name was derived from the Gauls, warrior tribes who migrated from Western Europe in the third century and conquered the native Phrygian population. They came as savages from the woods, and at first lived a nomadic life with their flocks and herds, making the original population work for them in the fields as serfs. But, as was inevitable, in course of time the two races mixed. The advancing tide of Roman conquest absorbed the kingdom of Galatia; according to the custom and policy of the great victors with their genius for government, first under a native tributary king and then as an integral part of the empire, with Ancyra, Tavium, and Pessinus for its chief cities. This was the condition in which it was to be found at the time of Paul's journeys in Asia Minor.

Now until recently it has been generally held that Galatia proper was the region where the Apostle had planted the churches to which our Epistle was directed, and that the Galatians therein addressed were the descendants of the settlers from Gaul. This view is still maintained in Germany by some scholars, such as Weiss, Lipsius, and Sieffert. Under the powerful influence of Bishop Lightfoot it came to be almost universally accepted in England. Lightfoot drew attention to their Celtic sensuousness as inclining Paul's correspondents to accept the external and ritual elements of Judaism, for doing which the Apostle so sternly rebukes them, and again, the Celtic fickleness to which Paul is supposed to refer in his expostulations when he writes, 'I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel' (i. 6), and 'O foolish Galatians, who did bewitch you? &c.' (iii. 1.)

But another view that has been maintained by Renan, Hausrath, Weizsäcker, Pfleiderer, Zahn, and other scholars on the Continent, is now being widely accepted in Great Britain owing to the arguments of Professor Ramsay, the greatest authority on the geography and antiquities of Asia Minor. In New Testament times the title Galatia was applied by the Romans to a province which included the old Gallic kingdom and recognized Ancyra as its capital, but also extended further south into great parts of Phrygia, Isauria, Pisidia, and Lycaonia; and thus included Antioch, Iconium, Lystra, and Derbe, the cities in which Paul planted churches during what we call his first missionary journey. If we can accept this theory it will throw a flood of light on the origin and early history of the churches addressed in our Epistle. Instead of the obscure people in the north, of whose conversion and early Christian history we know absolutely nothing beyond what might be gathered from the Epistle itself, if it had been directed to them, we have communities that are well known to us from the full and graphic narrative in Acts. We must not let this difference weigh with us in determining the question between the claims of the two Galatias; but no one can deny that it adds zest to the inquiry and makes the result one of more than merely geographical interest. Let us then look at the merits of the case.

1. **The Apostle's habitual style.** We find that Paul invariably wrote of the places he visited under the names of the Roman provinces to which they belonged. Thus we have Asia, Achaia, and Macedonia mentioned frequently in his Epistles. The latter name is particularly striking. In point of fact Philippi and Thessalonica were not

Macedonian cities. The indigenous race where these cities stood was Thracian, and the ancient kingdom of Macedon lay further to the north-west. But a Roman citizen himself, and greatly interested in the imperial idea, Paul would not commit the barbarism of calling the inhabitants of these places Thracians; he always addressed them as Macedonians. It is not to be denied that if he were addressing the people of North Galatia he would call them Galatians, for they belonged to the same province as the inhabitants of South Galatia. But it is equally certain that if he were writing to the people of the south part of the province, though these were not of Gallic descent, and therefore ethnologically not Galatian, he would not use any local names, but, according to his invariable custom, would address them by the title of their province in the Roman Empire, and therefore call them 'Galatians.'

Then there are two or three special reasons why he would not depart from his settled habit in this place, why here in particular—if he were writing to the four cities—he would use the Roman provincial title. In the first place, he was addressing a group of churches drawn from different primitive races. Some were Phrygians, others were Lycaonians. There was no one original local name to include all the churches. It would have been clumsy to specify the racial differences or the towns in each case when a personal appeal was made. The quick, vehement style of the Epistle would not allow of descending to details in this way. If a common name to cover all the four churches could be found, certainly it would be most convenient to use it. Seeing that in all other cases Paul used the name of the Roman province concerned, he would have that name ready to hand in this case, and it would be as appropriate and serviceable as it would be in accordance with his favourite view of the places he passed through, which consisted of large divisions of the Roman Empire.

Secondly, one of the local names was not particularly flattering. The title Phrygian was used with some contempt by those to whom it did not apply. In the dramatists it stands for a drunken slave. If the only name we had for a Londoner were 'Cockney,' or for an inhabitant of New York 'Yankee,' when we wished to speak courteously we should avoid the local title and seek for some more dignified mode of address. This would be more especially the case where people of different districts and names were included together. The people of Lycaonia would resent the inclusion of their cities under the name Phrygian, or the association of them with Phrygia in a common appeal. Paul, who was always courteous and anxious to be conciliatory, would not commit so complete a blunder in tact as to alienate his readers, at the outset, by employing what they might think an offensive title in addressing them.

Thirdly, the members of the Christian churches would be townsfolk, and for the most part the younger and more intelligent persons in the community, at all events the more liberal-minded, such as were open to the reception of new, startling ideas. The country folk—'pagans' or *peasants*, 'heathen' or *heath men*—were long the most backward to adopt the Christian faith. It must have happened that in the towns the conservative, old-fashioned people would have no patience with the preachers of a new religion, while eager, open-minded young souls would be more inclined to receive it. But now these latter would also be the people most influenced by the new ideas of the Roman Empire. Thus it would be the members of the Christian churches in particular who would like to be addressed as members of the Empire also, and so would welcome the Roman name of their province in a letter addressed to them.

It may be remarked, as a slight confirmation of this question of usage, that 1 Peter is addressed to sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and

Bithynia (1 Pet. i. 1). Now the last three of these names undoubtedly designate Roman provinces[1]. It is probable therefore that the name 'Galatia' does also. We cannot argue certainly from Peter's language to Paul's. But 1 Peter is remarkably Pauline in style and phrase.

2. **The silence of Acts.** We have a full account of the planting of the South Galatian churches, but no description of the origin of churches in North Galatia. It is true that Luke does not, by any means, include a complete itinerary of Paul's journeys in his history, for the remarkable catalogue of experiences that the Apostle gives in 2 Cor. xii. contains several items which do not find a place in the Acts of the Apostles. It must be allowed therefore that Paul might have visited North Galatia, and yet Luke might not have described his missionary tour in that remote region. He mentions two visits to Galatia (Acts xvi. 6; xviii. 23). If he means North Galatia, the former of these references may be the occasion of evangelizing that district. But he gives no details, and yet the first visit immediately preceded Paul's meeting with Luke at Troas. If that were the occasion of the founding of the Galatian churches, Paul would be full of it at the moment of meeting Luke. Our Epistle shews how enthusiastic his reception had been, and how promising the conversion of the Galatians. How then shall we account for Luke's curt treatment of the whole matter in Acts? It is much more easy to explain this slight mention of the district through which Paul was travelling, if it were an old mission-field which he was revisiting, than if he were engaged in breaking up new ground and founding new churches, amid the scenes of enthusiasm and with the great results that our Epistle testifies to in regard to the origin of the Galatian church. By itself this might not amount

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[1] Pontus may be an exception, but it was constituted a Roman province under Nero.

to a very strong argument. But following the consideration of greatest weight, that Paul invariably used the names of Roman provinces when it was possible to do so, it is more likely that Luke's full account of the origin of the four churches in the south refers to the very churches addressed in the Epistle, than that he said nothing specific concerning Paul's Galatian churches, as would be the case if those churches were up in the north at Ancyra and the other Celtic cities.

3. **The remoteness of North Galatia.** The question of the locality to which the Epistle is directed has usually been studied from a distance, with reference only to books and documentary evidence. Professor Ramsay has a great advantage over his predecessors in the fact that he has examined it on the ground, travelling in person over the very course that Paul is supposed to have taken. The result is a strong persuasion that this could not have lain in the remote regions of North Galatia. In the first place, that is quite an outlying district, off the main lines of travel which the Apostle was in the habit of following. Unless we have good evidence to shew that he travelled up into these parts, the presumption is that he confined his ministry to the great Greek towns that are mentioned in Acts and the Epistles. A deflection of his course in order to evangelize the Celtic population of an obscure portion of the Roman Empire would be a variation from his regular mode of procedure, and therefore would need to be proved on evidence that is not yet forthcoming before it could be regarded as having taken place. Then Paul was in the habit of travelling along great Roman roads, the highways of commerce, or at all events main, well-known routes. That was the case when he visited the cities of Southern Galatia. But it would not have been so if he had gone to Northern Galatia. In that case he would have had to take a very rough and little frequented path over a wild mountainous district. Of course it is not to be asserted

that the Apostle would have shrunk from the toil and risk of such a journey, liable as it was to the attack of brigands, if he had seen good reason to take it. But the circumstances of his first visit to Galatia were somewhat peculiar, as he shews in his Epistles. He reminds his readers that it was on account of bodily illness that he came among them at all; for this is apparently the meaning of the phrase, 'but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time' (Gal. iv. 13). Professor Ramsay conjectures that this illness may have been a malarious fever contracted when down on the coast of the Levant, after coming from Crete, the neighbourhood being notoriously unhealthy; and he supposes that, in order to throw it off and escape from the depressing and even dangerous atmosphere of the sea-shore, the Apostle struck north among the Balkans for the more salubrious climate of the great upland interior of Asia Minor. He further suggests that the reason why Mark left him at this point and returned to Jerusalem was that this was a change of plan, and not a part of the tour contemplated by the missionaries when they left Antioch. The hygienic idea underlying such an explanation of Paul's movements may strike us as rather modern. Still it must be acknowledged as possible. At all events, since sickness is given as the reason for going to Galatia this fact must be reckoned with when we are considering the course of the Apostle's journey. It would not seem likely that the bad state of his health would induce him to take the long and arduous journey into North Galatia, and therefore this is a point in favour of the South Galatian theory. Professor Ramsay considers that the strange experience described by Paul in 2 Cor. xii. refers to this time and to the illness then endured. The 'thorn—or rather *stake*—in the flesh' he takes to mean the piercing agony of pain in the head that is one of the symptoms of malarial fever. Certainly such a distressful

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THE RIVER JORDAN

condition was not in itself likely to induce the Apostle to undertake what would have been his most toilsome and adventurous missionary journey.

4. **The greater suitability of the Epistle to the South Galatians.** Professor Ramsay's commentary is largely occupied with an elaboration of this idea. Going through the Epistle point by point, the author shews again and again how apt many of the Apostle's phrases and arguments are when read with reference to what we know of the four churches in the south, and how much less suitable they would be for North Galatia. Some of his arguments will strike the ordinary reader as subtle and far-fetched. But there are considerations which all of us can appreciate. Let us glance at one or two.

In the first place, it is impossible to read the Epistle observantly without being struck with the tone of authority which the Apostle employs throughout. It is true he is writing to his own converts. But that is the case in the Epistles to Corinth, Thessalonica, and Philippi; yet in none of those Epistles, not even when rebuking the Corinthians, does he shew so much the air of a master correcting his pupils. He wonders at the Galatians' great declension, and expostulates with them on account of it in no measured terms. Now there was no district evangelized by Paul where such a tone would be more likely to rouse a spirit of pride and resentment than Celtic Galatia. The Gauls regarded themselves as the aristocracy settled in the land, like our Norman barons, and despised the original inhabitants, those poor Phrygians whom they had conquered and subdued. To use such an expression as 'O foolish Galatians!' to such people would be peculiarly annoying. Paul had no fear of man before his eyes, and held to his convictions with the utmost tenacity, no matter who might dispute them. And yet he declared that he would become all things to all men if by any means he might win some, and his conduct on more than one occasion evinces great tact. But to address the proud Gauls, as the Galatians in this Epistle are addressed, in language which might almost be compared to the scolding of little children, must strike us as anything but tactful. The case would be entirely different if Paul were addressing the Asiatics of Southern Galatia. Those Phrygians and other races of men who had been in subjection for generations, always emotional, sometimes fanatical, would need firm treatment, and could stand it.

Secondly, there are two points of law raised in the course of the Epistle, each of which would be more suitable to the southern than to the northern Galatians, one touching the law of adoption, the other the law of inheritance. The Greek custom of adoption carried with it certain religious rights and obligations. This had been so with the Roman custom in ancient times; but it had ceased to be the case before the commencement of the Christian era. Now in our Epistle the Apostle assumes that it is still a current custom. To be made a son of Abraham by adoption is to come into the privileges of the patriarch's covenant. This then implies a Greek civilization, rather than a Roman. Then, according to the old custom, to be an heir implied sonship, because the son had a right to inherit his father's property. Thus to make a will in favour of anybody implied the adoption of that person. This custom had ceased at Rome by Paul's time, but in our Epistle he argues that the possession of Abraham's faith carries with it the sonship, as the inheritance implies the adoption, saying, 'Know therefore that they which be of faith, the same are sons of Abraham' (iii. 7). In writing to the Romans, referring to their different customs, he argues conversely, 'If children, then heirs' (Rom. viii. 16). Now the civilization of the southern cities was thoroughly Grecian; they had been part of the Macedonian kingdom, and were immersed in the ideas and habits of the Greeks before they had come under the Roman authority. But this was not the case with Galatia proper, in the north. Here their own Celtic king had reigned till he had to give place to the Roman governor, and Greek influence was much less felt. Consequently any reference to the law of adoption would be understood in the Roman sense, and therefore Paul's argument would not be appreciated in North Galatia as it would be appreciated in the south.

The other legal point is similar. There had come to be a difference between a Greek will and a Roman will. The Greek will was irrevocable when once it had been duly executed ; but the Roman will could be destroyed or altered by the testator at any time so long as he lived. Now Paul here assumes the Greek custom, when he writes, 'Brethren, I speak after the manner of men: Though it be but a man's covenant (or *testament*, *will*, as the word's primary meaning is in the Greek), yet when it hath been confirmed, no one maketh it void, or addeth thereto' (iii. 15). That is to say, once made and executed it is irrevocable. This is not the Roman custom ; it is the Greek custom. Therefore it would suit the people of Southern Galatia with their Greek manners and customs as it would not suit the Romanized Celts of the north who knew little of Greek civilization.

In the third place, a small point which yet is not without its significance may be made out of the Apostle's references to Barnabas in this Epistle. He is first simply mentioned as Paul's companion in one of the Apostle's visits to Jerusalem. Paul writes, 'Then after the space of fourteen years I went up again to Jerusalem with Barnabas' (ii. 1). But in describing the dispute with Cephas at Antioch the Apostle states as the climax of the mischief 'that even Barnabas was carried away with their dissimulation' (ii. 13). Why '*even* Barnabas'? That remark would be without significance unless the readers were sufficiently acquainted with Barnabas to be surprised at his conduct. But the only place in the scheme of history as we have it in Acts which would allow of Paul visiting North Galatia comes after the breach with Barnabas, when that great teacher was no longer the Apostle's travelling companion. The Gauls in the north could never have seen him. Paul, who always adjusted himself to the attitude of his readers, would scarcely have written as he did if that were the case. But in the visit to the four cities of South Galatia Barnabas was with Paul, or rather, as we read the narrative, Paul with Barnabas, for the senior disciple took the lead in that early mission. At Lystra the native people took Barnabas for Zeus, the supreme divinity, and Paul for Hermes, the messenger god, because he was the more eloquent speaker. The superior honour offered to Barnabas suggests that in presence he appeared to be the more imposing personage, as formally he was the leader of the mission. The two worked together quite harmoniously. They delivered the same message. The gospel which Paul preached was also Barnabas' gospel. If then Barnabas turned aside from the spirit of it and by his example contradicted its principles, this would be a most surprising thing for the people of Antioch, Iconium, Lystra, and Derbe. They would quite understand the emphasis of the phrase '*even* Barnabas'; but in Ancyra, Tavium, and Pessinus, away in the north, places Barnabas had never visited, where he had never been heard of, or at best where he was known only by name, the remark would be pointless.

There would be little or nothing to say against this view, that the Galatians of our Epistle are no others than the members of the churches which Paul and Barnabas planted during their first missionary journey in Asia Minor, the South Galatians, if it were not that certain things in the Acts are thought to point in the opposite direction. Let us look at these objections.

Objections to the South Galatian theory. In the first place, it is to be observed that Luke does not usually adopt the nomenclature of Roman political geography, giving the districts he describes the names of provinces, but, following the older and local custom, he uses the native names according to the divisions of races or ancient kingdoms. Thus when describing the visit of Paul and Barnabas to the four cities of South Galatia he does not use the word Galatia, the title of the Roman province, but has 'Antioch of Pisidia' (Acts xiii. 14), 'the cities of Lycaonia, Lystra and Derbe' (xiv. 6), &c. If that were all we might conclude that while Luke chose to use the local names Paul preferred the Roman names for the same regions. But we find Luke also twice mentioning 'Galatia' (xvi. 6, xviii. 23). If then he is adhering to his custom here he must mean ethnological Galatia, Galatia proper, in the north, not the Roman province of Galatia. And in each of these places Luke says that Paul went through the region of Galatia. That would seem to indicate two visits to the Celtic district. Thus after all it would seem that Paul had evangelized that part of Asia Minor. If so, is it not reasonable to suppose that when he wrote a letter to the 'Galatians' it was to people living there? Luke was the attendant companion of Paul in some of his journeys. Is it not likely that he used the word 'Galatia' in the same sense as his master? That indeed is most probable. But are we sure he does not mean the province of Galatia? It is true that this would be a departure from his custom. But Professor Ramsay has shewn a good reason why he should have departed from it in this instance. The churches of South Galatia formed a certain missionary unit in that they lay along the same travelling route and were all four planted at the same time. They were the earliest Pauline churches in Asia Minor, the harvest of his first missionary journey on the mainland after leaving Crete. It was desirable therefore to comprehend the group under one common name. This could not be done if only the local names were used. In that case Luke would have to write Pisidia and Lycaonia. Besides, it is likely that Paul had come to speak of these churches in his own way as Galatian. Though when describing the first visit to the district Luke would follow his custom and use the local names, after the churches had been formed, and had had some history, and had often been mentioned by Paul, it would be natural for Luke to adopt his master's phraseology, and call them Galatian.

But now in the two passages above referred to we have mention of 'the region of Galatia and Phrygia,' literally in the first case 'the Phrygian and Galatian region' (Acts xvi. 6), and in the other either the same thing, or 'the Galatian region and Phrygia' (xviii. 23)—for the order of the words is different. Now the question is, Do these phrases mean one district with two names? That was Lightfoot's view, on the supposition that as the original population of North Galatia was Phrygian, the expression means 'the region which was originally Phrygian and afterwards Galatian'—surely a cumbrous notion, and one dragging in a needless archæological allusion. If one and the same district is meant, it is much more probably one known in Luke's day both as Phrygia and as Galatia. That would apply to the Phrygian part of South Galatia. Then the adjectival form of the phrase favours the view that the larger Galatia of the province and not the original ethnographical Galatia is meant. Professor Ramsay adduces an analogous case: '*Lakōnia* is the old historic land of Lacedæmonia; but *Lakōnikē gē* (the Lacedæmonian land) comprises the entire region which had passed under Spartan rule and had been added to Laconia, including Messenia and the land near Pylas' (Hastings' *Dictionary of the Bible*, article 'Galatia, Region of'). There is no reason why Luke should say 'the Galatian region' if he meant Galatia proper; but it would be quite in accordance with Greek usage if, not being so enamoured of the Roman usage as Paul, he employed it for the larger district which took its name from the more ancient kingdom in the north. If in the second passage we read, 'the

Galatian region and Phrygia,' we may understand the latter name to refer to that part of Phrygia which was not included in Galatia, or we may take 'the Galatian region' to be the Lycaonia part of Galatia. In any case we have no insuperable difficulty here.

What looks more like a serious difficulty comes up in the content of the earlier phrase. The whole passage runs thus: 'And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas' (Acts xvi. 6-8). Let us study this passage with a map open before us. As we read it in our English versions it seems to mean that the missionaries were first forbidden to preach in Asia—i.e. the province called Asia, of which Ephesus was the capital. Accordingly they turned aside and went into the region of Phrygia and Galatia, and thence towards Mysia, and so on to Troas by the north-west coast. Now if South Galatia is intended, a difficulty arises on this understanding of the narrative. In the previous paragraph (verses 1-5) we see that Paul had just been to Derbe, Lystra, and Iconium. The province of Asia lies west of those cities, and Mysia is north of that. It seems absurd to say that, being forbidden to go into Asia on his journey from the cities of South Galatia, Paul went back to the province of Galatia, meaning those very cities, and thence round by Mysia to Troas. Therefore, it has been said, the passage must refer to North Galatia. But this is on the assumption that the dependent clause 'having been forbidden . . . to speak the word in Asia' must refer to what happened before the statement of the primary clause and condition it, the primary clause consisting of the statement, 'And they went through the region of Phrygia and Galatia.' That this is the natural reading of the passage in English must be granted. It has been argued that it must also be the meaning of the Greek text. But there are instances of a clause with a past participle coming after one in the indicative mood to describe what followed, not what preceded and conditioned the action first stated. Thus in Acts xxv. 13 we read, 'Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus.' The Revisers' margin has 'having saluted,' and this is the exact translation of the Greek, which is a dependent clause with a past participle, similar to that in the passage before us. It would be misleading to translate it literally here, because 'having saluted Festus' would mean in English that Festus had been saluted by the king and queen before they arrived at the place where they met him—an obvious absurdity. A similar construction is found in Acts xi. 30: 'Which also they did, sending it to the elders by the hands of Barnabas and Saul.' Here a past participle (Greek aorist) is translated by the English present participle 'sending,' and it does not mean a previous action[1].

Therefore it is perfectly in accordance with Luke's style to understand the passage before us to mean a series of events in the following order:—

(1) A journey through the region of Phrygia and Galatia.

(2) An intention to preach in Asia (Divinely frustrated).

(3) A course of travel by Mysia.

(4) An intention to visit Bithynia (Divinely frustrated).

(5) The course of travel continued through Mysia to Troas.

These are the principal objections to the South Galatian theory, and they do not seem to go far to dispose of it, while we have seen that the reasons for accepting it are very strong indeed. It may seem superfluous to have devoted so much attention to a mere geographical question; but we have this result, that we can now feel assured that our Epistle was not directed to an obscure people of whom we know nothing, but was sent to those converts of Paul's first journey in Asia Minor concerning whom we have very full information in the narrative of Acts. Thus we get a frame for our picture, or rather a background clearly outlined and richly coloured.

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[1] For other instances of this form and a full discussion of the subject the reader may be referred to *The Epistle to the Galatians: An Essay on its Destination and Date*, by E. H. Askwith.

THE FOUR GALATIAN CITIES.

Having now located the destination of the Epistle, we are in a position to gather some information concerning the places in which the Galatian churches were founded. These, we have seen, were four—Antioch, Iconium, Lystra, and Derbe.

Antioch. The reader of the New Testament meets with two cities of this name. One is the capital of Syria and the head quarters of Gentile Christianity in the days of the apostles, the church in which city had ordained and commissioned Paul and Barnabas for their missionary expedition (Acts xiii. 1–3). The other is known as Antioch in Pisidia, or more strictly 'Pisidian Antioch,' to distinguish it from various Antiochs of which there were as many as sixteen scattered over Asia Minor and Syria, all named in honour of the Seleucid kings. This city had been founded about 300 B.C. by Seleucus Nikator. Some time before the year 6 B.C. Augustus made it a Roman colony. Under the emperors a colony was a city in some conquered territory where soldiers at the end of a campaign, or those who had completed their term of service, were allowed to settle with the privileges of citizenship. The citizens of a military colony possessed a right called *ius Italicum*, which apparently included not only personal freedom, but also immunity from the poll tax and the payment of tribute. In fact, a colony was like a piece of Rome carried away into the province and still retaining the proud rights of Roman citizenship. Paul would rejoice to preach in such a city, as he always felt drawn to bring his message to bear on what was most central and potent in the life of his age. If, as Professor Ramsay suggests, the Apostle turned his footsteps towards the uplands where this city was situated in order to escape the mischievous effects of the malarious sea-coast, he should have found Antioch bracing and health-giving, for the city was planted at an elevation of 3,600 feet above the sea level, on the skirts of a long ridge now called *Sultan-Dagh*, overlooking an extensive, fertile plain that stretches away in a south-easterly direction. The ruins are said to be imposing and to cover a considerable space, but they have never been thoroughly explored. The original population was Phrygian, and the Roman soldiers on account of whom the city was converted into a colony could only have formed a minority of the inhabitants. According to the narrative in Acts (xiii. 50) 'the Jews urged on the devout women of honourable estate' as well as 'the chief men of the city' to persecute Paul and Barnabas. This is a peculiar feature of the persecution at Antioch, not met with elsewhere, as far as our information goes. It is interesting to learn that throughout Asia Minor, and in the Phrygian cities in particular, women of social standing enjoyed great consideration and even held office. Then the Jews were also an influential body in Antioch. Thousands of them were settled in the Phrygian cities. At Antioch they had a synagogue, and were able to influence the chief people of the city enough to secure the expulsion of the Christian missionaries.

Iconium. This city, still existing under the name of *Konia*, and now the terminus of the railway that comes across Asia Minor in a southerly direction from the Bosphorus, was strictly speaking within the confines of Lycaonia, though the inhabitants were regarded as

Phrygians, a fact which accounts for the statement in Acts (xiv. 6) that when the apostles were driven out of this city 'they fled unto the cities of *Lycaonia*, Derbe, and Lystra,' as though they were not already in that district. Antony had conferred the city on Amyntas, the king of Galatia, after whose death in 25 B.C. it became an integral part of the Roman Empire. Under Claudius it received the name Claudiconium. Unlike Antioch, it was not a Roman colony during the apostolic age, though it became one under Hadrian in the next century. It remained for two centuries part of the province of Galatia. Situated on one of the great routes between Cilicia and the West, Iconium became an important commercial city, and accordingly attracted a number of Jewish settlers. The modern *Konia* stands in the midst of luxuriant orchards, and is watered by a stream from the hills on the west which loses itself in the great central, uncultivated plains that spread out to the east from this point. The natural advantages of the situation must have made it a garden of beauty and fruitfulness in ancient times when the city was most flourishing.

Lystra. A journey of eighteen miles in a southerly and slightly westerly direction from Iconium would bring the traveller to Lystra, a city which was reckoned as in the same district with Derbe, but which was really nearer to Iconium. The road between the two sites rises considerably, so that Lystra was 430 feet above Iconium and stood at a height of 3,780 feet above the sea level. Yet it was situated in a mountain valley at the extreme north of the hills that form the southern rampart of the great central tableland. The valley is refreshed with a stream which flows in an easterly direction till it loses itself in the plain. About a mile north-west of the modern village of *Khatyn Serai* is a large mound which marks the site of the ancient city; that, however, must have extended over the lower, level ground for some distance, since a large stone basin, bearing an inscription in honour of Augustus, has been found some distance from the mound, and apparently on the site of a sacred place dedicated to the worship of the emperor. In the year 1885 a coin was discovered with the Latin legend: COLONIA . IULIA . FELIX . GEMINA . LUSTRA, proving that Lystra was a Roman colony. The city was off the main highway that ran east and west through Asia Minor, but an imperial military road connected it with the head quarters of the army at Antioch. In the apocryphal *Acts of Paul and Thecla* it is stated that when Paul was expelled from Antioch he went along the 'royal road' that leads to Lystra till he came to the crossways, where Onesiphorus, who was waiting for him, induced him to turn aside and visit Iconium. There would be Latin-speaking veterans of the Roman army at Lystra as in other military colonies, but the majority of the inhabitants would be the native Asiatics—Lycaonians, as they were then called. Here were Jews also; but as we do not read of any synagogue in this city, probably they were not very numerous.

Derbe. The last of the four cities, that which marks the termination of the Apostle's journey in an easterly direction through Asia Minor, is Derbe, another town of Lycaonia, still within the large province of Galatia. The site of this city has been identified with some probability as *Zoska* or *Loska*, where is a large mound called *Gudelissin*, which appears to be ancient but has not been excavated. This site was identified by Professor Sterrett, and his opinion is accepted by Professor Ramsay, who states, however, that 'the evidence is not yet perfect.' Derbe was situated on the main eastern road, to which therefore Paul had returned after turning aside to visit Lystra. For a time (from A.D. 41 to 72) it was the frontier city of the Roman province, and was entitled Claudio-Derbe, after the Emperor Claudius.

THE ORIGIN OF THE GALATIAN CHURCHES.

The churches in the four cities of Southern Galatia were all founded in the course of Paul's 'first missionary journey.' It has been said that the title of this journey is not strictly correct, since the Apostle had been engaged in evangelistic preaching for years among the towns and villages of Syria and Judæa before he set out on this more distant expedition. But that work was the spontaneous, irresponsible, independent activity of a man burning with zeal for the cause he had previously persecuted, sanctioned by the highest of all authorities—the authority of the Lord who had called him and made him an apostle, but not commissioned by any human community. He always based his right to teach on this primary, Divine call. But when he set out as the companion of Barnabas for the wider field of evangelizing, which included more remote regions than any hitherto visited, it was with a distinct mandate from the church at Antioch in Syria. That church solemnly set apart and sent out the two missionaries. Their journey was missionary in the sense that they were commissioned by the Syrian church to undertake it, and it was the first of Paul's expeditions of this character, and also the first of his extensive journeys. The two travellers sailed to the island of Cyprus, where they were remarkably successful in one respect, for they actually won over to their faith the Roman proconsul, Sergius Paulus. Thence they sailed across to the mainland of Asia Minor, landing in the gulf of Attalia, opposite to Cyprus. Not staying long at Perga, they made their way up through the Balkans to Antioch in Pisidia. We have already noticed the Apostle's statement that this inland journey was taken, or perhaps we should say expedited, because of his illness[1].

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[1] See p. 64.

Even in the present day it is the common practice of the inhabitants of the hot, unhealthy sea-border to retire to the mountains on the approach of summer. 'When the time arrives, the people may be seen ascending to the upper grounds, men, women, and children, with flocks and herds, camels and asses, like the patriarch of old. If then St. Paul was at Perga in May, he would find the inhabitants deserting its hot and silent streets. They would be moving in the direction of his own intended journey. He would be under no temptation to stay. And if we imagine him as joining some such company of Pamphylian families on his way to the Pisidian mountains, it gives much interest and animation to the thought of this part of his progress[1].'

Mark declined to accompany the apostles in this extension of their expedition and returned to Jerusalem, leaving Barnabas and Paul to prosecute the mission by themselves. The first halting-place was Antioch in Pisidia, the Roman colony and great military centre. Here, according to custom, they entered the synagogue on the first sabbath and took their seats among their fellow Jews. After the usual reading of two lessons, one from the *Torah*, the sacred book of the law, and the other from the second volume of the Hebrew Scriptures, the two visitors were asked if they had anything to say. This was quite in accordance with the custom of the synagogue, where the preaching and teaching were not confined to any order of ministry, but were open to any capable person who might be invited to speak by the elders in authority. Paul, already appearing as the chief spokesman in the mission, responded to the courteous invitation of the synagogue rulers, rose to his feet, and attracting attention with a beckoning wave of his hand, delivered the great message of the gospel for the first time in the hearing of any people of Asia Minor. Luke shews that he perceives the importance of the occasion by giving the speech in full. It must be allowed that, in harmony with the recognized licence of the ancient historian, the author of Acts would feel free to compose such a speech as he would believe Paul might have uttered on the occasion. This was the invariable practice of Thucydides, who nevertheless must be reckoned an honest and trustworthy writer. But then we must not forget that Luke became a travelling companion of the Apostle. In contemplating the production of his narrative, is it not likely that an accurate and diligent author, such as the preface to the Third Gospel leads us to expect Luke to be, would do his best to learn from the lips of Paul himself what the Apostle had said on so historic an occasion? At all events we may rest assured that we have here the line of thought and the method of presenting his subject followed by the Apostle. In view of our Epistle it is important to see how the Galatians were first approached with the gospel message. Here in the first discourse in the first of the four towns visited by Paul and Barnabas we have the first presentation of Christianity to these people. What form did it take?

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[1] Conybeare and Howson, *Life and Epistles of St. Paul*, chap. vi.

Paul begins with a brief review of the history of Israel, calling attention to God's choice of the people and His directing hand at every great crisis. Thus they should be prepared for some new manifestation of Divine power and grace. In a few swift strokes the Apostle touches on leading points – the bondage in Egypt, the obtaining of Canaan, the mission of the judges up to Samuel, the appointment of Saul in response to the people's demand for a king, the substitution of David as king when Saul was rejected. Here the recital ceases. The mention of David suggests David's greater son. At this point Paul plunges at once into his new message. It is all in line with what preceded. God had sent the judges and kings; now God has brought a descendant of David, according to the promises of Scripture, to be a Saviour. This is Jesus, for whose coming John the Baptist—of whom the Galatian Jews must have heard, for he had disciples even at Ephesus—prepared the way, and to whom the prophet of the wilderness bore witness as being a much more honourable personage than himself. This Jesus came to bring salvation to the Jews; but the inhabitants of Jerusalem rejected him and induced Pilate to put him to death. Their opposition was futile, for God raised him from the dead, in accordance with prophecy. Through this man forgiveness of sins is now proclaimed. Every one who believes is justified as he could not be justified by the law of Moses. A solemn warning not to despise the message concludes this clear, virile declaration of the gospel. The statement about justification should be especially noted. Luke here reproduces the exact Pauline doctrine. It is the doctrine which the Apostle enforces in our Epistle—justification by faith over against the failure of the Jewish law to effect it. When writing his letter he expresses astonishment that the Galatians should have fallen back from this position, fascinated by the weak and beggarly elements of the law. He assumes that they know his teaching of justification by faith perfectly well. Now in Luke's account of the first sermon preached to the Galatians we see that this idea is distinctly set forth. Here we have the very teaching, departure from which Paul deplores in his Epistle.

The effect of this sermon was remarkable. No one seems to have taken offence at it, although it was delivered to Jews in their synagogue. It is to be observed that while Paul spoke of the ineffectiveness of the law, assuming that the Jews were conscious of this in their own experience, he did not announce the abrogation of the law. It was a moderate, considerate statement of his position. The Jews requested Paul to speak to them again the next sabbath. They were interested, but not yet convinced, and perhaps perplexed. Still, after the meeting many of them followed Paul and Barnabas, who urged them 'to *continue* in the grace of God,' implying that they had yielded to the message and become converts. These were of two classes—Jews and 'devout proselytes,' i. e. men and women of the native race who had previously accepted Judaism. As yet no heathen were included. But the novel teaching made a great stir. The synagogue was open to the public, and on the next sabbath it was found to be crowded with the pagan inhabitants of the city. This roused the jealousy of the Jews, and as Paul was preaching, though it does not appear that as yet he was making any explicit offer of his gospel to the Gentiles—that came a little later—since his teaching was of such a character as to break down the wall of privileged seclusion about the covenant people, they interrupted him, contradicting his statements, and at length descending to personal abuse. Then Paul made a bold declaration of policy. It was necessary that he should first deliver his message to the Jews. But since they had rejected it the missionaries would turn to the Gentiles. Of course this pleased the latter class of people, and many of them came over to the new movement. Not only the city, but the region—a technical term for the suburban parts under the jurisdiction of the colony—were affected. Thus quite a considerable church was gathered. We can see from this narrative how it was composed. There was first the nucleus of Jews and Jewish proselytes won over on the first sabbath; then there was the much more numerous body of converted pagans from the city and 'the region.' The majority would be Gentile, but there was a Jewish minority.

This success was not to go on unmolested. The Jews roused the religious women of influential position and the chief men of the city, who commenced a persecution which induced Paul and Barnabas to leave, shaking off the dust of their feet, according to their Master's directions. Thence they made their way to Iconium. In connexion with this journey we have the earliest account of the Apostle's bodily appearance. It is found in the apocryphal *Acts of Paul and Thecla*, an early Christian romance, based to some extent on tradition. We cannot put much faith in the description contained in such a work. Still it is so definite that it may contain a genuine reminiscence of what Paul looked like. Onesiphorus, who with his wife and family is waiting at the crossroads for the Apostle as he comes from Antioch, recognizes him by the description Titus [1] had given. It is as follows: 'He saw Paul coming along, a man of moderate stature, with crisp hair, . . . scanty, crooked legs, with blue eyes, and large knit brows, long nose, and he was full of the grace and pity of the Lord, sometimes having the appearance of a man, but sometimes looking like an angel.'

At Iconium the missionaries proceeded on lines similar to those followed in Antioch. They first went to the synagogue, and their preaching resulted in the conversion of many people, both Jews and Greeks. Here too the Jews aroused opposition on the part of the heathen population, and the whole city was divided into two factions. At length the antagonism became serious. Gentiles and Jews, including the elders of the synagogue, united in a plot to stone the apostles, hearing of which they fled from the city. Still they had been there for some time preaching, and miracles had appeared. They left a considerable church behind them as the fruit of their labours.

The next places to be visited were the Lycaonian cities of Lystra and Derbe, with '*the region round about*.' The mission was not confined to the towns. Outlying parts were also evangelized. At Lystra the cure of a cripple led to a scene of wild enthusiasm. The excited populace, more devoted to the old pagan cults in the interior of Asia Minor than people nearer Rome, were for sacrificing to the missionaries as to two divinities who were paying them a visit. They actually brought oxen crowned with garlands for this object. Barnabas, the leader of the expedition, they took for Zeus, the king of the gods, and Paul, the chief spokesman, for Hermes, the herald god. There was a temple or shrine, or perhaps only an altar of Zeus, at the gate of the city, and here the sacrifices were to be offered. A stranger scene has never been witnessed in all the romance of missions. It was with the greatest difficulty that Paul could restrain the crowd from their fanatical purpose. Now we know that our Epistle was addressed in part to converts from these very people, we can see how suitable some of its expressions are. Thus when Paul writes, 'ye received me as an angel of God' (Gal. iv. 14), he may be referring to their mistaking him for Hermes, the winged messenger god of the pagans. If so, then his words in an earlier passage, 'But though we, or *an angel from heaven*, should preach unto you any gospel other than that which we preached unto you, let him be anathema' (i. 8), may contain an allusion to the same incident. Then his reminder of the enthusiasm of the Galatians, which went so far that Paul could say of it, 'for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me' (iv. 15), might well be based on a recollection of that frantic attempt to offer garlanded oxen and so render Divine honours to the apostles.

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[1] An anachronism; this was before Titus had met Paul.

But the amazing changeableness of temperament to which the Epistle bears witness as a painful characteristic of the Galatians was previously witnessed in the city of Lystra. Jews from Antioch and Iconium persuaded the mob to turn against the missionaries, no doubt representing them to be no better than cheats and charlatans. Chagrin at their own humiliation in having taken such people for gods would whip the fickle multitude into a rage. What was only planned at Iconium was effected at Lystra. Paul was stoned and dragged out of the city as a dead man. But while the mourning disciples were gathered round him he recovered consciousness and was able to return. The next day the two missionaries left for Derbe. The mention of 'disciples' shews that at Lystra there were some converts. But they do not seem to have been numerous. There is no statement to that effect, as in the cases of Antioch and Iconium, and probably Paul's visit to the city was quickly terminated. The disturbance must have followed almost directly after the cure of the cripple, and that miracle is described immediately after the general statement that 'they preached the gospel' in these parts. But one important result of the Apostle's work at Lystra was that Timothy was won to the faith (see Acts xvi. 1).

Luke gives the briefest notice of the Apostle's work in Derbe, the last of the four Galatian cities visited; but he tells us that the missionaries 'made many disciples.' Here also a church was founded. Paul and Barnabas retraced their steps, again visiting the cities by the way, encouraging and instructing the converts and appointing elders in the churches, after the pattern of Jewish synagogues. Coming down to Perga they now stayed longer at that place than when they passed through on their outward journey, and delivered their gospel message there. Then, embarking at the port of Attalia, they returned to Antioch, to the church that had sent them forth, with a report of the adventures and results of their mission. The chief point was that 'God had opened a door of faith unto the Gentiles.' We can imagine with what eagerness the Christians of Antioch would listen to this report. They had sent out the missionaries under an impulse of the Divine Spirit, perhaps because directed to do so by prophets in their church. But the mission had been directed to Jews in the first instance. It would be known that Paul and Barnabas, both Jews, would visit the synagogues and preach the gospel in those centres of the old faith. And yet the majority of the Antioch church was Gentile; it consisted of 'Greeks,' as the name was then used, that is to say, of people of Greek culture and civilization. And it was liberal in spirit as well as alive with the passion of evangelizing. Now it learnt to its delight that the signs of grace manifested among its own members were also appearing among the 'Greeks' of Asia Minor. Experience was shewing, the logic of facts was proving, that the gospel was no narrow message only for Jews. It was good news for the world at large. Galatia came in to confirm what hitherto had been seen at Antioch only, or scarcely anywhere else, viz. the saving power of the gospel for 'Greeks' as well as Jews. This was a confirmation of the Antiochian position; and it opened up a magnificent prospect for the future of Christianity. Like the enlargement of horizon brought about at the Renaissance by the discovery of America, and further by the appearance of the Copernican system of astronomy, an immense widening of outlook, a vast increase of possibilities, now opened up to the Antioch Christians. The Gentile churches of Galatia were the firstfruits of a world-wide harvest. This must be borne in mind when we read of the Apostle's extreme disappointment at the defection to Judaism of these very churches. It was like the corruption of his proof-text, the tearing up of his sheet anchor. He was accustomed to point to Galatia as affording the Divine proof that his liberal gospel was true and right, for there God was seen to be blessing it greatly as a message of grace to the heathen apart from the Jewish law. Bitter indeed must have been his disappointment, deep and dark his dismay, when he found these specimen churches of their own accord cutting the ground from beneath them by voluntarily abandoning the position of Christian liberty which their very existence was vindicating in the eyes of the timorous Jewish Christians of Jerusalem.

SUBSEQUENT VISITS TO GALATIA.

We learn from the narrative in Acts that Paul paid two later visits to the Galatian churches. The first (described in Acts xvi. 1–6) was after the Jerusalem council—that meeting of the church at Jerusalem recorded in Acts xv, in which the problem of Gentile Christianity was discussed and in some measure decided (*c.* A.D. 50). The proposal came from the Apostle who would have had Barnabas go also; but when Barnabas wished to take his nephew Mark, who had left them in Pamphylia on the previous occasion, Paul objected, and there was 'a sharp contention' between them, with the result that Barnabas sailed for Cyprus, his native island, with Mark, and Paul then took Silas as his companion. This time he approached Galatia from the east, coming round through Syria and Cilicia. Thus Derbe, the last town visited on the former occasion, was now reached first. At Lystra Paul found Timothy, and took him to be his attendant disciple and assistant evangelist. The decision of the Jerusalem council was communicated to the Galatian churches. It allowed of Gentile Christianity apart from circumcision. Paul's great point was gained. Converts from heathenism were not required to become Jews in accepting Christianity. They could receive the salvation of Christ without keeping the law. But certain simple restrictions, especially aimed at excluding heathenism and its vices, were included in the 'decrees' from Jerusalem. The result of this visit was an increase and strengthening of the churches. For the third visit (*c.* A.D. 53), which followed a return to Jerusalem and Palestine after the great tour in Macedonia and Greece, Paul's first visit to Europe, he again travelled to Galatia from Antioch, though Luke does not say which way he approached the province. He 'went through the region of Galatia and Phrygia in order, stablishing all the disciples' (Acts xviii. 23). The Galatians were included in the contributors to the fund for the relief of the poor members of the Jerusalem church.

THE DATE AND PLACE OF ORIGIN OF THE EPISTLE.

Date. There is some uncertainty, not only as to the exact date of the Epistle—a comparatively unimportant matter—but as to its position in the life and history of the early church and its order in the list of Paul's letters. These are questions of some interest, because a right understanding of the Epistle itself and of its relation to the Christian life and thought of the day, of which its ideas are important factors, depends in some measure on our answer to them. The principal question is, Did it precede or follow the 'council of Jerusalem'? Manifestly the whole discussion contained in the Epistle will take a different complexion according as we consider it to be prior to that decision, and therefore quite out of any relation to it, or subsequent and perhaps more or less modified by it.

It was maintained by Lightfoot that the Epistle came later. But there is a tendency in the present day to put it earlier, and even to make it the first written of all our thirteen Pauline Epistles. Let us look first at the reasons in favour of an early date.

1. In writing to the Galatians the Apostle expresses his astonishment at the quickness with which they have permitted themselves to be perverted. He says, 'I marvel that ye are *so quickly* removing from him that called you in the grace of Christ unto a different gospel' (Gal. i. 6). That is said to imply a perversion very soon after the founding of the churches. A period of some six years,

which would be required if we accepted the later date of the Epistle, would seem too long to allow of such an expression. But how do we know that the Apostle is counting from the time of the founding of the churches? If he had visited them twice since and had found them steadfast on each occasion, and if he had received letters and messages even after his last visit, perhaps with reference to the collection for the Jerusalem church, and these had conveyed favourable reports, and then all of a sudden the Galatians had been led astray into teaching quite contrary to that of their Apostle, this would strike him as an amazingly quick change. The news would come on him like a thunder-clap, however long an interval may have elapsed since the conversion of the Galatians. Professor Ramsay understands the words 'so quickly' to mean 'so soon' after the second visit. But they may just as well mean so soon after the third visit, or not even that, but so quickly, taken in an absolute sense, implying that it had been a hasty change of mind and belief on the part of the Galatians, no matter when it took place.

2. In iv. 13 we read, 'But ye know that because of an infirmity of the flesh I preached the gospel unto you *the first time*.' Here the Revisers note in their margin that the Greek word rendered 'first' means 'former.' The former time would seem to mean the first of two. Thus this would seem to imply that Paul had only paid two visits to Galatia when he wrote the Epistle. Accordingly it should not be dated after the third visit. But if we take the word more indefinitely as meaning just 'formerly,' this difficulty vanishes (see note on the text).

3. In ii. 3 Paul writes, 'But not even Titus who was with me, being a Greek, was compelled to be circumcised.' Why does Paul say 'being a Greek,' if Titus was known to the Galatians, as would be the case at the later date assigned to the Epistle? The phrase, however, is not merely introduced in order to inform the Galatians

of the fact that Titus was a Greek. The point is that, inasmuch as Titus was a Greek, Paul would not permit him to be circumcised.

These arguments for the early date of the Epistle do not amount to much. They all turn on small verbal points. On the other hand, the reasons for assigning it to the later period stand on a broader basis. They are drawn from the character of the Epistle and the subject it discusses. Paul's Epistles naturally fall into four groups according to character and contents as well as in chronological arrangement. First we have the simple, practical Thessalonian Epistles, second the great doctrinal and controversial Epistles, third the meditative, spiritual, partly mystical, Epistles of the imprisonment, fourth the Pastoral Epistle. There cannot be the slightest question as to which of these groups would claim our Epistle on the ground of its subject and characteristics. This Epistle is immersed in the controversy with the Judaizers. Paul's authority has been challenged, and he is vehemently defending his apostolic rights. His specific teaching has been set aside, and he is expounding and justifying it in a polemical temper. His style has a peculiar force and incisiveness in keeping with the tone and spirit of the Epistle. Something of the same spirit and style may be detected in the other great doctrinal Epistles. In 1 Corinthians Paul alludes to various parties in the church, one of which claims his name, while the rest take other names. In 2 Corinthians he vindicates his own apostolic authority against opponents. He does not find it necessary to do this when writing to the distant church at Rome which he has never visited. But in the Roman letter he deals with similar doctrinal subjects, and he uses the same vigorous style. Thus our Epistle naturally falls into line with the other doctrinal Epistles, those which belong to the second group. None of the remaining three groups manifest these characteristics either of subject-matter or of style. To place

Galatians before 1 and 2 Thessalonians would be an anachronism, viewed in the light of the Apostle's personal history and the development of his own thought and style. Those Epistles give us no hint of the great controversy; they contain no trace of the logical strenuousness found in all the four doctrinal Epistles. Of course we must allow that if the troubles dealt with in our Epistle had not broken out in Macedonia Paul might have had no occasion to refer to them when writing to the Thessalonians. Still it is easier to bring this Epistle into close connexion with the other doctrinal Epistles than to separate it from them and place the mild, simple Thessalonian letters between.

There are some who accept this position, but who place Galatians before the two Corinthian Epistles, dating it from Ephesus during the Apostle's long residence in that city. They thus bring it near to Paul's third visit to Galatia (or his second visit, if they hold to the North Galatian theory). But we have seen that if the words 'so quickly' do not refer to the Apostle's recent presence in Galatia, then we have no reason for saying that the Epistle was written soon after Paul had been with the Galatians. If we may allow a little interval of time, there is reason for placing our Epistle after the Corinthian letters. This is found in its close resemblance to the Epistle to the Romans both in idea and in phrase. The two Epistles expound the doctrine of justification by faith with a fullness and force not met with elsewhere, and they both treat of the relation of Christianity to Judaism as the one burning question of the hour. Dr. Lightfoot worked out the comparison in detail, and nothing that has been said since his time could possibly demolish the facts of close resemblance which he has set before us. Both Epistles contain the same appeal to Abraham as affording the typical example of righteousness obtained by faith, the same idea that they who have faith are Abraham's true children. Then both contain what to

Jews must have seemed the amazing statements that the law brings a curse rather than a blessing and that no man is justified by it. Further, in both it is argued that this failure of the law is for the ultimate blessing of those who come to the righteousness of faith. The result is shewn in both Epistles to be the same—that those who have faith become sons of God in the power of the Spirit.

Several striking and peculiar phrases are common to the two Epistles, shewing that in language as well as in thought they are often very close together. For instance:—

Gal. ii. 16: 'Because by the works of the law shall no flesh be justified.'

Rom. iii. 20: 'Because by the works of the law shall no flesh be justified in his sight.'

Here we have identically the same variation from the Old Testament, which is as follows both in the Hebrew and in the Septuagint: 'For in thy sight shall no man living be justified' (Ps. cxliii. 2).

Gal. ii. 19: 'Died unto the law.'
Rom. vii. 4: 'Dead to the law.'

Gal. ii. 20: 'Crucified with Christ.'
Rom. vi. 6: 'Crucified with him.'

Gal. iii. 22: 'The scripture hath *shut up* all things under sin.'

Rom. xi. 32: 'God hath *shut up* all unto disobedience.'

Gal. iii. 27: 'As many of you as were baptized into Christ.'

Rom. vi. 3: 'All we who were baptized into Christ Jesus.'

Gal. iii. 27: 'Did put on Christ.'
Rom. xiii. 14: 'Put ye on the Lord Jesus Christ.'

Gal. iii. 29: 'Abraham's *seed*, heirs according to *promise*.'
Rom. ix. 8: 'The children of the *promise* are reckoned for a *seed*.'

Gal. iv. 28: 'Children of promise.'

Rom. ix. 8: 'Children of the promise.'

Gal. v. 14: 'The whole *law is fulfilled* in one word, even in this, Thou shalt love thy neighbour as thyself.'

Rom. xiii. 8, 9: 'He that loveth his neighbour hath *fulfilled the law;* . . . it is briefly summed up in this word, namely, Thou shalt love thy neighbour as thyself.'

Gal. v. 16: '*Walk* by the *spirit*, and ye shall not fulfil the lust of the *flesh*.'

Rom. viii. 4: 'Who *walk* not after the *flesh*, but after the *spirit*.'

Gal. v. 17: 'Ye may not do the things that ye would.'

Rom. vii. 15: 'Not what I would, that do I practise.'

Gal. vi. 2: 'Bear ye one another's burdens.'

Rom. xv. 1: 'We . . . ought to bear the infirmities of the weak.'

In each case the context shews that the 'burdens' or 'infirmities' are faults or moral defects.

It has been suggested that the identity of subject in the two Epistles may account for the close resemblance of style, even if other Epistles come between. But some of these phrases do not belong to the main argument; and in all cases it is easier to think that both Epistles were written at the same time while the Apostle's mind was deeply stirred with the great question raised by the Judaizers. This is the more likely when we consider the peculiarity of the Epistle to the Romans. Unlike all the other of Paul's Epistles, except Colossians, this was not written to one of his own churches; nor was it called forth by any immediate necessity. There was no reason for it to be sent at the particular time when the Apostle chose to dispatch it, excepting that his mind was then full of the subject. This was so supremely important that he wished the church in the imperial city to come to see it clearly and be fully impressed with its significance. Possibly too he desired to write out once for all a complete exposition of the subject that might serve for other churches also. It is probable that the idea would occur to him when the desperate state of the Galatian churches urgently called for instruction and expostulation, rather than at some subsequent period. If Paul wished to do this at all, that would be the time when he would be most strongly impelled to write the Roman letter. It seems reasonable then to say that the two epistles were written about the same time. We have a parallel case in the close resemblance between Ephesians and Colossians, the natural explanation being that they were companion Epistles, composed in the same period of the Apostle's imprisonment.

These considerations help us also to decide which of the two letters was written first. It has been said that Galatians comes after Romans, since it shews an intensifying and further accentuating of the ideas contained in the earlier epistle. This is a perverse statement; or rather, it is not too much to say that it is an inversion of the case. Nothing can be more certain than that Galatians comes hot from the roused feelings of the Apostle. He is astonished, distressed, indignant. 'Out of the abundance of the heart the mouth speaketh.' Here we have the psychological moment, and in it the psychological explanation of the unique phenomena of the Epistle. This is just the condition in which new thoughts are brought to the birth and new phrases coined. The calmer atmosphere in which the longer epistle is written, the absence of any special need of immediate guidance and help in the church at Rome, the fact that the Apostle had no personal relations with that church, these are all conditions under which the later discussion could best be developed when based on the strong phrases and fiery, passionate ideas of the Galatian letter. First we have the rough draft, then the elaborate treatise; first the epistle of urgent necessity aimed at effecting a vital result, an epistle the writing of which is a deed; afterwards the enlarged, finished document which partakes more of the character of literature.

This position of our Epistle, just before Romans and therefore next after 2 Corinthians, is confirmed by a comparison with the latter epistle. Dr. Jowett called attention to certain points of resemblance between the two. Thus in both Paul vindicates his own apostleship and in both he mentions his bodily weakness or illness, the 'thorn in the flesh' of 2 Corinthians (xii. 7) corresponding to the 'infirmity of the flesh' mentioned in Galatians (iv. 13). Accordingly it seems that we should fix the date of our Epistle between 2 Corinthians and Romans, and probably near the time of the latter epistle. This will give us the end of A. D. 57 or the beginning of 58 (according to the usually accepted chronology of the Apostle's missionary journeys). The date is fixed thus—the epistle to the Romans was written in Achaia (Rom. xv. 25, 26), and therefore probably from Corinth. This must be during the second visit recorded in Acts (xx. 2). It could not be the first visit to Corinth recorded in Acts xviii, because Paul had preached the gospel as far as Illyricum (Rom. xv. 19), and we have too full particulars of that first visit when he came down through Philippi, Thessalonica, and Berœa to allow of an interval for any deviation towards Illyricum. Besides, Romans evidently belongs to the second group of epistles, and has 1 and 2 Corinthians as well as Galatians for its companion epistles. It cannot possibly be put back to the time of the Thessalonian letters, which were written during the first visit to Corinth. If then Galatians belongs to the same period, this too must have been written during that second missionary visit to Greece.

An objection to this late date assigned to Galatians has been raised on the ground that it makes the letter to be subsequent to the Jerusalem council. We can best appreciate and meet this objection when we have considered the occasion and purpose of our Epistle. Let it stand over for a little while.

Place of Origin. The question where the Epistle was written is virtually settled when we have decided its date. According to the theories as to the date are the theories concerning the locality. There are the claims of three places which demand our attention.

1. Antioch in Syria. The claims of this place are advocated by Professor Ramsay. He considers that Paul supported his arguments with the authority of the church in that city, the church which had sent out the mission that led to the evangelizing of Galatia, and for which therefore grateful converts should feel some deference. The expression, 'all the brethren that are with me,' in the opening salutation (Gal. i. 2) is taken as a reference to the church at Antioch. But if that church were appealed to, why was it not named? In the *Epistle of Clement* the church at Rome addresses the church at Corinth. And the phrase, 'all the brethren that are with me,' is not suitable to the church which had commissioned Paul for his tour. It applies much more aptly to his own travelling companions. The words 'with *me*' point to inferiors or subordinates rather than to a respected body such as the great church at Antioch. The phrase is used elsewhere for the Apostle's personal friends and companions, as in Philippians iv. 21, where we read, 'The brethren which are with me salute you.' But by far the most serious difficulty in the way of accepting Professor Ramsay's view comes from the fact that it runs counter to the spirit of the Epistle and the line of argument maintained through the whole writing. Paul's apostolic authority has been called in question. He has been accused of presenting a second-hand gospel. His teaching has been discredited by an attempt to lower the status of the teacher. Paul meets this personal charge boldly and unequivocally. He maintains his absolute independence. He ascribes his apostleship to God and

Christ, not to any human being. On the authority thus secured he expects his readers to shew deference to his instructions. He would only have weakened his argument in this direction if he had appealed to the church at Antioch or associated that church with himself in his letter. It is the one Epistle above all others that stands on the personal, independent authority of the Apostle.

The only other reason for suggesting Antioch as the place from which the letter was sent which is of any weight, is dependent on Professor Ramsay's theory of its early date, a time when Paul would be found at Antioch. But if there is validity in what has been here said about the date, of course that argument vanishes. If the Epistle was written as late as A.D. 57 or 58 it could not have come from Antioch.

2. Ephesus. The claim for this city as the place from which the Epistle was dispatched, put forth by Dr. Zöckler and others, especially in Germany, is also dependent on the question of date. Placing the Epistle earlier than the two Corinthian letters, though later than the two Thessalonian letters written during the first visit to Corinth, it finds the Apostle's long stay at Ephesus as the most likely period for the writing of it. 1 Corinthians was written at Ephesus at this time. Galatians is assigned to an earlier part of the Apostle's residence in that city. On the North Galatian theory it could not be written earlier; but on the South Galatian theory, advocated in this Introduction, it is not necessarily confined to this time. The quickness with which the Galatians were perverted is given as a reason for preferring Ephesus, during the early part of Paul's residence there, rather than Corinth, after the whole time of his stay in the capital of Asia was over. But we have seen that his words will not bear the construction put on them in this argument[1].

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[1] See p. 87 f.

3. Corinth. If we accept the date above assigned to the Epistle we seem driven towards Corinth for the place of its origin. Coming later than 2 Corinthians, which was written in Macedonia, and earlier than Romans, which was written at Corinth, the only alternative would be Macedonia or some place on the route round through Achaia. But Paul would not be likely to stay long at any place during this journey. He wrote to Corinth, it is true; but he had special reasons for doing so, after Titus had come to him from that city. It is more probable that news of the state of the churches in Galatia would reach him when he was in an important metropolis such as Corinth, which was in constant communication with the East, than while he was journeying through Macedonia and Achaia. Corinth then seems to be the most likely place of origin for the Epistle.

There is no authority for the subscription to the Epistle in our Authorized Version, 'Unto the Galatians written from Rome.' This is not found in the oldest MSS., which simply have, 'To the Galatians,' and even that would not have been part of the original writing.

THE OCCASION FOR WRITING THE EPISTLE.

Most of Paul's Epistles were written to meet certain specific requirements of the moment. They all contain truths of profound significance and lasting worth. It was characteristic of the Apostle's depth of spiritual thought to treat every topic he had occasion to handle from the standpoint of the 'eternal verities.' That is why his writings remain of permanent value. They are 'Scripture' for us to-day, because they are inspired with ideas that live through all the ages and bring light and life to readers of every generation. Nevertheless they were not drawn up as manifestos for the benefit of the church in perpetuity. We cannot suppose that their author had the least idea of the immense debt under which he was laying all future

Christendom. Such an elaborate work as the Epistle to the Romans may have been designed for more than local use. Sent to the church in the centre of the empire, a church the Apostle had never seen, and for which he was in no special way responsible, it bears the character of a careful declaration of his essential gospel intended to be of general service if widely circulated. But this is wholly exceptional—though Ephesians and Colossians approach the great Roman Epistle in their detachment from local circumstances. For the rest, Paul's Epistles were all written to meet immediate, pressing requirements. Thus we must understand what those requirements were if we would discover the drift and purpose of the Epistles.

These considerations apply with force to the Epistle to the Galatians. No other Epistle is more clearly stamped with the marks of its origin. It springs up hot and eager to meet its provocation. That is really not too strong a phrase. The Epistle was called forth by nothing less than provocation. The Apostle was literally provoked into writing it. Sudden news that fell upon him 'like a bolt from the blue' roused the fire of his indignation. Still, passionate as it is, this is no mere outburst of feeling. The Apostle never thought more clearly than when he felt most deeply. Like Byron's *English Bards and Scottish Reviewers*, which is said to have been written in a night under a stinging sense of stupid injustice, our Epistle owes its point and piquancy to the rousing circumstances of its origin.

For this was the situation. The Apostle was regarding the four churches of Galatia as the firstfruits of his missionary labours. Though he had been successful elsewhere in his earlier work, there is no evidence that he had actually succeeded so far as to found and organize churches before he established the churches at Antioch, Iconium, Lystra, and Derbe. And this remarkably successful work had been aided and prospered by the very enthusiastic reception he had received among the

Phrygian and Lycaonian people. Here in the course of what we call his 'first missionary journey' he had met with eager souls who had responded to his appeals with all their hearts. They had received him as an angel of God; they would have plucked out their eyes and given them to him, if he had demanded such a sacrifice. Nor was this enthusiasm the mere effervescence of transitory emotion. When the Apostle passed through the cities on his return journey he was able to thoroughly organize their churches. Since then he had visited them again, perhaps twice, and on each occasion he had been well received and had found everything in a most encouraging condition. Thus he had every reason for thankfulness in thinking of these churches of Galatia now ripening in Christian experience.

Suddenly the Apostle was amazed and confounded by the receipt of absolutely unexpected information of what he could regard as nothing less than a revolution in the beliefs and practices of the Galatians. They had come to reject his authority as an Apostle, treating it lightly, as quite inferior to the authority of the Jerusalem apostles, and no better than a delegated position received from them and dependent on their good-will. This is the first surprise, and it calls forth the personal explanations which occupy the first part of the Epistle. In the second place, in rejecting the authority of their founder and guide, the four churches had also abandoned his specific teaching and adopted that of the Jewish Christians at Jerusalem. Those Christians continued to observe the law of Moses as they had observed it from their childhood. They were loyal followers of Jesus Christ, believers in him as their Lord and Saviour, his servants, working out what they could see of his will, for this persecuted by their unbelieving brethren among the Jews, and ready to suffer martyrdom for their faith. Still, they did not abandon the practices of the Jewish law. Circumcision was not superseded by baptism, nor the passover by the Lord's Supper, nor the temple by the church. These Jerusalem disciples were law-abiding Jews who accepted Jesus as Christ, Jews who added Christianity to Judaism and considered that the amalgam made one perfect religion. Now the Galatians were going over to the same position. Yet it was really entirely different with them. For the most part these people were not Jews by birth. Unlike the Jerusalem Christians they had never been under the yoke of the law, had never confessed any obligation to accept it. It was the law of the Jews, and they were Gentiles. They had received Christian baptism and had been formed into churches without the least idea that in so doing they were becoming Jews. The omission of the rite of circumcision on their reception into the pale of Christianity was a plain proof that they were not expected to adopt Judaism. And then the gospel which Paul had preached, and which they had received, tacitly excluded Judaism by leaving no room for it. They had seen his picture of Christ crucified vividly set before them, and in it the promise and pledge of full redemption. After that no more could be needed to secure the very richest blessings which God could give or man receive. For people with such a history, men who had been heathen, Gentiles, never under the Jews' law, and who were now Christians enlightened with knowledge of the gospel of freedom, to be adopting Judaism was indeed an astounding piece of perversity. And the change had come about so quickly. There had been no premonitory symptoms. It was not like the case of Newman's recession to Rome, a slow movement through successive stages of deep meditation, soul struggle, and agony, as the story is set forth in his *Apologia pro Vitâ suâ.* When last seen by the Apostle these Galatians were apparently unchanged, still steadfast in the faith they had learnt from their founder. And now they are in full pursuit of the Jewish gospel, quite infatuated with it.

How could so great a change have come about so suddenly? Dr. Lightfoot puts it down to Celtic fickleness. But we have seen that the Galatians were not Celts, but Phrygians and Lycaonians. These people of Central Asia Minor were exceptionally liable to be captured by appeals to religious excitement. Their very enthusiastic reception of the Apostle on the occasion of his first visit is a revelation of their temperament. People who had behaved in that extravagant manner once would be ready to do so again if some equally novel, though not equally deserving, influence were brought to bear upon them. Like those Jews of the following cf James who went down to Antioch and disturbed the peace of the church there, some Jewish Christians, perhaps jealous for the position of the primitive apostles, possibly sincerely anxious for the good of the new heathen converts, and fearing that Paul had given them a one-sided representation of Christianity, went over to visit the four Galatian churches, the fame of whose prosperity had reached Jerusalem. There they set to work to depreciate the authority of Paul, and so to undermine his teaching, at the same time introducing their own teaching of Judaistic Christianity. This they would assert to be more authentic since they would claim to represent the original Christianity of the apostles in Palestine. The idea was that the Gentile converts should accept the ordinances of Judaism as these were observed by the Jewish Christians who constituted the primitive church at Jerusalem.

The Galatians were fascinated. Paul in his indignant amazement can only describe their condition as that of people bewitched. Still, it must be admitted that the intruders could make out a specious case. They would support it on the highest authority, that of Christ's twelve apostles. There is not the faintest evidence to shew that they were authorized by the apostles at Jerusalem. We have no indication that James at the head of the mother church had commissioned them for their unfortunate task. We do not even know that they claimed to be the emissaries of those authorities, though it is quite possible that they would pose as such. But at all events they would be able to cite the precedent of Jerusalem, telling the Galatians how the venerated community in the parent church thought and acted ; and this would go for much. Then the substance of their teaching would have a fascination for the people of Central Asia Minor. These people had been brought up in a religion of outward rites and ceremonies. Judaism presented itself as a system of outward rites and ceremonies. So similar in spirit and character were the heathen and Jewish cults in this respect, that Paul could describe the adoption of Judaism —new as it was to the Galatians in name and form—as nothing less than a return to the 'weak and beggarly elements' which they had abandoned at their conversion. In the Apostle's opinion their adoption of Judaism was tantamount to a reversion to heathenism. Then the natural tendency to return to the primitive type which is seen as much among men and women as it is in the cultivation of gardens and orchards would aid the Judaizers. The introduction of a new ritual would awaken the old habit of ritual observance in the minds of the Galatians.

But now it is said that all this is inconsistent with the decision of the council of Jerusalem as described in Acts xv. The supposed inconsistency is variously interpreted. Baur and the early Tübingen critics used it as an argument for discrediting the historicity of Acts. A modern Dutch school, represented by Steck, reverses the reasoning and endeavours to upset the genuineness of the Epistle. Lastly, Professor Ramsay, and others who agree with him on this point, consider that it makes for the early date of Galatians, since the trouble in the Galatian church could not have arisen after the Jerusalem settlement of the status of Gentile Christians ; or, at all events, that if it did arise later—though most inconsistently—Paul would certainly have appealed to the decision of the council in this letter. Yet he never does so.

Now to take up the last of these ideas in the first place, we have to face the question, Why did not Paul refer to the council and its decision if he was writing after that event? According to the chronological arrangement here set forth he had already done so, for he had gone through the Galatian cities with 'the decrees' some time before the date of our Epistle. Still, it must be granted to be somewhat perplexing that he makes no reference whatever to the subject in the Epistle. This point, however, should be considered. Paul's personal authority had been assailed. His originality had been challenged. It was said that he was only the lieutenant of the primitive apostles and the bearer of a second-hand gospel. Under such circumstances he would not feel inclined to fall back on the authority of the Jerusalem church. He must base his contention on completely independent grounds.

When we turn to the question of the introduction of Judaism into the churches of Galatia after the decision at Jerusalem two facts should be considered.

First, it is not at all probable that the whole church loyally held to that decision. There must have been at least a minority who were overawed by the weight of the great leaders Peter and James, and compelled, for the time being, to be silent in face of the very remarkable testimony concerning the conversion of the heathen, which so trusted a member of their community as Barnabas joined with Paul in presenting to the church. But though silenced for the time they would not be convinced, much less would they be finally suppressed. The spirit that shewed itself in the meddlesome visit of the Judaizers to Antioch would prompt a similar invasion of the liberties of Galatia. The disturbance may have come from this minority, disloyal to the decision at Jerusalem, and determined if possible to frustrate its influence.

Second, the question decided at Jerusalem was not the same as that subsequently brought up in Galatia. The point on which the Christians at Antioch had consulted the mother church concerned the reception of the heathen into the privileges of Christianity. Should the rite of circumcision be insisted on? In becoming Christians must they also become Jews? Was Christianity only a phase of Judaism, and should it be bound down to the rules and customs of that religion even when it received Gentiles into its fold? This question was answered in the negative. The heathen need not be circumcised; the Gentiles were under no obligation to keep the law. Thus the main position Paul contended for was gained, though some slight restrictions in regard to the ritual of diet were imposed on the Gentiles, as well as obligations of moral purity. Now quite another question had come before the four churches of Galatia. They had been recognized as Christian, quite apart from the observance of the Jewish law. But the Judaizers who had come among them were persuading them to adopt and practise the rites of the Jewish religion in order to perfect their Christian life. This was not presented as the preliminary to Christianity, but as the perfection of it: not as the foundation on which to build, but as the crowning pinnacle. And it was not demanded as obligatory; but it was made out to be eminently desirable. Having become Christians by faith in Christ while Gentiles, free from the Mosaic law, the Galatians were invited to go on to perfection by voluntarily adopting that law and practising it. This is the situation Paul had to face. Thus he writes, 'Received ye the Spirit by the works of the law, or by the hearing of faith?' (Gal. iii. 2). The Galatians had welcomed the gospel message with faith, and the result was that they had received the gift of the Spirit, always regarded in apostolic times as the sure sign that God was acknowledging those on whom it descended. It was their Divine seal, the proof that they were duly authenticated Christians. Then Paul proceeds with his expostulation: 'Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?' (verse 3)—'*perfected* in the flesh.' The idea is that some bodily rite is to perfect what was begun in a spiritual way. Circumcision, then, was not the door of entrance to the church, as it was to the synagogue, but a subsequent performance in which the further advance of a Christian life already commenced was aimed at.

The Judaizers might argue thus:—'It is true you have been excused the rite on your entrance into the church, and with it the obligation to keep the law. Thus you have a religion made easy for you as an accommodation to your Gentile habits. But do you desire an easy religion? See! We observe all these regulations about days and diet, fastings and washings. We grant that they are somewhat of a burden. But we are eager to live the highest life, to do our utmost in religious service. The same is open to you. Accept these rules from that of circumcision onwards and you will not only be Christians just admitted within the gate of the fold; you will be advanced Christians following on to perfection.' Some such presentation of the case would appeal to enthusiastic natures. These Phrygians and others of Asia Minor who had witnessed the wild, orgiastic rites of Cybele, who had even known fanatics mutilate themselves in the frenzy of their devotion, were not the men to shrink from a religion that exacted much. They were ready to despise an easy road if a more arduous path were set before them. The very severity of the discipline would constitute its fascination. Reading between the lines, may we add yet another idea? These people of Asia Minor had been brought up in all the dissoluteness of a most corrupt heathen society. Suddenly they were called to live a life of spotless purity. When the first enthusiasm died down, old habits would threaten to reassert their power. How were they to be kept under? Turning with wistful hope to the rules of Judaism, the Galatians would be tempted to think that here perhaps was the aid they needed. If so, there is something very pathetic in their delusion. They were engaged in a desperate struggle for which every possible assistance was requisitioned.

PURPOSE AND TEACHING OF THE EPISTLE.

The Apostle's aim in writing this Epistle was to counteract the mischievous influences that were at work among the Galatian churches. Since these were twofold in their ends, though of common origin, the reply and refutation were necessarily also twofold. Paul's personal authority as an Apostle had been attacked, and the gospel which he proclaimed had been assailed. Accordingly he had in the first place to defend his apostleship and in the second to justify his doctrine. These two subjects, though so different in form and in the treatment they called for, were vitally connected. It was only because of his teaching that the Judaizers had made their personal attack on the Apostle, seeking to undermine his influence in order to discredit his message. And it was only in order to secure what he saw to be his all-important message and its hold upon the Galatians that Paul set himself to the distasteful task of vindicating his office. This was necessary in the first instance, if only in order to gain a hearing for the exposition of the great truths with which he followed in the doctrinal part of the Epistle.

The personal claim. The ground Paul takes in the vindication of his own apostleship is the highest possible. He claims to have received it direct from God and Christ, through no human instrumentality whatever. The same claim extends to his message. He has not received this from the older apostles, nor from any other

Christian teachers. It has come to him by revelation from heaven. In proof of this high claim he describes all his interviews with the apostles previous to the missionary journey when he founded the Galatian church. That is the object of the autobiographical reminiscences with which the Epistle opens. Paul declares that after his conversion he did not go up to Jerusalem in order to learn from its custodians the principles of the new faith which he had just adopted; he went direct to Arabia, to the desert, to solitude. There, alone with God, meditating on the facts that he had now come to see in a new light, especially the death and resurrection of Jesus whom he now acknowledged to be the Christ, he was led to perceive the gospel that grew out of them. This perception, since it came to him when under the influence of the Divine Spirit, was reckoned by him as a revelation from heaven. It is true he met the apostles on subsequent occasions. These he distinctly enumerates and exactly describes. They all occurred later than his adoption of that form of Christian truth which he preached as in an especial sense his own gospel, and they were too brief to account for his knowledge of that gospel. They did not allow of the idea that he had ever sat at the older apostles' feet, as their disciple.

With this negative conclusion to be drawn from the recital of the autobiographical incidents there are associated two deductions of a positive character. It shews that his apostleship, with its peculiar claims and the mission to which it was dedicated, was fully recognized by the older apostles; and it also shews that he did not shrink from asserting his full equality with the chief among them. The first comes out in the description of the interview at Jerusalem, in which the leading apostles gave him the right hand of fellowship; the second in the meeting with Peter at Antioch, when Paul 'withstood him to the face' and rebuked him sternly for what he regarded as cowardly vacillation. These two deductions account for the introduction of the incidents that lead to them, and are themselves important factors in the main argument by which Paul establishes his right to full, independent apostleship.

In thus claiming originality for his message, as well as independence for his office, Paul must not be understood to assert that he was in no way helped by human testimony in regard to the facts of the life of Christ. To suppose that he knew those facts by revelation and not by report from eye-witnesses is to bring in a needless supernatural agency. Luke tells us that he gathered his information for the life of Christ from the testimony of witnesses. He was a disciple of Paul. If the Apostle had received the story direct from heaven, why did not Luke take it down from the lips of his master? Why did he resort to the laborious process of the secular historian in hunting up his facts, if they were all ready to hand in the information that had been flashed into the mind of Paul? If we are to understand the Biblical idea of revelation by studying the character of revelations received through prophets and apostles, we shall recognize that they are not vehicles for conveying information about the events of external history, which could be obtained from earthly sources—mere expedients to save the trouble of historical research. Besides, the Apostle does not despise or ignore testimony in regard to these matters. He cites the evidence for our Lord's resurrection, carefully specifying the witnesses. In giving his account of the Lord's Supper he states that he had received it 'of the Lord' (1 Cor. xi. 23). Yet the narrative is parallel to the synoptic accounts, and even in verbal texture very like that of Luke, who has told us that he got the materials for his book from eye-witnesses. Are we to understand that a revelation from heaven would shape itself in words agreeing with the synoptic tradition? When we examine Paul's language in the Greek, we find that it does not point to a direct communication. He uses words that are applied to tradition, therefore suggesting not that what he is about to communicate was given to him immediately by Jesus Christ, but that 'the Lord' was the original source of it, so that it has his authority, though it reached Paul through the channels of human testimony. In referring to his own original message the Apostle calls it his gospel—'the *gospel* which was preached by me.' Now the word 'gospel' is never used by Paul, is never used anywhere in the New Testament, for a narrative of the life of Jesus Christ. The meaning attached to it when it stands as the title of four books in our Bible is not met with before the second century, certainly not before Ignatius, not definitely before Justin Martyr in the middle of that century. In apostolic times the word invariably stands for the message of salvation in Jesus Christ. Paul's gospel was his conception and presentation of that message. It was based on the crucifixion and resurrection of Christ. These were facts widely known, the first in the world, the second in the church. Viewing them in relation to human sin, the Jewish law, and the failure of the struggle for deliverance from sin by way of the law, Paul was led, under the influence of the illuminating Spirit that he felt he possessed, to strike out new paths and shape his message of salvation on broader lines and with a freedom from Jewish prejudices not yet attained by the older apostles. That was his gospel. He had not received it from Peter, or John, or James, or any other human teacher. It had come to him from God. It was a revelation.

And now the question arises, What differences between Paul and the older apostles does this Epistle make apparent? According to Baur they are in open and pronounced antagonism; the church is divided into two by a wide cleft, and we have Pauline Christianity on the one side and the Christianity of the Twelve Apostles on the other, each disowning and opposing its rival.

In arguing against this extravagant representation of the case Bishop Lightfoot went to the other extreme, denying that there was any appreciable difference between the two schools of teaching. More moderate views have been maintained by Hort, Harnack, and McGiffert, and even by Pfleiderer and Weizsäcker, although the two latter are more inclined to the left wing of criticism.

It is sheer perversity to maintain that there was an irreconcilable quarrel between Paul and his seniors in the apostleship. They recognized him as an apostle, and he acknowledged them. This Epistle is sufficient to demonstrate the fact of their fundamental agreement and mutual respect. Paul says, 'and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship' (Gal. ii. 9). What could be more explicit ? what more definite ? The elder apostles, suspicious at first, originally questioning the legitimacy of Paul's free preaching of the gospel to the heathen, apart from Judaism, but subsequently convinced by the logic of facts, were compelled to allow that the conversion of the heathen, their changed lives, the appearance of the Christian graces among them of which Paul had given evidence, were signs that the work was of God, that it had the stamp of His approval. Seeing this, they ceased to criticize, withdrew their opposition—if indeed they had ever really opposed, and we have not clear evidence to that effect—and generously welcomed Paul and Barnabas to their fellowship.

At Antioch there was a sharp contest between Paul and Peter. But according to the account of it in our Epistle there was no fundamental difference between the two apostles. Peter had been eating with the Gentiles till his scruples were roused, or his fear of criticism excited, by the advent of strict Judaizers from James. Then he had turned round and ceased to have brotherly intercourse with the Greek section of the church. Paul was indignant. What most roused his anger was the appearance of moral weakness and culpable inconsistency in the older disciple. Peter appeared to be acting contrary to his own convictions. If they had taken different lines all along Paul would not have been surprised at Peter's exclusiveness, nor would he have had any occasion to rebuke it as hypocrisy.

On the other hand, it must be allowed that there were considerable differences of view and method of work existing between Paul and the Jerusalem church with its leaders. 1 Peter, which is essentially Pauline in spirit, and the Epistles and Gospel of John, which are as anti-Jewish and as liberal towards the Gentiles as Paul's own writings, shew that the two senior apostles came over to Paul's position in later years. The Epistle of James is not anti-Pauline. Even Pfleiderer admits this, holding that it is directed against an extravagant perversion of Paulinism by disciples who misinterpreted their master. But at the time covered by the Acts, and when our Epistle was written, it is not clear that these three reputed 'pillars' accepted Paul's position. Probably the Jerusalem church never reached it. To the last that church was essentially Jewish, observing the law, and frequenting the temple, as long as the temple stood. After the destruction of the city by Titus it returned from Pella, where it had been in retreat, appointed Symeon, a relative of James, as its bishop, and apparently resumed the James tradition of Jewish Christianity. After the revolt of Bar Cochbar, in the reign of Hadrian, when no Jews were permitted to approach the site of Jerusalem—now occupied by a pagan city named Aelia Capitolina with its temples of Jupiter and Venus—the Jewish Christians were scattered. Some passed into the Catholic Church. But those who held together still maintained their Judaism, and were accordingly regarded as heretics by the Catholic Church.

Thus the Jerusalem church right down its history was Jewish, observing circumcision, keeping the law. In this respect, then, James and the Jewish Christians differed from Paul and the Greek Christians who followed that Apostle's leading. This was so even on the grounds of the compact contained in the Jerusalem treaty. Jewish Christians were to keep the law ; Gentile Christians were to be exonerated. But our Epistle goes much further than that compact. It proclaims the abolition of the law for Jews as well as for Gentiles. The Jerusalem Christians had never faced such a revolutionary proposal. It must have shocked them greatly when they heard of it. But Paul was anxious to preserve the peace of the church. In this condition of affairs we can see why he attached great importance to the collection of money in the Greek churches for the assistance of the poor members of the Jerusalem community. We must not regard this in the light of a vulgar bribe. It is not to be supposed that sincere men would change their views on receipt of a dole. But it was an evidence of brotherly sympathy ; the generosity it implied was to be recognized as a fruit of Christian grace. Paul hoped that the freedom practised by his converts would be pardoned in view of the spirit of love and peace and self-sacrifice they were manifesting towards their more conservative brethren in Jerusalem.

The teaching of the Epistle. This was both positive and negative ; but its negation was the necessary result of its affirmation. It asserted justification by faith in Christ crucified, and maintained that this was so complete, so all-sufficient, that no room was left for any additional justification by means of the Jewish law. Thus the perfection and triumph of the Christian method abolished the Jewish by superseding it. The older method was no longer needed. It had been proved to be inefficient. To introduce it in addition to the Christian method was to detract from the latter by usurping some of its offices, since it covered the whole ground and effected the whole work of salvation from beginning to end much better than the old method could do with any part of it. The Judaizing proposal might be compared to a suggestion from the rural owners of stage-coaches, when the railway was constructed from London to Edinburgh, to the effect that they admitted the higher power and speed of the trains, and would accept them for the greater part of the journey, say as far as Berwick, but thought the rest of the route should be taken by road. Paul was sure that his gospel introduced the one efficient means of salvation. To allow any space for the clumsy, ineffectual Jewish method was to detract so much from the range and scope of the gospel, and so to check and retard the Christian progress, not to carry it a stage further on towards perfection, as the Judaizers maintained.

The theme of the doctrinal part of the Epistle appears in the Apostle's speech at Antioch, his expostulation with Cephas, or perhaps his comment on that speech. 'Knowing,' says Paul, 'that a man is not justified by the works of the law, save (or rather, 'but only') through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified' (Gal. ii. 16).

The object then aimed at by both methods is 'justification.' The only question is as to the means of reaching that object. The word justification is legal and technical[1]. It means the establishment of a claim to stand right in the eyes of the law. Such a term with its forensic associations, would be especially appropriate in an argument with people who were posing as champions of law. Paul uses their own term to shew that the legal status they aim at acquiring by their method is reached by his method. Some of our difficulty in understanding the Apostle arises from the necessity of reading his words from the standpoint of Jewish law and Rabbinical discussions if we would see their exact force. Under the influence of modern science we are more accustomed to discuss religious problems in terms of biology. But the technicality of the Apostle's language is not really abstruse, nor is it very difficult to understand. From the legal standpoint he uses the word 'justify' in the sense it invariably bears both in the Old Testament and in the New, and that is the sense we usually attach to it, viz. to clear from a charge of guilt, to acquit. What is special is rather in the application of the word. With Paul it represents not the clearing of the innocent from a false charge, but the clearing of the guilty from a true charge. In other words, it stands for forgiveness when looked at from the standpoint of law. This we may regard as Paul's limiting, specific application of the word. It is not really far from the Jewish application. In so far as Christianity awakened a keener sense of guilt than Judaism, Paul's justification gave more prominence to the idea of pardon, while Jewish justification admitted of self-complacency, as when a self-righteous man attempted to justify himself, not admitting his guilt, excusing and defending his conduct. Yet even here the idea of the final result was the same, viz. to stand right in the eyes of the law, to stand right with God, the Judge of all.

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[1] It would be suggested to Paul by his professional training, for while by trade he was a tent-maker, by profession he had been a lawyer. As we should say, he had been educated for the bar, the Jews considering that the work of a trade, as the means of a livelihood, was by no means incompatible with the practice of a profession as the chief interest of life.

Then, further, Paul continually identifies justification with righteousness. This is most manifest in Romans; but it is more or less apparent throughout all his writings on the subject. When a man was accounted righteous by being justified, Paul would say that he possessed righteousness. He guarded himself against an immoral use of this teaching by continually insisting on the fact of experience, that the faith which justifies also brings a new life, because it is the act of surrender to Christ, through union with whom the transformation of character takes place. Therefore if the transformation of character is not there, this is a proof that the faith which would bring it about is absent, and therefore that there can be no justification.

Now Paul teaches that this justification is realized by faith in Jesus Christ. How does he prove it? In two ways—by an appeal to experience, and by an appeal to Scripture.

(1) The appeal to experience. The Galatians had received the gift of the Holy Spirit, and it was working wonders among them (Gal. iii. 5). These facts were not to be denied. The Galatians themselves were conscious of the gift, and they saw its good effects in their community. What was the source of the wonderful gift? Originally heathen, living in idolatry and all kinds of gross corruption, these people had heard Paul and Barnabas preach. They had received the message, they had yielded their faith to what it had set before them. This is all they had done. There had been no performance of the rite of circumcision, no attempt to practise the requirements of the Jewish law. And yet unmistakable spiritual results had followed. The substance of the preaching had been the setting forth of Christ crucified (Gal. iii. 1). Then it was faith in Christ thus made known that had effected all this. Here was the proof of experience. But this seems to imply that the receipt of the Spirit was equivalent to justification, for what is sought is justification, but what is received is the Spirit. The Apostle's idea is that this great gift is a result of justification, or at all events is only given to the justified, and therefore is a proof of justification. Moreover it contains the promise and potency of every needful grace. Paul reverts to this phase of the subject in the practical exhortations with which he draws the Epistle to a close.

The Galatians possess the gift of the Spirit; then let them live in accordance with their high privilege, and it will work out in their lives all the Christian graces. 'Walk by the Spirit,' he says, 'and ye shall not fulfil the lust of the flesh' (Gal. v. 16). A little further on he appends a catalogue of fruits of the Spirit to shew how those who have received this gift have implicitly received these graces, and will enjoy them in actual experience if they make use of the gift. What more could they want?

(2) The appeal to Scripture. Paul cites the example of Abraham. This was especially apt in dealing with people who had been fascinated by the glamour of the Jewish law, because the story of Abraham was to be found in the law. Paul will answer them from their own much-vaunted authority. We have here a specimen of the *argumentum ad hominem* which was a favourite method of reasoning with the Apostle. This is not a mere *ad captandum* argument. It is valid for all who accept the inspired authority of the Old Testament. He cites the classic text, 'Abraham believed God'— though he does not now complete it as when he is writing his more deliberate Epistle to the Romans. Still the point on which he lays emphasis is here. It was Abraham's faith that was commended, not his submitting to a rite. And a promise of blessing to all nations was connected with the name of Abraham. Then the source of his own blessings, faith, must be the source of the Gentile blessings also. Paul adds a second Old Testament testimony to the value of faith, this time citing a text from the prophets—'The just shall live by his faith' (Hab. ii. 4), and then he returns to the example of Abraham on which he mainly relies.

The negative position is necessarily associated with this positive position, as its complement or counterpart. If faith does everything, there is no room for the Jewish law. Still the law exists. How then can it be ignored or evaded? It is not ignored or evaded. It is satisfied and superseded. At this point Paul brings in his doctrine of the cross. The law pronounced a curse against everybody who did not keep all its requirements. Hence the strenuousness of the Jewish endeavour. But Christ had died a death which the law itself had pronounced to be accursed, for he had been crucified, and the law had said, 'Cursed is every one that hangeth on the tree.' Then Christ had experienced the worst thing that the law had threatened—not merely death, its more common supreme penalty, but the accursed death. What more could it do, since Christ had endured its very worst?

Now it is possible for some one to object here that the logic halts. Christ did not break the law, and his death was not a legal infliction in consequence of any such action, but a grossly illegal crime on the part of its perpetrators. This Paul does not stop to consider. It is enough for him that Christ did endure the fate which the law accounted accursed. This could not be required a second time. But, it will be objected further, even if Christ could not receive the doom a second time, how does that affect us? We have not experienced it, and we are the offenders, not he. Christian theology has endeavoured to solve the problem by the doctrines of imputed sin and imputed righteousness. Our sin is said to be imputed to Christ, and then he is punished for it as though he were the guilty person ; Christ's righteousness is said to be imputed to us, and then we are acquitted as though we were innocent people. This is not the place in which to discuss a much controverted theological dogma. All we are endeavouring to do here is to understand Paul's teaching in our Epistle. It cannot be said that the doctrines referred to are here explicitly set forth. Probably we should look for his explanation of what he leaves unexplained in quite another direction—not along the lines of what might be called a legal fiction, but rather in the region of the Apostle's mysticism. On one side of his nature a lawyer arguing according to the Rabbinical logic of the schools, on the other he was a mystic penetrating to the deep things of God beyond the reach of words. These two phases of thought are never far apart. The Apostle passes swiftly, easily, unconsciously, from the one to the other. The mystical supplements the arguments of the logical and furnishes data for further reasoning. In the present case Paul does not reason about the relation of Christians to Christ. He assumes it. He takes it as a fact, realized in mystical experience, that there is a union so close between the Redeemer and his people that what he does is equivalent to their doing it, so that if he satisfies the law by enduring the curse they are redeemed from that curse.

Moreover, Paul argues, returning to his main position, even while the law held good it could not set aside the promise to Abraham: even a human covenant once confirmed cannot be thus treated, nor can it have fresh clauses inserted. The covenant with Abraham was older than the law. That law, only appearing, according to the conventional Jewish reckoning, 430 years later, could not interfere with the venerable covenant. Once confirmed this stands for all time. If then Christians become Abraham's heirs by sharing his faith, they have a right to claim the permanent covenant, notwithstanding the interlude of law which appears in Jewish history.

What then was the purpose of the law? What end did it serve? Here we must see that, while Paul separated himself from the Judaizers, he did not take the position assigned to him by Marcion in the second century. He did not treat the law as an evil thing, or deny its inspired origin. He regarded it as a Divinely ordered system, intended to benefit the people to whom it was given. The benefit was not what the Judaizers claimed. It was not to confer the gift of justification. It was to prepare the people for Christ. Paul does not here say how the preparation was carried on, though he hints at the process when he adds, 'the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe' (Gal. iii. 22). This idea is developed and explained in the Epistle to the Romans, where the Apostle shews that the law awakens conscience, creates the sense of helpless guilt, and so shews the need of Christ and drives us to him as our only refuge and hope. There is no thought that the law carries us a little way towards goodness and then Christ meets us and completes the process. It does not take us a step. What it does is to reveal the necessity of redemption in Christ.

But now in representing the law to be the tutor or attendant slave who brings to Christ, Paul does more than indicate its inferiority of function, he hints at its temporary nature. This he declares more explicitly a little later. Tutors and governors are only set over the heir so long as he is an infant in the eyes of the law. As soon as he is of age he is liberated from their authority and surveillance. After this he has nothing more to do with them. Therefore Christians, who are regarded as God's adult sons, are entirely free from the Jewish law. This argument only applies directly to Jews, since they were formerly under the law. But *a fortiori* Gentile Christians must be very foolish if they subject themselves to such a yoke.

Thus Paul comes to the absolute abolition of the law of Moses. It was a great step to take, a daring step. It went far beyond the Jerusalem decision, for it not only exempted Gentiles, it made Jewish Christians equally free from the law, the sanctity of which they had been brought up to venerate from their childhood. Paul writes as the conclusion of the whole matter, 'For neither is circumcision anything, nor uncircumcision, but a new creature' (Gal. vi. 15). The situation among the Galatian churches had evoked that great utterance.

We may almost thank the mischievous intruders for having provoked so complete an answer to their contention. It is impossible to say how far Paul had gone in this direction in his earlier teaching. But for all we know, never before had he made this explicit announcement. It might be regarded as a logical necessity. Even the half measures of the Jerusalem council pointed in this direction. If Gentiles could be saved without the law, why not Jews also? If there was a better method of salvation which could be preached to the Greeks, why should the chosen people be excluded from it? Still, few people have the courage to be logical in face of prejudice. It is Paul who saw distinctly to the end of the argument, and then dared to pronounce the conclusion in clear, ringing words that nobody could misunderstand. It is Paul, therefore, who liberated the church from the Ghetto and secured for all future ages that Christianity should go forth as a religion for mankind, free from the shackles and fetters of an antique, provincial cult. And yet he was but developing the teaching of his Master who had said, 'No man putteth new wine into old wine-skins.'

The practical application to the condition of the four churches was obvious. The Galatians would gain nothing by adopting the Jewish law as a counsel of perfection. It would be a degeneration, not a progress, and it would put them under the intolerable burden of complying with impossible obligations from which they were now free. Paul therefore exhorts them to stand fast in the liberty which Christ has given them.

It is beyond the scope of an Introduction, which is confined to the literary and historical problems of the book it seeks to explain, to discuss the application of its teaching to the circumstances of later ages. Yet it cannot be ignored that the great controversy of Paul with the Judaizers has been repeated more than once in the history of Christendom, whenever the doctrine of faith and the claims of ritual have come into collision. Most markedly was this the case at the time of the Reformation. Luther, with an eye of genius for the true inwardness of the situation, selected the Epistle to the Galatians as the chief weapon in his armoury with which to do battle against Rome; and the most beautiful of his writings is his early work *Concerning Christian Liberty*, in which he urges on behalf of Christianity, as opposed to priestly and Papal tyranny, exactly the same claims which Paul here puts forth in opposition to the interference of Jewish legalism.

It has already been remarked in connexion with the discussion on the date of the Epistle[1] that the topics of Romans and Galatians are closely similar. But there is a great difference in the methods of treatment followed in the two epistles respectively. While Galatians is written in a tone of vehement expostulation, Romans is courteous in manner and without any fault-finding; for in writing to Rome Paul is addressing strangers, and these are people against whom he has no cause of complaint. To them he is simply sending an exposition of his gospel for their edification. The earnestness of his argument implies that they need it, that they have not yet clearly seen it. That is all. While the Galatians are blamed for an amazing falling back, the Romans are encouraged to advance to what the Galatians were supposed to have attained previously and lost. The positive doctrine is the same in both cases—justification through faith based on the redeeming death of Christ. But the negative attitude is not the same in the two epistles. Among the Galatians the opponents are Judaizing Christians. No such persons are contemplated in the case of the Roman church. At Rome the rival influence is that of the unbelieving Jews. Therefore in Romans Paul's doctrine is opposed to Judaism pure and simple—not to Judaism as an addition to Christianity, the Galatian position, but to Judaism as claiming to be superior to Christianity and so to make out the gospel to be needless.

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[1] See pp. 90 ff.

LITERARY STYLE AND CHARACTERISTICS.

This is the most characteristic of all Paul's writings. He reveals himself in the sincerity of his argument and the eagerness with which he presses it home. The last thing that he is thinking of is the production of a finished piece of literature to stand the criticism of the fastidious in all ages. He is too terribly in earnest. Cicero worked up his correspondence with an eye to effect. Pope wrote letters for the express purpose of publication. No such thought entered Paul's mind while he was dictating these fiery sentences. We shall not expect to find in such an unstudied composition the delicacies of phrase that delight the admirers of Mr. Walter Pater. But there is a style the very excellence of which is to be found in its ruggedness. *Fors Clavigera* does not emulate the richly embroidered sentences of *Modern Painters*. But Mr. Ruskin's style is as great in vehement expostulation as in elaborate description. This Epistle of Paul is more than a word; it is a deed. As we read it we watch the swing of the sledge-hammer that is breaking the fetters of Judaism.

Even for us in these late days, when the controversy with which it deals is relegated to the museum of theological antiquities, the Epistle burns and throbs with life; it speaks to us in trumpet notes that we cannot keep apart from the vexed controversies of our own religious thought. There is immortality in such an inspired utterance.

The Apostle's tone in this Epistle differs from that of any other of his writings, except the latter part of 2 Corinthians, with which it may be closely compared. It is vehement, indignant, sometimes approaching sarcasm, at other times indicative of profound concern. The opening and close differ markedly from the corresponding parts of all the rest of Paul's Epistles. Elsewhere it would appear to be his invariable habit to commence with congratulations and thanksgiving and to conclude with affectionate messages. Even in writing to Corinth, when he had several complaints to make about the conduct of the church, he was able to find some ground of congratulation. He could not praise the Corinthians for their love one to another, nor for their spiritual attainments, as for instance he praised the Philippians and Colossians. But he knew that they were gifted with intelligence and faculty of speech. Therefore he expressed his thankfulness to God that they 'were enriched in him, in all utterance and all knowledge' (1 Cor. i. 5)—meagre praise for a Christian church, but still indicating so much to the good. Paul cannot even say that of the Galatians. The Epistle opens without a word of congratulation or thanksgiving. The Apostle begins with an assertion of his high claims and their Divine authority. He proceeds to greet his correspondents with language of earnest well-wishing; for he is writing in love and for their good, although he is constrained to adopt a tone of severity. Then he plunges right into his subject with the indignant outburst, 'I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel,' &c. (Gal. i. 6). It is the same at the close. There is an entire absence of those pleasant personal greetings with which Paul usually ends his letters. He wishes peace for those who will follow his advice—'as many as shall walk by this rule'; and then he flings off the painful controversy with the almost disdainful words, 'From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus' (Gal. vi. 17). The briefest possible benediction is appended. There is a sternness about Paul's method of addressing his old friends that might well strike them with consternation. This was necessary. If they were 'bewitched,' caught in the toils of an evil fascination, they needed a rude awakening.

For the rest, we notice that Paul's method is by way of vigorous argument. Here is no hectoring and browbeating, no mere scolding, no denunciation on the bare authority of the apostleship. Paul always treats his correspondents as persons of intelligence who are free to cherish their own opinions and who, if they are to be saved from error, must be convinced in their own reason. He is opposing what he regards as a deadly heresy, but it is not in the spirit of the Inquisition. His very contention is that Christians are God's free sons, and he is careful to treat even erring Christians with due respect to their liberty and independence.

While he argues his point, however, Paul does not write like a scholastic divine, more interested in the abstract theme than in the personal relations of the disputants. He would care nothing for a barren logical victory such as the Rabbis of the schools or the Greek sophists delighted in. His concern is wholly practical. He is a father pleading with his children—though for the moment a somewhat stern father, since a severe treatment is what they need. His one desire is to rescue them from the snare of a most disastrous delusion. Their welfare, not the mere triumph of his doctrine, is what he is labouring to secure. This gives an intensely human interest to the Epistle. We do it an injustice when we discuss it with cold criticism, as though it were an abstract theological treatise. The humanity of Paul is revealed in the passion that stirs the pages, and the humanity of his readers is suggested by all he says about them. The keynote of the motive of the Epistle is struck in the sentence, 'I am afraid of you, lest by any means I have bestowed labour upon you in vain' (Gal. iv. 11).

And now in conclusion the question arises, What was the effect of this letter? If we could accept one of the earlier dates assigned to it we should have good reason for considering that it had accomplished its purpose. For in that case we should have a record of at least one more visit of Paul to Galatia in Acts, and even of two if we could admit Professor Ramsay's very early date. The fact that these visits are but briefly alluded to would imply that nothing remarkable had happened. If Paul had found the trouble still working, painful scenes would have ensued, and Luke could scarcely have passed them over in silence. But with the date assigned in this Introduction we have no record of a later visit to Galatia. Still we have some light on the question. 1 Peter is addressed to Galatians, among other peoples of Asia Minor (1 Pet. i. 1); and this Epistle is thoroughly Pauline in tone. But it is not in any way controversial on the question of the law. Thus it implies that the vexed controversy is over, and it assumes that its readers agree with its author, sharing with him the spirit of liberty from the law. Subsequently when we meet with Judaistic Christians it is not in Galatia. Known as Ebionites, these people were found in Judæa, and they even penetrated to Rome in the second century. But we meet with no reference to their presence in the cities to which this Epistle was written. Then about the same time, that is, before the middle of the second century, there arose in Phrygia, the very district of some of the Galatian churches, an enthusiastic movement known as Montanism, which magnified the gifts of the Spirit and claimed the widest freedom for the exercise of them. It was in part a revolt against the growing clericalism of the Catholic Church, and it claimed liberty of prophesying for laymen and even for women. This was regarded as a breach of discipline and an abuse of Christian liberty. Therefore it exhibited tendencies in some respects the very opposite to that fascination for legalism against which Paul contends. Accordingly we may safely conclude that the Epistle was successful, that its powerful arguments and its urgent appeals were effectual, that the mischievous leaven was purged out and the churches brought back to their old allegiance to the gospel they had received from Paul, its liberty, its faith, its spirituality.

CONTENTS OF THE EPISTLE

INTRODUCTORY STATEMENTS, i. 1–10.

Opening salutation, i. 1–5.

Paul, claiming a Divine appointment for his apostleship, but associating his companions with the letter, greets the churches of Galatia with good wishes for their spiritual prosperity.

The Galatian perversion, i. 6–10.

The Apostle expresses astonishment at the quickness with which the Galatians are being turned aside from his gospel. No matter how high the authority of any one who proclaims another kind of gospel, he deserves to be accursed. Paul will not consider whether he pleases men in expressing such a sentiment.

I. PERSONAL DEFENCE, i. 11—ii. 21.

Paul's account of his own conversion, i. 11–17.

This is shewn to have been wholly God's work. Paul did not even see the apostles till much later. He could not have received his gospel from them. His first step was to seek retirement in Arabia.

First visit to Jerusalem, i. 18–24.

Three years later he went up to Jerusalem, stayed only a fortnight there, and saw none of the apostles except Peter and James the Lord's brother. Thence he went to Syria and Cilicia without becoming personally known to the churches of Judæa.

Another visit to Jerusalem, ii. 1–10.

After fourteen years Paul went up again to Jerusalem, under the influence of a 'revelation,' accompanying Barnabas, and taking Titus, who though a Greek was not compelled to be circumcised. He then learnt nothing from the leaders of the church; but they recognized his mission to the Gentiles and greeted him cordially as a brother apostle.

Dispute with Peter, ii. 11–14.

At Antioch Paul boldly rebuked Peter because that apostle had gone back from social intercourse with Gentile Christians under the influence of some messengers from James, Barnabas being carried away by the same influence.

The new life in Christ, ii. 15–21.

Even Peter and Paul, though Jews, were not justified by the works of the law, but through faith in Christ. This faith, by identifying the Christian with the crucified Christ, brings about a new life, together with the conquest of sin. The preaching of that truth destroys the religion of law, to reintroduce which, after this, would be to become a transgressor of the Law.

II. DOCTRINAL ARGUMENT, iii. 1—v. 1.

An appeal to experience, iii. 1–5.

The Galatians must be bewitched. Had they received the Spirit by way of the law, or through the gospel which they had heard? They are stultifying their own past.

The example of Abraham, iii. 6–9.

Abraham's faith, according to the law itself, was reckoned to him for righteousness. Then it must be the same with those who have become his sons by sharing his faith.

The curse of the law, iii. 10–14.

They who go the way of the law come under its curse, since they cannot perfectly keep it. But Christ has redeemed us from this curse by becoming a curse for us in dying the accursed death of the cross.

The ancient covenant, iii. 15–18.

A covenant once confirmed cannot be subsequently set aside or even altered. Therefore God's covenant with Abraham cannot be affected by the law which came hundreds of years later.

The place and function of the law, iii. 19–29.

It was a temporary necessity for the sake of transgressors to convict them of sin and so drive them to Christ for deliverance.

Sonship, iv. 1–7.

Christians are like sons come of age, and so liberated from tutors and governors, i. e. from the restraints of the Jewish law.

The return to the old bondage, iv. 8–11.

The adoption of Jewish legal rules by the Galatians was essentially a return to the old bondage of their heathenism.

The earlier sympathy between Paul and the Galatians, iv. 12–20.

Though it was a physical infirmity that had led the Apostle to preach to them in the first instance they had given him a most enthusiastic welcome. Has he now become their enemy because he tells them the truth? He is most affectionately concerned for them.

The allegory of Hagar, iv. 21—v. 1.

Hagar corresponds to Sinai and the present Jerusalem with the law, Sarah to Jerusalem which is above, the mother of all Christians. As the son of the bondwoman is cast out after persecuting Isaac, so will it be with the Jews after persecuting Christians.

III. Practical Expostulation, v. 2—vi. 18.

The danger of Judaizing, v. 2–12.

In becoming circumcised the Galatians were putting themselves under an obligation to keep the whole law, and in seeking justification in that way they were making their connexion with Christ ineffectual. The leaven would spread and work greater mischief if it were not removed.

Love the fulfilment of the law, v. 13–15.

Christians should not abuse their freedom, but practise it in love, thus fulfilling the law.

The spirit and the flesh, v. 16–26.

Christians are urged to live in the Spirit and so escape the tyranny of the senses. Indulgence in the flesh produces a multitude of evil works; life in the spirit, fruits of good conduct.

On burden-bearing, vi. 1–5.

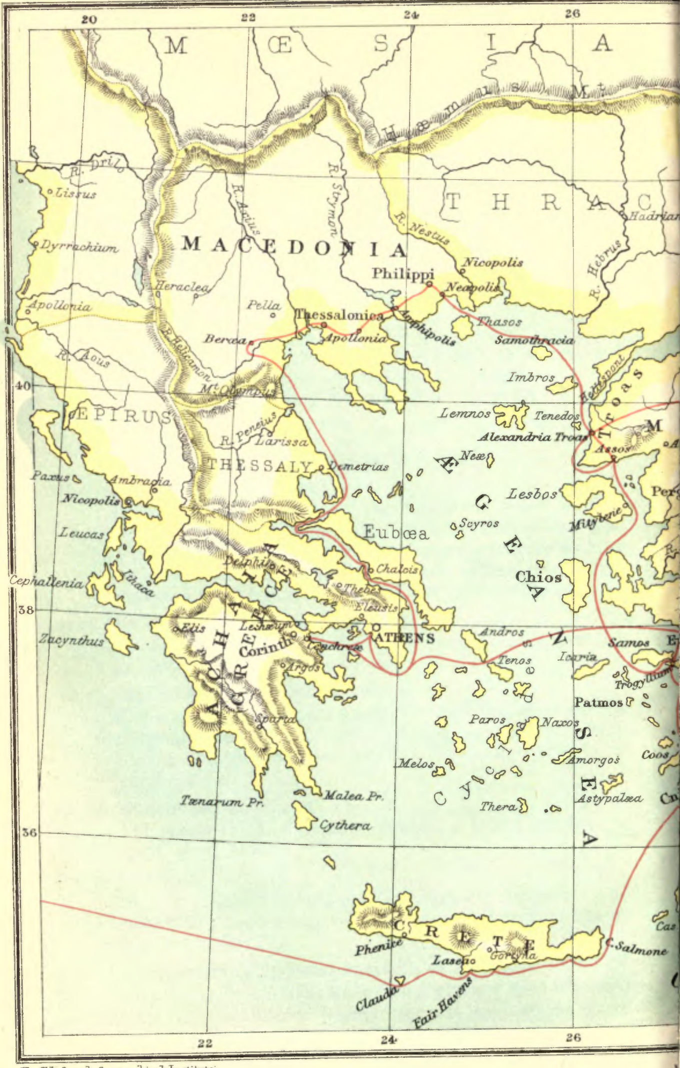
The more spiritual should restore a fallen brother in a spirit of meekness.

On well-doing, vi. 6–10.

Church teachers should receive temporal support. The harvest will be according to the sowing, and patient labour will be rewarded.

Conclusion, written by Paul himself, vi. 11–18.

Writing with his own hand, Paul gives a final warning against the Judaizers, desires that he may be no more troubled, and ends with a brief benediction.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Lissus
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MACEDONIA
R. Axius
R. Strymon
R. Nestus
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Hadrian
R. Hebrus
Nicopolis
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Neapolis
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Pella
Apollonia
Thessalonica
Amphipolis
Apollonia
Thasos
Samothracia
Berœa
R. Aous
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Mt. Olympus
Imbros
Hellespont
Troas
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EPIRUS
R. Peneius
Larissa
Lemnos
Tenedos
Alexandria Troas
Assos
THESSALY
Demetrias
Neæ
Paxus
Ambracia
Nicopolis
AEGEAN SEA
Lesbos
Mitylene
Per
Leucas
Scyros
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Delphi
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Chalcis
Chios
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Samos
Zacynthus
ACHAIA
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Corinth
Cenchreæ
Tenos
Icaria
Trogyllium
Argos
Patmos
Sparta
Paros
Naxos
CYCLADES
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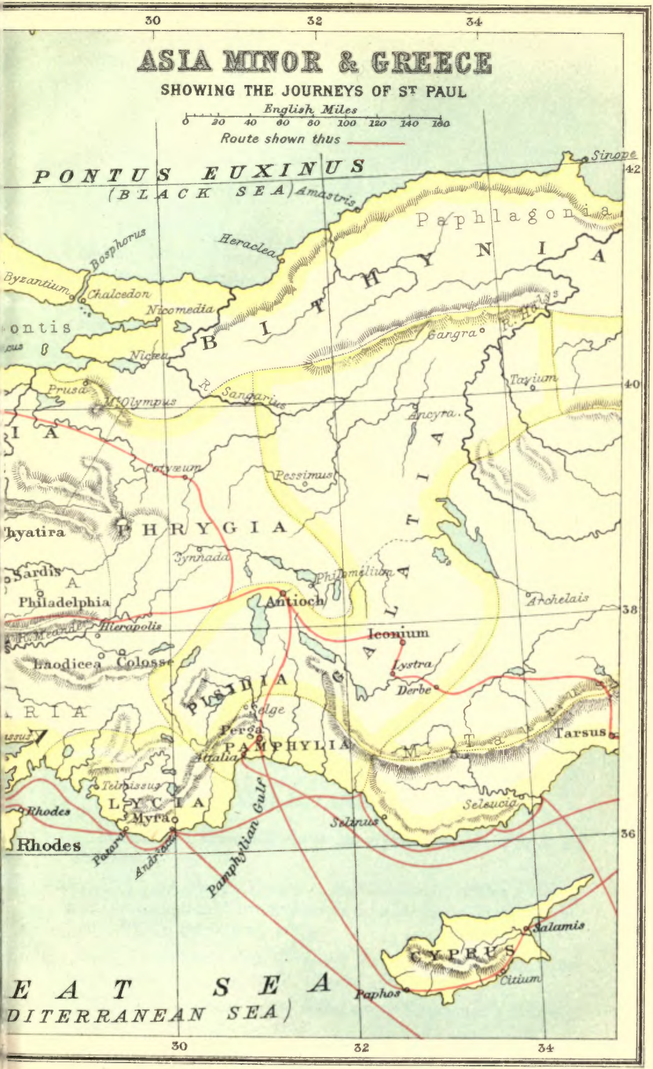

ASIA MINOR & GREECE

SHOWING THE JOURNEYS OF S^T PAUL

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English Miles
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Route shown thus
PONTUS EUXINUS
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Sinope
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Byzantium
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Nicomedia
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Nicæa
Sangra
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Tavium
40
Prusa
M^t Olympus
R. Sangarius
Ancyra
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Cotyæum
Pessinus
GALATIA
hyatira
PHRYGIA
Synnada
Sardis
IA
Philadelphia
Philomelium
Antioch
Archelais
38
R. Meander
Hierapolis
Iconium
Laodicea
Colossæ
Lystra
PISIDIA
Derbe
RIA
Selge
Perga
Tarsus
PAMPHYLIA
Attalia
Taurus M.
Telmissus
LYCIA
Seleucia
Rhodes
Myra
Selinus
Rhodes
Patara
36
Andriaca
Pamphylian Gulf
Salamis
CYPRUS
Citium
Paphos
EAT SEA
DITERRANEAN SEA)
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THE EPISTLES OF PAUL THE APOSTLE

TO THE

THESSALONIANS

AND

GALATIANS

AUTHORIZED VERSION

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS

Chap. 1

Salutation.

1 Paul, and Silvanus, and Timotheus, unto the
church of the Thessalonians *which is* in God the
Father and *in* the Lord Jesus Christ: Grace *be*
unto you, and peace, from God our Father, and
the Lord Jesus Christ.

Thanksgiving for the happy condition of the Thessalonians.

2 We give thanks to God always for you all,
3 making mention of you in our prayers; remembering
without ceasing your work of faith, and labour
of love, and patience of hope in our Lord Jesus
Christ, in the sight of God and our Father;
4 knowing, brethren beloved, your election of God.
5 For our gospel came not unto you in word only,
but also in power, and in the Holy Ghost, and in
much assurance; as ye know what manner of men
6 we were among you for your sake. And ye became
followers of us, and of the Lord, having received
the word in much affliction, with joy of the Holy
7 Ghost: so that ye were ensamples to all that
8 believe in Macedonia and Achaia. For from you
sounded out the word of the Lord not only in
Macedonia and Achaia, but also in every place
your faith to God-ward is spread abroad; so that
9 we need not to speak any thing. For they

Chap. 1

themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and 10 to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

A description of the Apostle's conduct of his mission at Thessalonica.

2 For yourselves, brethren, know our entrance in 2 unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. 3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: 4 but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. 5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: 6 nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. 7 But we were gentle among you, even as a nurse cherisheth her children: 8 so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: 11 as ye know how we exhorted and comforted and charged every

12 one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

Thanksgiving for the way in which the Thessalonians had received the apostolic message.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that
14 believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:
15 who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please
16 not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

The Apostle's disappointment.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.
18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.
19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord
20 Jesus Christ at his coming? For ye are our glory and joy.

Timothy's mission and report.

3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;
2 and sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

Chap. 3

That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 3 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 4 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 5

But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: 6 therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 7 for now we live, if ye stand fast in the Lord. 8 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; 9 night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? 10

A fervent desire for the progress of the Thessalonians.

Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. 11 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: 12 to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 13

Exhortation to purity of life.

4 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. 2 For ye know what commandments we gave you by the

3 Lord Jesus. For this is the will of God, *even*
your sanctification, that ye should abstain from
4 fornication: that every one of you should know
how to possess his vessel in sanctification and
5 honour; not in the lust of concupiscence, even
6 as the Gentiles which know not God: that no
man go beyond and defraud his brother in *any*
matter: because that the Lord *is* the avenger of
all such, as we also have forewarned you and
7 testified. For God hath not called us unto
8 uncleanness, but unto holiness. He therefore
that despiseth, despiseth not man, but God, who
hath also given unto us his holy Spirit.

Exhortation to increase of brotherly love in the church and quiet industry in the world.

9 But as touching brotherly love ye need not
that I write unto you: for ye yourselves are taught
10 of God to love one another. And indeed ye do
it toward all the brethren which are in all Macedonia:
but we beseech you, brethren, that ye
increase more and more;

11 And that ye study to be quiet, and to do your
own business, and to work with your own hands,
12 as we commanded you; that ye may walk honestly
toward them that are without, and *that* ye may
have lack of nothing.

The Parousia.

13 But I would not have you to be ignorant,
brethren, concerning them which are asleep, that
ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again,
even so them also which sleep in Jesus will God
15 bring with him. For this we say unto you by the
word of the Lord, that we which are alive *and*
remain unto the coming of the Lord shall not
16 prevent them which are asleep. For the Lord

Chap. 4

himself shall descend from heaven with a shout,
with the voice of the archangel, and with the trump
of God: and the dead in Christ shall rise first:
then we which are alive *and* remain shall be 17
caught up together with them in the clouds, to
meet the Lord in the air: and so shall we ever
be with the Lord. Wherefore comfort one another 18
with these words.

Sons of light.

But of the times and the seasons, brethren, ye **5**
have no need that I write unto you. For your- 2
selves know perfectly that the day of the Lord so
cometh as a thief in the night. For when they 3
shall say, Peace and safety; then sudden destruc-
tion cometh upon them, as travail upon a woman
with child; and they shall not escape. But ye, 4
brethren, are not in darkness, that that day should
overtake you as a thief. Ye are all the children 5
of light, and the children of the day: we are not
of the night, nor of darkness. Therefore let us 6
not sleep, as *do* others; but let us watch and be
sober. For they that sleep sleep in the night; 7
and they that be drunken are drunken in the
night. But let us, who are of the day, be sober, 8
putting on the breastplate of faith and love; and
for an helmet, the hope of salvation. For God 9
hath not appointed us to wrath, but to obtain
salvation by our Lord Jesus Christ, who died 10
for us, that, whether we wake or sleep, we should
live together with him. Wherefore comfort your- 11
selves together, and edify one another, even as also
ye do.

Practical exhortation.

And we beseech you, brethren, to know them 12
which labour among you, and are over you in the

Chap. 5

13 Lord, and admonish you; and to esteem them
very highly in love for their work's sake.

14 *And* be at peace among yourselves. Now we
exhort you, brethren, warn them that are unruly,
comfort the feebleminded, support the weak, be
15 patient toward all *men*. See that none render
evil for evil unto any *man;* but ever follow that
which is good, both among yourselves, and to
all *men*.

6, 17 Rejoice evermore. Pray without ceasing.
18 In every thing give thanks: for this is the will
of God in Christ Jesus concerning you.

9, 20 Quench not the Spirit. Despise not prophesy-
21 ings. Prove all things; hold fast that which is
22 good. Abstain from all appearance of evil.

Conclusion.

23 And the very God of peace sanctify you wholly;
and *I pray God* your whole spirit and soul and
body be preserved blameless unto the coming of
24 our Lord Jesus Christ. Faithful *is* he that calleth
you, who also will do *it*.

5, 26 Brethren, pray for us. Greet all the brethren
27 with an holy kiss. I charge you by the Lord that
this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with
you. Amen.

The first *epistle* unto the Thessalonians was written from Athens.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS

Chap. 1

Salutation.

PAUL, and Silvanus, and Timotheus, unto the 1
church of the Thessalonians in God our Father
and the Lord Jesus Christ: Grace unto you, and 2
peace, from God our Father and the Lord Jesus
Christ.

Congratulation for fidelity under difficulties.

We are bound to thank God always for you, 3
brethren, as it is meet, because that your faith
groweth exceedingly, and the charity of every one
of you all toward each other aboundeth; so that 4
we ourselves glory in you in the churches of God
for your patience and faith in all your persecutions and tribulations that ye endure: *which is* a 5
manifest token of the righteous judgment of God,
that ye may be counted worthy of the kingdom
of God, for which ye also suffer: seeing *it is* a 6
righteous thing with God to recompense tribulation
to them that trouble you; and to you who are 7
troubled rest with us, when the Lord Jesus shall be
revealed from heaven with his mighty angels, in 8
flaming fire taking vengeance on them that know
not God, and that obey not the gospel of our Lord
Jesus Christ: who shall be punished with ever- 9

lasting destruction from the presence of the Lord,
10 and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and
12 the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Mistake about the Parousia.

2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering to-
2 gether unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ
3 is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be
4 revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
5 Remember ye not, that, when I was yet with you,
6 I told you these things? And now ye know what withholdeth that he might be revealed in his time.
7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken
8 out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the bright-
9 ness of his coming: *even him*, whose coming is

Chap. 2

after the working of Satan with all power and signs
and lying wonders, and with all deceivableness of 10
unrighteousness in them that perish; because they
received not the love of the truth, that they might
be saved. And for this cause God shall send them 11
strong delusion, that they should believe a lie: that 12
they all might be damned who believed not the
truth, but had pleasure in unrighteousness.

Further thanksgiving and exhortation.

But we are bound to give thanks alway to God 13
for you, brethren beloved of the Lord, because
God hath from the beginning chosen you to salvation
through sanctification of the Spirit and belief
of the truth: whereunto he called you by our 14
gospel, to the obtaining of the glory of our Lord
Jesus Christ. Therefore, brethren, stand fast, and 15
hold the traditions which ye have been taught,
whether by word, or our epistle. Now our Lord 16
Jesus Christ himself, and God, even our Father,
which hath loved us, and hath given *us* everlasting
consolation and good hope through grace, comfort 17
your hearts, and stablish you in every good word
and work.

Prayer and confidence.

Finally, brethren, pray for us, that the word of 3
the Lord may have *free* course, and be glorified,
even as *it is* with you: and that we may be delivered 2
from unreasonable and wicked men: for
all *men* have not faith.

But the Lord is faithful, who shall stablish you, 3
and keep *you* from evil. And we have confidence 4
in the Lord touching you, that ye both do and will
do the things which we command you. And the 5
Lord direct your hearts into the love of God, and
into the patient waiting for Christ.

Chap. 3

Admonition against disorderly conduct.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among
8 you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any
9 of you: not because we have not power, but to make ourselves an ensample unto you to follow us.
10 For even when we were with you, this we commanded you, that if any would not work, neither
11 should he eat. For we hear that there are some which walk among you disorderly, working not
12 at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat
13 their own bread. But ye, brethren, be not weary
14 in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.
15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Benediction and salutation.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.
17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.
18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS

Chap. 1

Opening salutation.

PAUL, an apostle, (not of men, neither by man, 1
but by Jesus Christ, and God the Father, who
raised him from the dead;) and all the brethren 2
which are with me, unto the churches of Galatia:
Grace *be* to you and peace from God the Father, 3
and *from* our Lord Jesus Christ, who gave himself 4
for our sins, that he might deliver us from this
present evil world, according to the will of God
and our Father: to whom *be* glory for ever and 5
ever. Amen.

The Galatian perversion.

I marvel that ye are so soon removed from him 6
that called you into the grace of Christ unto another
gospel: which is not another; but there be 7
some that trouble you, and would pervert the
gospel of Christ. But though we, or an angel 8
from heaven, preach any other gospel unto you
than that which we have preached unto you, let
him be accursed. As we said before, so say I now 9
again, If any *man* preach any other gospel unto
you than that ye have received, let him be accursed.
For do I now persuade men, or God? or do I 10
seek to please men? for if I yet pleased men,
I should not be the servant of Christ.

Chap. 1

Paul's account of his own conversion.

11 But I certify you, brethren, that the gospel
12 which was preached of me is not after man. For
I neither received it of man, neither was I taught
13 *it*, but by the revelation of Jesus Christ. For ye
have heard of my conversation in time past in
the Jews' religion, how that beyond measure I
persecuted the church of God, and wasted it:
14 and profited in the Jews' religion above many my
equals in mine own nation, being more exceedingly
15 zealous of the traditions of my fathers. But when
it pleased God, who separated me from my
16 mother's womb, and called *me* by his grace, to
reveal his Son in me, that I might preach him
among the heathen; immediately I conferred
17 not with flesh and blood: neither went I up
to Jerusalem to them which were apostles before
me; but I went into Arabia, and returned again

First visit to Jerusalem.

18 unto Damascus. Then after three years I went
up to Jerusalem to see Peter, and abode with
19 him fifteen days. But other of the apostles saw
20 I none, save James the Lord's brother. Now
the things which I write unto you, behold,
21 before God, I lie not. Afterwards I came into
22 the regions of Syria and Cilicia; and was unknown by face unto the churches of Judæa which
23 were in Christ: but they had heard only, That
he which persecuted us in times past now preacheth
24 the faith which once he destroyed. And they
glorified God in me.

Another visit to Jerusalem.

2 Then fourteen years after I went up again to
Jerusalem with Barnabas, and took Titus with *me*
2 also. And I went up by revelation, and communicated unto them that gospel which I preach

Chap. 2

among the Gentiles, but privately to them which
were of reputation, lest by any means I should
run, or had run, in vain. But neither Titus, who 3
was with me, being a Greek, was compelled to be
circumcised: and that because of false brethren 4
unawares brought in, who came in privily to spy
out our liberty which we have in Christ Jesus,
that they might bring us into bondage: to whom 5
we gave place by subjection, no, not for an hour;
that the truth of the gospel might continue with
you. But of these who seemed to be somewhat, 6
(whatsoever they were, it maketh no matter to me:
God accepteth no man's person:) for they who
seemed *to be somewhat* in conference added nothing to me: but contrariwise, when they saw 7
that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision
was unto Peter; (for he that wrought effectually 8
in Peter to the apostleship of the circumcision,
the same was mighty in me toward the Gentiles:)
and when James, Cephas, and John, who seemed 9
to be pillars, perceived the grace that was given
unto me, they gave to me and Barnabas the right
hands of fellowship; that we *should go* unto the
heathen, and they unto the circumcision. Only 10
they would that we should remember the poor;
the same which I also was forward to do.

Dispute with Peter.

But when Peter was come to Antioch, I with- 11
stood him to the face, because he was to be blamed.
For before that certain came from James, he did 12
eat with the Gentiles: but when they were come,
he withdrew and separated himself, fearing them
which were of the circumcision. And the other 13

Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their
14 dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the
15 Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles,
16 knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the
17 law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister
18 of sin? God forbid. For if I build again the things which I destroyed, I make myself a trans-
19 gressor. For I through the law am dead to the
20 law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

The new life in Christ.

3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth,
2 crucified among you? This only would I learn of you, Received ye the Spirit by the works of

An appeal to experience.

the law, or by the hearing of faith? Are ye so 3
foolish? having begun in the Spirit, are ye now
made perfect by the flesh? Have ye suffered so 4
many things in vain? if *it be* yet in vain. He 5
therefore that ministereth to you the Spirit, and
worketh miracles among you, *doeth he it* by the
works of the law, or by the hearing of faith?

The example of Abraham.

Even as Abraham believed God, and it was 6
accounted to him for righteousness. Know ye 7
therefore that they which are of faith, the same
are the children of Abraham.

And the scripture, foreseeing that God would 8
justify the heathen through faith, preached before
the gospel unto Abraham, *saying*, In thee shall
all nations be blessed. So then they which be of 9
faith are blessed with faithful Abraham.

The curse of the law.

For as many as are of the works of the law are 10
under the curse: for it is written, Cursed *is* every
one that continueth not in all things which are
written in the book of the law to do them.

But that no man is justified by the law in the 11
sight of God, *it is* evident: for, The just shall
live by faith. And the law is not of faith: but, 12
The man that doeth them shall live in them.

Christ hath redeemed us from the curse of the 13
law, being made a curse for us: for it is written,
Cursed *is* every one that hangeth on a tree: that 14
the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive
the promise of the Spirit through faith.

The ancient covenant.

Brethren, I speak after the manner of men; 15
Though *it be* but a man's covenant, yet *if it be*
confirmed, no man disannulleth, or addeth thereto.

Chap. 3

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none
18 effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

The place and function of the law.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.
20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness
22 should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that
23 believe. But before faith came, we were kept under the law, shut up unto the faith which
24 should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer
26 under a schoolmaster. For ye are all the children
27 of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put
28 on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor

Chap. 3

female: for ye are all one in Christ Jesus. And 29
if ye *be* Christ's, then are ye Abraham's seed, and
heirs according to the promise.

Sonship.

Now I say, *That* the heir, as long as he is a child, **4**
differeth nothing from a servant, though he be
lord of all; but is under tutors and governors 2
until the time appointed of the father. Even so 3
we, when we were children, were in bondage under
the elements of the world: but when the fulness 4
of the time was come, God sent forth his Son,
made of a woman, made under the law, to redeem 5
them that were under the law, that we might receive
the adoption of sons. And because ye are sons, 6
God hath sent forth the Spirit of his Son into
your hearts, crying, Abba, Father. Wherefore 7
thou art no more a servant, but a son; and if a
son, then an heir of God through Christ.

The return to the old bondage.

Howbeit then, when ye knew not God, ye did 8
service unto them which by nature are no gods.
But now, after that ye have known God, or rather 9
are known of God, how turn ye again to the weak
and beggarly elements, whereunto ye desire again
to be in bondage? Ye observe days, and months, 10
and times, and years. I am afraid of you, lest 11
I have bestowed upon you labour in vain.

The earlier sympathy between Paul and the Galatians.

Brethren, I beseech you, be as I *am;* for I *am* 12
as ye *are:* ye have not injured me at all. Ye 13
know how through infirmity of the flesh I preached
the gospel unto you at the first. And my tempta- 14
tion which was in my flesh ye despised not, nor
rejected; but received me as an angel of God,
even as Christ Jesus. Where is then the blessed- 15
ness ye spake of? for I bear you record, that, if

it had been possible, ye would have plucked out
your own eyes, and have given them to me.
16 Am I therefore become your enemy, because I
17 tell you the truth? They zealously affect you, *but*
not well; yea, they would exclude you, that ye
18 might affect them. But *it is* good to be zealously
affected always in *a* good *thing*, and not only
19 when I am present with you. My little children,
of whom I travail in birth again until Christ be
20 formed in you, I desire to be present with you
now, and to change my voice; for I stand in
doubt of you.

The allegory of Hagar.

21 Tell me, ye that desire to be under the law,
22 do ye not hear the law? For it is written, that
Abraham had two sons, the one by a bondmaid,
23 the other by a freewoman. But he *who was* of
the bondwoman was born after the flesh; but he
24 of the freewoman *was* by promise. Which things
are an allegory: for these are the two covenants;
the one from the mount Sinai, which gendereth
25 to bondage, which is Agar. For this Agar is
mount Sinai in Arabia, and answereth to Jerusalem
which now is, and is in bondage with her
26 children. But Jerusalem which is above is free,
27 which is the mother of us all. For it is written,
Rejoice, *thou* barren that bearest not; break
forth and cry, thou that travailest not: for the
desolate hath many more children than she which
28 hath an husband. Now we, brethren, as Isaac
29 was, are the children of promise. But as then
he that was born after the flesh persecuted him
that was born after the Spirit, even so *it is* now.
30 Nevertheless what saith the scripture? Cast out

Chap. 4

the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.

5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

The danger of Judaizing.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion *cometh* not of him that calleth you. 9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you.

Love the fulfilment of the law.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and

devour one another, take heed that ye be not consumed one of another.

Chap. 5

The Spirit and the flesh.

16 *This* I say then, Walk in the Spirit, and ye
17 shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things
18 that ye would. But if ye be led of the Spirit,
19 ye are not under the law. Now the works of the flesh are manifest, which are *these;* Adultery,
20 fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath,
21 strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things
22 shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering,
23 gentleness, goodness, faith, meekness, temperance:
24 against such there is no law. And they that are Christ's have crucified the flesh with the
25 affections and lusts. If we live in the Spirit, let
26 us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

On burden-bearing.

6 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou
2 also be tempted. Bear ye one another's burdens,
3 and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing,
4 he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in

Chap. 6

himself alone, and not in another. For every 5
man shall bear his own burden.

On well-doing.

Let him that is taught in the word communicate 6
unto him that teacheth in all good things. Be 7
not deceived; God is not mocked: for whatsoever
a man soweth, that shall he also reap. For he 8
that soweth to his flesh shall of the flesh reap
corruption; but he that soweth to the Spirit shall
of the Spirit reap life everlasting. And let us not 9
be weary in well doing: for in due season we shall
reap, if we faint not. As we have therefore opportunity, 10
let us do good unto all *men*, especially unto
them who are of the household of faith.

Conclusion written by Paul himself.

Ye see how large a letter I have written unto 11
you with mine own hand.

As many as desire to make a fair shew in the 12
flesh, they constrain you to be circumcised; only
lest they should suffer persecution for the cross
of Christ. For neither they themselves who are 13
circumcised keep the law; but desire to have you
circumcised, that they may glory in your flesh.

But God forbid that I should glory, save in the 14
cross of our Lord Jesus Christ, by whom the
world is crucified unto me, and I unto the world.
For in Christ Jesus neither circumcision availeth 15
any thing, nor uncircumcision, but a new creature.
And as many as walk according to this rule, peace 16
be on them, and mercy, and upon the Israel of
God. From henceforth let no man trouble me: 17
for I bear in my body the marks of the Lord Jesus.

Brethren, the grace of our Lord Jesus Christ 18
be with your spirit. Amen.

Unto the Galatians written from Rome.

THE EPISTLES OF PAUL THE APOSTLE

TO THE

THESSALONIANS

AND

GALATIANS

REVISED VERSION WITH ANNOTATIONS

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS

PAUL, and Silvanus, and Timothy, unto the church of 1

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i. 1. *Salutation.* Paul and his two companions salute the Thessalonian church, wishing them grace and peace.

1. Paul. The name is given without any title. This is quite unusual in Paul's Epistles. In all other cases, except the Second Epistle to the Thessalonians, there is some descriptive name or phrase. Usually Paul designates himself an 'apostle,' sometimes very emphatically, as 'an apostle of Jesus Christ through the will of God,' 'an apostle not from men, neither through men, but through Jesus Christ, and God the Father,' &c. In writing to the Romans and to Titus he also describes himself as 'a servant of Jesus Christ,' and 'of God'; and in writing to the Philippians he unites the name of Timothy with his own name, describing both as 'servants of Christ Jesus'; in this case, the only one beside the letters to the Thessalonians and that to Philemon, he does not name himself as an apostle. In the beautiful little Epistle to Philemon—quite a private letter—he is simply 'a prisoner of Jesus Christ.' Thus out of the thirteen Epistles—

In nine Epistles Paul introduces himself as an 'apostle.'
In two of these he is also a 'servant.'
In one, joined with Timothy, he is only a 'servant.'
In one he is a 'prisoner of Christ Jesus.'
In two he appears without any title.

The omission of the title in the two Thessalonian letters implies that when he wrote them he had no reason to assert his claims. This was early, before the opposition of Judaizing Christians had arisen.

Silvanus: a lengthier form of the name 'Silas,' and indicating the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Paul's travelling companion, of whom we read in Acts under that name. He had been a prominent member of the Jerusalem church, and as such he was sent, together with another member named Judas, by the apostles and elders of that church to Antioch with Paul and Barnabas on their return, in order to convey the answer of the church at Jerusalem to a momentous question on which the Antioch Christians had sought advice. Paul having had a difference of opinion with Barnabas, his travelling companion, on what we call his 'first missionary journey,' chose Silas instead for the second journey, that in which, having travelled through Asia Minor, he crossed to Europe. Thus Silas was with the Apostle when the Thessalonians—who were evangelized during this mission—received the gospel. He remained behind at Berœa when the Apostle went on to Athens, and joined Paul later at Corinth. There he took an active part in preaching the gospel. Possibly he was with Peter some years later, as the name Silvanus occurs in 1 Pet. v. 12, an epistle directed to Christians residing in districts that Silvanus had traversed when he was Paul's travelling companion. There is a tradition that Silvanus was bishop of Thessalonica, but it is late and of little value.

Timothy: named last as junior to Silvanus. Paul's favourite, most trusted, and most useful disciple and helper. The son of a Greek father and a Jewess mother named Eunice (Acts xvi. 1; 2 Tim. i. 5), he had been trained in the Hebrew Scriptures when he first met Paul. He was living at Lystra, and apparently he was there won to the Christian faith by the preaching of the Apostle during the first missionary tour in Asia Minor. On his second visit to Lystra Paul took Timothy to be his personal attendant and fellow worker, according to 'Acts' first having him submit to the Jewish rite of initiation, that he might be received among the Jews. He accompanied the Apostle to Europe, and was present at the founding of the church in Thessalonica, and he remained behind at Berœa when Paul hurried on to Athens. There he joined the Apostle, to be sent back, however, to Thessalonica, as our Epistle shews (iii. 1, 2). He had just returned a second time to the company of Paul, coming up with him at Corinth, when this letter was written. It is therefore most appropriate for Timothy's name to appear in the salutation of an Epistle to the Thessalonians. The three names—Paul, Silvanus, and Timothy—recur precisely in the same way in the opening of 2 Thessalonians.

the church of the Thessalonians. The word *ecclēsia*, rendered 'church,' was the name of the lawful assembly of free citizens in a Greek city. But it seems to have come to be employed loosely for an assembly of any kind, in accordance with the less accurate usage of later Greek, for we find this name given to the riotous mob at Ephesus in Acts xix. 32, 41. In the O. T. it is used for the assembly of the Israelites, 'the congregation of Israel.' It only occurs at two places in the gospels, both of them being in Matthew (i. e. xvi. 18, and xviii. 17). We meet with it frequently in Acts, the Epistles, and the Apocalypse. Most commonly it is used for a local community of Christians, defined by the town in which it is situated. It is used in this sense here; 'the church of the Thessalonians' is the Christian community at Thessalonica. In Ephesians and Colossians the Apostle uses the word 'church' for the communion or mystical assembly of all Christians. In that sense of the word there is but one church, geographically coextensive with Christendom, but everywhere limited by individual discipleship to Jesus Christ.

the Thessalonians. See Introduction, p. 5 ff.

in: a preposition very extensively used by Paul to express the idea of mystical union between God or Christ and Christian people. They are so closely united to God and Christ, so much under Divine influence, so entirely drawing their life from above, that they are said to live in the Divine Being.

God the Father: a peculiarly Christian name for God, consequent on our Lord's revelation of the Fatherhood of God. This Paul had made known to the Thessalonians.

the Lord Jesus Christ. The first title, 'the Lord,' is one of honour and reverence, carrying with it a confession of loyalty from the servant who uses it. 'Jesus' is the personal name by which our Lord was known among all acquaintances from his childhood. 'Christ' is just the Greek rendering of the Hebrew 'Messiah,' literally the 'Anointed-one,' but in usage meaning the expected Deliverer and King of Israel. With Paul it has become a surname of Jesus.

Grace: an echo of the Greek salutation—'All hail!' but with a Christian meaning. The word in N. T. usage means the free favour of God and its happy effects, manifested in the Christian gospel.

peace: an echo of the Hebrew salutation—the 'Salaam!' but having a deepening of its meaning with Christian ideas, Christians having the privilege of peace with God and peace in their own hearts and in their happy relations one with another.

The additional clause in the A. V., 'from God our Father, and the Lord Jesus Christ,' is omitted by the Revisers as it is absent from some of the best MSS., though found in others. There could

2 We give thanks to God always for you all, making
3 mention *of you* in our prayers; remembering without
ceasing your work of faith and labour of love and
patience of hope in our Lord Jesus Christ, before our

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be no reason for cutting it out. But it may easily have been inserted by some scribe copying the Second Epistle, where it stands on undoubted MSS. authority.

i. 2–10. *Thanksgiving for the happy condition of the Thessalonians.* Paul thanks God for the graces seen in the Thessalonians. They prove that his preaching has not been ineffectual. These people, manifesting joy in spite of persecution, have become an example to others north and south of them, the word of the gospel thus sounding out from Thessalonica in both directions; and thus the report of their conversion has come round to the Apostle from Macedonia and Achaia.

2. We: not the 'editorial we,' but meaning the Apostle together with Silvanus and Timothy. This plural continually recurs throughout the Epistle, and for the same reason. Still, it is used in courtesy, not because the two companions are really joint authors with the Apostle. It is Paul's Epistle.

for you: *lit.* 'about' or 'concerning you.'

3. Paul here mentions the three Christian graces of which he writes later in 1 Cor. xiii. 1. In both cases he names faith first, not for its pre-eminent importance, because in Corinthians he expressly gives the palm to love, but no doubt because he regards it as coming earlier in experience than the other graces, and in a measure laying the foundation for them. In the passage before us the graces are not by themselves, but associated with their fruits. It is these fruits that the Apostle describes himself as remembering. They are more concrete and perceptible than the graces, but they are valued as evidences of the existence of those graces.

work of faith: work that springs from faith, or is characterized by faith.

labour of love: 'labour' is a stronger word than 'work.' In the Greek original, as well as in the English translation, the term used points to painful effort. Love is capable of going beyond faith in inspiring and sustaining painful efforts. This labour springs from love, or is characterized by love—the phrase admitting of either interpretation.

patience: more than uncomplaining submission. There is an active sense in the Greek word which points to a sustaining by effort, a bearing up.

hope. The patience is based on hope, or is characterized by

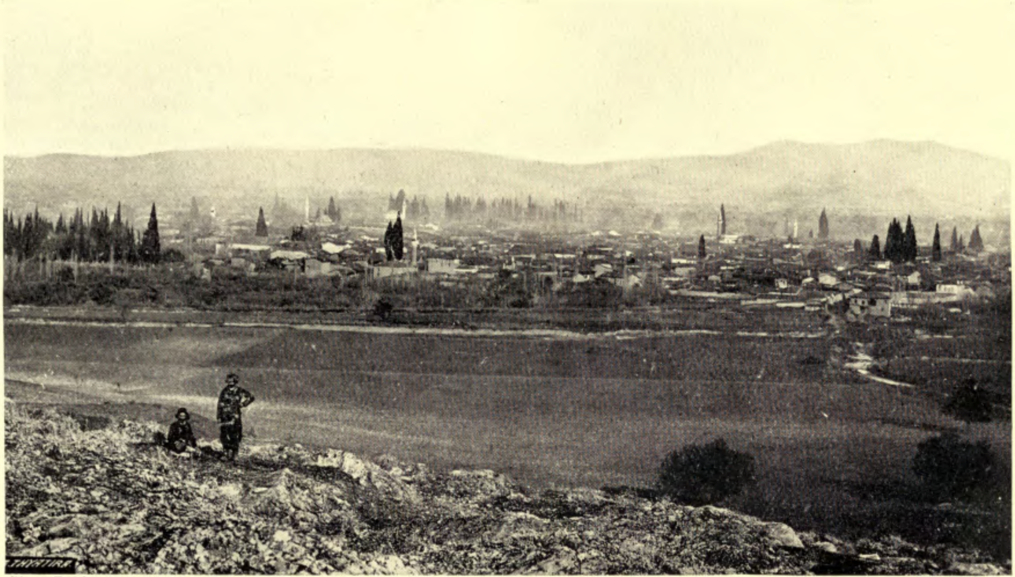

Photo Frith

THYATYRA

God and Father; knowing, brethren beloved of God, 4
your election, how that our gospel came not unto you in 5
word only, but also in power, and in the Holy Ghost,

---

hope, a similar alternative being open to us in interpreting each of these three phrases.

in our Lord Jesus Christ. This must not be connected with the whole phrase 'patience of hope,' nor with all three phrases, but only with the word 'hope.' It is not the work or labour or patience, but the hope that is in Christ. In Col. i. 27 Paul writes of Christ as our hope. The meaning is that the Christian expectation is based on Christ and what he will do. It may mean the hope of Christ's return, that subject occupying attention later in the Epistle (iv. 13-18). But the word 'hope' occurs three times again in this Epistle, at iv. 13, where it refers to the condition of the blessed dead, and at v. 8, where its object is 'salvation,' or final deliverance from all evil. It is best therefore to take it here in a wide, general sense. The gospel instils hopefulness with regard to the future generally; this rests in Christ and what he will accomplish; meanwhile it gives the power to bear up amid present adverse circumstances.

4. beloved of God: the reading of R. V., preferable to the arrangement in A. V., which is 'brethren beloved,' the following phrase then being 'your election of God.' That arrangement disjoints the phrases.

your election: the selection of these people out of the great population of the city of Thessalonica.

5. how that: not 'for' as in A. V. The words that follow expand the notion of the selection of these people, shewing for what end they were chosen.

our gospel: the gospel which Paul, Silvanus, and Timothy had preached. The word 'gospel' is never used in the Bible for a book, as we use it for the works of the four Evangelists, but always for the preachers' message, the good news they were proclaiming.

in power: manifested in the effects of the mission. This was at Thessalonica. Now Paul is in Corinth. Writing subsequently to the Christians of the latter city he refers to the 'power' of his preaching witnessed there also, describing 'the word of the cross' as 'the power of God' (1 Cor. i. 18).

in the Holy Ghost: the coming of the Spirit of God on the converts as spiritual gifts conferred by the apostles. This may be illustrated by an incident at Ephesus, where Paul, finding twelve converts who had not heard of this gift, laid his hands on them, with the consequence that 'the Holy Ghost came on them; and they spake with tongues and prophesied' (Acts xix. 6). Probably

and *in* much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake.
6 And ye became imitators of us, and of the Lord, having

---

similar signs which expressed the extraordinary enthusiasm of the new movement were witnessed at Thessalonica. Still the deeper, more permanent, and more valuable effects of the working of the Divine Spirit were also seen there, as this Epistle clearly shews.

assurance: rather, 'fullness.' The word admits of both senses; but as here it follows references to the power of the preaching and the accompanying outpouring of the Holy Spirit, it is not so likely that we should have the thought of the Apostle's own confident mood as the third idea brought before us; it is much more probable that the abundant working of the gospel among the Thessalonians should be the idea that crowns the other two. Besides, the preposition 'in' is not repeated the third time. We have (1) 'in power,' and (2) 'in the Holy Ghost and fullness'—one common, complex idea. There was a wealth of grace and good effects in association with the gift of the Holy Ghost.

even as ye know, &c. Paul appeals to his readers' experience. They had seen the missionaries who had preached in the effective way just described to be themselves living witnesses of the power of the gospel they proclaimed.

we shewed ourselves: *lit.* 'we became,' not merely 'we were,' as in A. V. The expression occurs several times in the Epistle, and is generally equivalent to 'we proved to be' this or that. Still it might be read more literally here. In point of fact the missionaries adapted themselves to the requirements of their converts, toiling for their daily bread (see ii. 9), labouring in teaching, denying themselves innocent delights, almost incurring martyrdom, as the history in Acts shews. All this they *became* for the sake of the Thessalonian Christians; and that the people themselves knew right well. This was the secret of their influence. We see the same thing repeated in the story of Robert and Mary Moffat, where the Africans are impressed by their self-denying kindness in coming out from England and living among the native people solely for the good of these people.

6. ye became: corresponding to the 'we became' of the previous verse.

imitators: better than 'followers,' as in A. V. The Greek word is that from which our term 'mimic' is derived, but it does not convey the belittling associations of the English derivative. It points to the grave imitation of the master by the pupil.

received the word in much affliction, with joy of the
Holy Ghost; so that ye became an ensample to all that 7
believe in Macedonia and in Achaia. For from you 8
hath sounded forth the word of the Lord, not only in
Macedonia and Achaia, but in every place your faith to

---

and of the Lord. The Thessalonians were led on to the *imitatio Christi* by first of all copying the conduct of those of Christ's servants who were living among them.

affliction: the persecution described in Acts xvii. 5-9, where we read how the Jews of Thessalonica collected 'vile fellows of the rabble' with whom they assaulted the house of Jason, Paul's host, and dragged him before the Roman tribunal.

joy of the Holy Ghost: the joy that springs from the reception of the Spirit of God. Elsewhere in specifying 'the fruit of the Spirit' Paul gives 'joy' as the second item in his list of products—the first being 'love' (Gal. v. 22). Prof. Harnack has pointed out that the two great characteristics of the early Christians were brotherly love and an enthusiasm of gladness.

7. an ensample. As the Thessalonians had imitated the missionaries, so they in turn became examples to neighbouring Christians, and particularly in this, that they cheerfully surmounted persecution. The idea is that gladness of soul shining out of the troubles of life furnishes an attractive example to others.

Macedonia: the Roman province of northern Greece.

Achaia: the Roman province of southern Greece. Paul always uses these large names of the political divisions of the Roman Empire when referring to the districts they include. Thus he writes of 'Asia,' 'Cilicia,' &c.

8. sounded forth. This can scarcely point to missionary enterprises undertaken by the Thessalonians. It seems to mean that the fame of their glad endurance of persecution was itself a powerful declaration of the gospel. Their joy was like a merry peal of bells ringing out the good news of the Christian message, and reverberating far and wide.

the word of the Lord: either (1) 'the Lord's word,' his teaching and commands, or (2) 'the word about the Lord,' the gospel story of his grace. The very frequent use of the expression in the O. T., and always with the first of these meanings, points to that meaning here (cf. Isa. i. 10). Thus the idea is the Divine word, the word from God and Christ.

every place: besides Macedonia and Achaia; therefore the Eastern Churches, see Introduction, p. 22.

God-ward is gone forth; so that we need not to speak
9 anything. For they themselves report concerning us
what manner of entering in we had unto you; and how
ye turned unto God from idols, to serve a living and
10 true God, and to wait for his Son from heaven, whom he
raised from the dead, *even* Jesus, which delivereth us
from the wrath to come.

---

we need not to speak anything: i. e. in commendation of the Thessalonians, their character being so well known.

9. they themselves. These people having heard the fame of the Thessalonians are sending to congratulate the Apostle on the wonderful reception his message has met with in the Macedonian city.

idols. Those marble statues that we now admire as works of art were to Paul mere idols, and rightly so, since in his day incense was burnt before them as though the gods lived in them.

living: in contrast to the lifeless stone.

true: in contrast to the false, the unreal divinity of the images. The first and most fundamental change in the religion of these Greeks was their abandonment of idolatry and their commencement of the spiritual worship of God.

10. This verse indicates the second great change in the Thessalonians, viz. their reception of the Christ-thought.

to wait for his Son: i. e. for the return of Christ. It is characteristic of this Epistle to direct attention forward to our Lord's second Advent, rather than back to his earthly life, his death and resurrection, mention of which only comes here in a subsidiary clause, the main thought being that of the attitude of expectancy. These two things characterize the new faith of the Thessalonians—(1) abandonment of idolatry for the worship of the living, true God, and (2) expectation of the return of the risen Christ.

whom he raised. This is Paul's usual manner of describing our Lord's resurrection. It is not that Christ rises; but that God raises him up (e. g. Rom. iv. 24, vi. 4, 9; 1 Cor. vi. 14, xv. 12, &c.). The fact is mentioned here as a ground for the expectation of our Lord's return.

even **Jesus:** our Lord's personal name.

delivereth. The verb is in the present. The process is now going on.

us. In humility, and truth also, the Apostle associates himself with these converts from heathenism. He too as well as they was in danger of the wrath, and was being saved from it by Christ.

For yourselves, brethren, know our entering in unto 2
you, that it hath not been found vain: but having suffered 2
before, and been shamefully entreated, as ye know, at
Philippi, we waxed bold in our God to speak unto you

---

the wrath to come: *lit.* 'the coming wrath'; the participle is in the present, not to indicate that the wrath is on the way, but to shew the certainty of its future advent, whenever that may be. Paul is referring to the anger of God that will descend in vengeance on the guilty race.

ii. 1-12. *A description of the Apostle's conduct of his mission at Thessalonica.* The Thessalonians know how Paul and his companions came to them after having been shamefully treated at Philippi, preaching boldly the pure, true message that was entrusted to them. They did not flatter, they did not seek their own profit, but they cherished their converts, giving them their very selves. Not to be a burden to the Thessalonians, they supported themselves by their own labour, and lived a good and holy life among them, treating them as a father treats his children, and so encouraging them in the Christian life.

1. our entering in: the coming of the missionaries to the city of Thessalonica.

hath not been found: *lit.* 'did not become'—i.e. did not prove itself to be.

vain: *lit.* 'empty.' They did not come as helpless fugitives, as pauper immigrants, empty-handed and useless. They came in fullness of power and with gifts for the people they visited.

2. shamefully entreated . . . at Philippi. Luke gives a full account of this shameful treatment in Acts xvi. 19-23. In this case it was not Jewish jealousy that raised opposition to Paul, but a much more rare source of antagonism, an alarmed commercial self-interest in heathen circles. Some soothsayers were enraged because Paul had cured a supposed Pythoness, a girl said to be possessed by a divining demon, out of whose performances they were making their living. These men got Paul and Silas arrested and dragged before the praetors in the forum as disturbers of the peace and innovators in opposition to Roman customs. The mob were excited against the apostles, and the magistrates had them stripped and scourged with the lictor's rods and then flung into prison, conduct for which Paul subsequently exacted an apology on the ground of his Roman citizenship.

Philippi: a city in the east of Macedonia situated on a steep hill at the edge of a great plain. It was named after Philip of Macedon, its founder, but in Paul's time it was a Roman colony.

3 the gospel of God in much conflict. For our exhortation
4 *is* not of error, nor of uncleanness, nor in guile: but
even as we have been approved of God to be intrusted
with the gospel, so we speak; not as pleasing men, but

Our Epistle to the Philippians was addressed to the church in this city.

waxed bold. The Apostle's courage grew all the stronger in face of opposition. The word, taken literally, means 'became bold in speech.'

in our God: by the help of God, the source of the courage.

the gospel of God: God's gospel, meaning the gracious message which He sends, not the glad-tidings about God. The subject of the gospel is Christ. The expression is a favourite one with the Apostle, and his use of it is clear in Rom. i. 1–3, where after referring to 'the gospel of God,' he adds that it is 'concerning His Son.'

much conflict: the opposition at Thessalonica already referred to. See note on i. 6.

3. exhortation: the appeal that follows the 'preaching' or proclamation of the gospel, and 'teaching' or exposition of its truths.

of error: meaning 'out of error,' 'having its source in error.' Compare the phrase in the Creed, 'light of light,' i. e. derived light coming from original light. The apostolic exhortation did not spring from a delusion.

uncleanness: 'impure motives,' i. e. low, self-interested aims, as the words that follow shew the Apostle's meaning to be. He was not deceiving and flattering, with secret motives of covetousness. The Greeks were familiar with such conduct on the part of sophists and rhetoricians, travelling lecturers, clever to gather audiences with taking speech, but caring only for the fees they could extract.

nor in guile. All was open and above board in the apostolic exhortation. There were no sophistical attempts to entrap the unwary.

4. approved of God: as regards their characters.

intrusted with the gospel: with reference to their mission. God had considered Paul and his companions fit and proper persons to have the responsibility of expounding His message of grace intrusted to them. In the pastoral epistles the Apostle says that the gospel 'was committed to my trust' (1 Tim. i. 11), and calls it 'the message wherewith I was intrusted according to the commandment of God our Saviour' (Titus i. 3).

so we speak: i. e. in accordance with their character, the

God which proveth our hearts. For neither at any time 5
were we found using words of flattery, as ye know, nor
a cloke of covetousness, God is witness; nor seeking 6
glory of men, neither from you, nor from others, when
we might have been burdensome, as apostles of Christ.
But we were gentle in the midst of you, as when a nurse 7

---

character of which God so much approved that He intrusted them with the gospel.

proveth: tries and tests, and so discovers the true inner character.

5. a cloke of covetousness: some trick to disguise covetousness, flattering the people with pleasant phrases only to get money out of them.

God is witness. He only can see if there is any hidden selfish motive or deceitful aim. Therefore here the Apostle appeals to God. When dealing with external conduct, visible to all, he appeals to his readers.

6. been burdensome. The alternatives are 'used authority' (margin of A. V.) and 'claimed honour' (margin of R. V.). If we accept either of these the idea is that the apostles did not assert their dignity as they might have done. The previous statement, that they did not seek 'glory of men,' and the following words in which Paul writes of their gentleness favour this view. But a little further on he uses a form of the same Greek word here rendered 'burdensome,' saying, 'that we might not burden you,' when reminding the Thessalonians how he had worked for his living rather than take anything from them. It seems reasonable therefore to conclude that the meaning is the same here.

7. we were: or 'proved to be,' the word so frequently met with before in this sense.

gentle. Curiously enough some of the oldest MSS.—including the two most ancient of all, the *Vatican* and the *Sinaitic*—have 'babes' instead of this word: 'But we were *babes* in the midst of you.' But this is quite inappropriate to the immediate context, where Paul compares himself to a nurse cherishing her children. The change of the word is easily accounted for. In the Greek it only involves the addition of one letter. 'Gentle' = *ēpioi*; 'babes' = *nēpioi*. Moreover in the Greek text the previous word ends with this letter *n*. In the old MSS. there is no division between the words. If that final *n* got detached from its own word and joined to the following word in reading, the result would give us 'babes' instead of 'gentle'; or the carelessness of a scribe in writing the *n* twice would produce the text as it

8 cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us.
9 For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of
10 you, we preached unto you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and

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stands in the MSS. referred to. This is an instance of how the best MSS. may sometimes be demonstrably wrong, and of how therefore we must sometimes prefer the readings of inferior MSS.

a nurse: a nursing mother, not a slave or a hired nurse, because she is described as cherishing 'her *own* children.'

8. affectionately desirous: a single word in the Greek, indicating the keen interest the Apostle felt in the Thessalonians.

our own souls: our very selves, and even our lives.

9. labour: toil with the idea of its weariness.

travail: work with the idea of its effort and strenuousness.

working night and day. The Apostle supported himself at Thessalonica by his own labour. In writing to the Corinthians Paul reminds them how he had worked among them also, as he says, with his 'own hands' (1 Cor. iv. 12). We learn from Acts xviii. 2 that his trade was tent-making, an employment in which Priscilla and Aquila joined the Apostle when at Corinth. This work by which he earned his daily bread, added to his missionary labours, necessarily involved long hours. After preaching the gospel and discussing questions arising from it with all possible inquirers during the day-time, instead of taking his much needed rest he would have to sit late into the night, cutting the coarse goat's-hair cloth and sewing it to the requisite shape for the shelters of the Greek shepherds out on the hills.

that we might not burden any of you: the reason for undertaking this manual work. Note Paul's delicacy of feeling in this matter.

10. holily. This is not a form of the word commonly rendered 'holiness,' which really means being dedicated and set apart for God; but a term pointing to purity and elevation of character, and therefore meaning more nearly the same as our word 'holiness.'

righteously: with integrity and uprightness of conduct, morally right.

unblameably we behaved ourselves toward you that
believe: as ye know how we *dealt with* each one of you, 11
as a father with his own children, exhorting you, and
encouraging *you*, and testifying, to the end that ye 12
should walk worthily of God, who calleth you into his
own kingdom and glory.

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unblameably. Nobody could sustain any accusation against the missionaries.

11. each one of you. There was personal care and attention given to every individual convert separately.

as a father. Previously Paul had spoken of his being like a nursing mother (verse 7). Thus he heaps up the images of most affectionate solicitude.

exhorting: to rouse the sense of duty.

encouraging: to cheer with the prospect of a glad performance of it.

testifying: solemnly charging. The word is used in this sense in Eph. iv. 17, 'This I say therefore, and *testify* in the Lord, that ye no longer walk as the Gentiles,' &c.

12. walk: a Hebraism pointing to the common course of daily life.

calleth: according to the best MSS., not 'called' as in A.V. The call is continuous. (1) This may mean that one and another are called successively, the gospel invitation being continually repeated to bring in new converts. (2) Or it may mean that the whole church is being continually called to an inheritance not yet enjoyed. Perhaps the reference to the 'glory' which is a privilege of the future rather favours this second view. But it is not at all in the line of Paul's usual teaching. The Apostle always regards the call of each individual as one act of God. Therefore probably we should fall back on the first meaning. The evangelistic work in Thessalonica has not ceased; although the Apostle has left the city God is still calling new followers of Christ into His Church.

his own: an emphatic pronoun. This is the high privilege of Christians, not to be treated as aliens, but to be made citizens of God's own kingdom. Paul is a Jew; the kingdom of God was regarded as the privilege of his race. The Thessalonians are Gentiles; yet they are being called into it.

kingdom: the most familiar word in the teaching of Jesus; much less frequent in the apostolic writings. The idea was Jewish in origin—the Jews looking forward to the coming of the kingdom of God. The Greek world was not familiar with the idea, 13 And for this cause we also thank God without ceasing, that, when ye received from us the word of the message,

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and therefore would not so readily apprehend the presentation of the gospel in this form. Still occasionally it is so described even for Greeks, for the idea itself is true and important. In Christian teaching, as our Lord has shewn, it represents the spiritual, inward rule of God in the hearts of His people with all the benefits personal and in the social system that result from that rule. Here the union of the idea of glory with it shews the kingdom to be regarded as something future, not yet realized, just as we are taught to pray, 'Thy kingdom come,' with a view to its future advent. It is to be observed that Paul had made the preaching of the kingdom prominent at Thessalonica, since there the Christians were accused of 'saying that there is another king, one Jesus,' and thus 'acting contrary to the decrees of Cæsar' (Acts xvii. 7). May it be that the misunderstanding here made apparent induced the Apostle to avoid references to the Jewish conception of Christianity as a kingdom in his subsequent work among the Greek cities? Thus we can account for the rarity of the occurrence of the term in the Epistles compared with the Gospels.

ii. 13–16. *Thanksgiving for the way in which the Thessalonians had received the apostolic message.* Turning from the description of his own work at Thessalonica the Apostle makes mention of the good reception of it on the part of his converts in that city. This is a matter of ceaseless thankfulness on his part. The Thessalonians received the gospel as the word of God, and it continued to work in them so that they followed the example of the Judæan Christians, enduring from their fellow countrymen persecutions like those the Jewish Christians were suffering from Jews. This leads the Apostle to describe the guilt of those Jews who both reject Christ for themselves and refuse the gospel to the Gentiles.

13. for this cause. For what cause? The Apostle might be referring to the call of the Thessalonians into God's own kingdom; but as the mention of that call only occurs in a subordinate clause it is more likely that his reference is to the whole of the previous sentence. That is to say, he never ceases to thank God for his work at Thessalonica.

we also: we who conferred the benefit, as well as you who have received it.

thank. The Greek word is that from which the term 'Eucharist' is derived.

the word of the message: *lit.* 'the word of hearing,' i. e. the word heard, corresponding to 'the preached word.' It was *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. For ye, brethren, 14 became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the

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a word that reached the Thessalonians, a message they themselves had been able to hear.

the word **of God:** not the word about God, but the word that came from God, God's word, as is proved by the antithesis of 'the word of men,' a word of merely human origin. The Thessalonians had perceived that what the Apostle taught had its origin in God. This word of God is not Scripture, but the preaching of Paul and his companions.

which also worketh. This Divine word has power, and makes itself felt by its influence. The present condition of the Thessalonians which has been reported to Paul is a fruit and sign of the working of the truth in them.

you that believe. The Pauline teaching is that the benefit of the gospel is conditional on the faith of those who receive it. Observe the present tense of the verb. The word is operative while the hearers believe. The two things are continuous. If the faith ceased the influence of the message would cease also.

14. became imitators: a consequence of the operation of the word just mentioned. Previously Paul had described the Thessalonians as imitators of their missionaries (i. 6). Now he notes that they are imitators of the primitive churches in Judæa.

churches . . . in Judæa. It has been said that there was no friendliness, that there was even bitter antagonism, between the Jewish Christian in Palestine and Paul. This passage does not favour that notion. Still the Epistle to the Galatians shews that at a later period the party of James in Jerusalem was opposed to the Apostle, and the subsequent history of the old Jewish communities of Christians in Palestine tells how they gradually got out of sympathy with the Greek churches, till at last they were regarded as heretics under the title of 'Ebionites' and 'Nazarenes' for clinging to the law and Jewish notions of Christianity by the general body of the Christians elsewhere. Then the Greek churches would not dream of imitating the churches of Judæa. But at the early date of this Epistle the schism had not appeared, and the primitive churches were naturally regarded as patterns whose example the new, raw converts from the heathen would do well to follow.

suffered the same things: a third reference to the persecutions endured by the Thessalonians. The two earlier references

same things of your own countrymen, even as they
15 did of the Jews; who both killed the Lord Jesus
and the prophets, and drave out us, and please not
16 God, and are contrary to all men; forbidding us to
speak to the Gentiles that they may be saved; to fill up

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are at i. 6 and ii. 2. Here, as in the earlier of the two passages just cited, where the Apostle says the Thessalonians were imitators of their missionaries, the imitation is in the endurance of persecution. The martyr spirit of the Judæan Christians inspired the fidelity of the Thessalonians when under similar trials.

your own countrymen. The persecution had been carried on by the rabble of the city, fellow Macedonians, though it had been instigated by the Jews (see Acts xvii. 5).

15. killed the Lord Jesus. The Apostle lays the charge of this supreme crime against the Jews generally. Their present attitude shewed their consent to the deed. They did not repudiate it; they continued to act in the spirit of it. It could be regarded as their national action.

the prophets: not the Christian prophets—there is no sign that these had been killed by the Jews—but the Hebrew prophets of former ages. The mention of them here resembles the accusation Jesus brought against the Jews of being the murderers of the servants sent to his vineyard by the husbandman in the parable (Mark xii. 4, 5), and his warning that on them would 'come all the righteous blood shed on the earth from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah,' &c. (Matt. xxiii. 35).

drave out us. The narrative in Acts describes the expulsion of Paul and his companions from Thessalonica (see Acts xvii. 5 10). Prof. Ramsay considers it to imply that the magistrates settled the case that was brought before them on the understanding that the missionaries, as disturbers of the peace, left the city forthwith.

contrary to all men. The exclusiveness of the Jews led to their being regarded by the Gentiles as misanthropic. This is mentioned by Tacitus. But here Paul suggests that their antagonism to the preaching of the gospel rendered them really enemies of the human race.

16. forbidding us to speak to the Gentiles. The Jews, while rejecting the gospel for themselves, were wildly jealous of Paul's work in evangelizing the Gentiles. In this jealousy we may see the ground of the persecution they stirred up.

to fill up. The idea is an allusion to the common Jewish image of the cup. When this is filled to the brim it will overflow.

their sins alway: but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for a short

There will then be no more scope for sinning; the judgement will follow.

alway: i. e. the Jews always act in this way. They never cease from the dreadful work of filling up their sins.

the wrath: i. e. God's anger, mentioned thus simply with the definite article, both as known from previous warnings, and also because it is so dreadful as not to be confounded with any other being's anger. It is emphatically *the* wrath.

is come. This is clearly a verb in the past tense, for the form of the Greek word is the aorist. It cannot mean 'is coming,' or 'will come.' Accordingly it has been argued from the phrase that the great outpouring of Divine wrath in the destruction of Jerusalem had already taken place. This would place the Epistle later than A. D. 70. Baur pointed to this as a reason for concluding that it is not a genuine work of Paul's. But the context does not bear out this view, since there we read of the Jews still filling up their cup of sin, indicating that the great outpouring of wrath is yet to come. Besides, the whole passage has manifest reference to a time but shortly after the evangelizing of the Thessalonians. Perhaps the Apostle means that the preaching of judgement which goes with the gospel message is the coming of the wrath. In this preaching, wrath hangs over the heads of the Jews like a thundercloud ready to burst at any moment, sure to burst directly the cup of sin is full.

to the uttermost: to be connected with the verb—'is come to the uttermost,' i. e. has completely come.

Schmiedel considers verses 14 to 16 to be a late interpolation, both because of the harsh language used concerning the Jews, and also because of the complete accomplishment of their doom here affirmed. Thus the Epistle may be still regarded as genuine and of early date, although a late date is given to this passage. But this theory is not needed if we may regard the 'wrath' as coming in the message of judgement delivered the by Apostle. Possibly the troubles caused by the insurrection of Theudas (Acts v. 36), the Jerusalem famine (xi. 27-30), and the expulsion of the Jews from Rome by Claudius (xviii. 2) were taken by Paul as signs of Divine wrath against the Jews. The recent Jewish persecution of the Christians at Thessalonica would account for Paul's stern thoughts concerning his people.

ii. 17-20. *The Apostle's disappointment.* Temporally separated from the Thessalonians—in presence, though not in heart—

season, in presence, not in heart, endeavoured the more
18 exceedingly to see your face with great desire: because
we would fain have come unto you, I Paul once and
19 again; and Satan hindered us. For what is our hope,

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the Apostle has made several attempts to visit them, but has been hindered by Satan. He rejoices, exults in them before Christ at his coming.

bereaved. A very expressive compound Greek word is used here, including the two ideas of separation and bereavement, i. e. 'bereaved by separation.'

a short season: *lit.* 'a season of an hour.' In point of fact it was a few months. There was the time of the Apostle's visit to Berœa, his journey to Athens and stay there during which he sent Timothy back to Thessalonica, and Timothy's return to the Apostle, then at Corinth.

18. we would fain: *lit.* 'we wished.'

I Paul. Throughout the Epistle Paul associates Silvanus and Timothy with himself by writing in the plural. But evidently that is an act of courtesy towards the two companions. It is the Apostle who writes, and his personal references are really to his own feelings and experience. At this point he breaks from the plural form of language to emphasize the idea of his individual wish to visit the Thessalonians. Indeed the plural would be out of place here, since one of the three, Timothy, had been to Thessalonica.

once and again. We have no particulars as to these two occasions. Possibly one was when the Apostle was rejoined at Athens by his travelling companions who would bring news from Macedonia. The other occasion might well be on the receipt of the news that Timothy brought to Corinth. Then this letter would have to take the place of the visit.

Satan: *lit.* 'the adversary.' Accordingly some have understood the word in that general sense here, as meaning that somebody or something that Paul called his adversary hindered him. But throughout the N. T. it clearly stands for the Prince of Evil, and therefore so we must understand it here. In Job i. 6 Satan appears among the sons of God as the Patriarch's accuser. But in 1 Chron. xxi. 1 he is the evil spirit who tempts David to take a military census of his people. In Ps. cix. 6 and Zech. iii. 1, 2 he appears rather as an adversary than as a tempter. These are the only O. T. books in which Satan is mentioned. In the N. T. he is the (1) Evil Spirit as the great tempter and promoter of wickedness. It is Satan who tempts Jesus in the wilderness (e. g. Mark i. 13) and later through Peter (Mark viii. 33). (2) Satan is also referred to as the Prince of the demons who is exorcised, or joy, or crown of glorying? Are not even ye, before

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together with his instruments, when the possessed are cured (Mark iii. 23). This is coming near to some physical power, and that is distinctly referred to in the case of a woman bowed together with 'a spirit of infirmity,' for Jesus speaks of her as one 'whom Satan had bound' (Luke xiii. 16). Paul seems to have this way of regarding disease as the work of Satan in mind when describing the 'thorn in the flesh' with which he was afflicted as 'a messenger of Satan' (2 Cor. xii. 7), and perhaps also when recommending as an act of discipline on an offender, that the church 'deliver such a one unto Satan' (1 Cor. v. 5). (3) He is the evil world-power, because tempting men to sin, and thus ruling through human wickedness, as the 'Prince of this world' (John xii. 31), and the 'Prince of the power of the air' (Eph. ii. 2).

hindered. The expression is vague, and we are left to conjecture as to the way in which Paul conceived Satan to have prevented him from going to Thessalonica. (1) The Apostle cannot possibly be thinking of temptation here, as though some morally evil influence on himself held him back. (2) He may mean illness; but if that were the case probably he would be more explicit. (3) It would seem then that the third form of Satan's influence is in the Apostle's mind—Satan mismanaging human affairs. This might take the form of some adverse conjunction of circumstances, some hindrance to the arrangements of travel, perhaps the watchful opposition of the Jews, or perhaps the attitude of the magistrates at Thessalonica in their determination to prevent fresh disturbances of the peace.

19. crown of glorying: better, 'garland of exulting.' The word rendered 'crown' does not stand for the gold and jewelled decoration worn by a king; it is used for the wreath of laurel, myrtle, or olive, given to a victor or honoured person, and for the garland worn by a guest at a banquet. The 'crown of life' (Rev. ii. 10) is the victor's wreath. But here the idea of a festive garland is more appropriate. The Thessalonians are like this sign of joy to the Apostle, for he can exult and rejoice in them, so noble has their Christian character proved to be when under trial.

before our Lord Jesus. The Apostle looks forward to the happy time when he shall see his Lord. It will be like a banquet, and he will appear there with his festal garland, of which the Thessalonians will be the flowers. To put it in plain prose: the Apostle will be proud of these disciples, full of joy and exultation about them, when he appears before Christ. It is they of all his converts in Asia and Europe who will have this first place of honour. Some years later he called the

20 our Lord Jesus at his coming? For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we

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neighbouring church at Philippi his 'joy and garland' (Phil. iv. 1). These Macedonian Christians seem always to have held the first place in the Apostle's heart. When writing to the Corinthians he cites their example with enthusiasm (2 Cor. viii. 5).

his coming: *lit.* 'his presence'—the *Parousia.* This thought is very prominent in both the Epistles to the Thessalonians. It bulked largely in the minds of the early Christians, who lived in the hope of the return of Christ to establish his kingdom, deliver his people, and call their enemies to judgement. Now this was very like the Jewish expectation concerning their Messiah. Thus it would appear that the Christians were transferring to the Second Advent what Jesus had not fulfilled at the first, namely, the fulfilment of Jewish Messianic hopes. No doubt this was largely so. But there were differences. The Christian expectation of the Parousia was not merely for Jews, but for Christians, and therefore to the exclusion of unbelieving Israelites, but admitting Gentile believers. Then though probably many Christians like the Jews were only too ready to take materialistic views of the future and regard the good time coming as one of temporal prosperity, in so far as the Christians had received the teaching and spirit of Christ they must have risen to his more spiritual ideas. It is to be observed that the expectation is less prominent in the later period of Paul's life.

20. glory: a different word from that translated 'glorying' in verse 19 R. V., which would have been better rendered 'exulting,' to maintain the distinction. 'Glory' is the right word here. It does not point to the Apostle's own feelings of pride and joy in the Thessalonians, but indicates that they are to him like the radiance of the sun, like the light that gilds, the source of the honour to be given him at the appearing of Christ. This accounts for the word 'for' with which the verse opens. Here is the reason for the exultation, viz. that the Thessalonians are a credit to the Apostle of highest value.

iii. 1-10. *Timothy's mission and report.* Unable to bear his separation from the Thessalonians without intercourse with them, the Apostle sent Timothy with the object of encouraging them to the faithful endurance of persecution. He had warned them of the danger when with them, and now it has come. He was dreading lest they should succumb to the temptation and thus his labour among them be in vain. But Timothy on his return has brought tidings of the fidelity of the Thessalonians.

thought it good to be left behind at Athens alone; and 2
sent Timothy, our brother and God's minister in the

They have not forgotten their evangelist. This news greatly cheers Paul. Now he is full of thankfulness, but he does not cease to pray that he may see them in person.

1. Wherefore: because of what is stated in the previous paragraph, i. e. that the Thessalonians are the Apostle's 'garland of exulting.'

we: plainly meaning the Apostle himself, and not including Silvanus and Timothy. This verse would suggest that Paul is using the editorial 'we' throughout the Epistle. But that would be contrary to his custom. Moreover, since he expressly associates two companions with himself at the opening of the Epistle (i. 1), the pronoun 'we' in the next sentence would naturally include all three. And yet we often meet with expressions of such intense personal feeling associated with this plural pronoun that we must assign them to the Apostle individually. The explanation seems to be that he chose the plural pronoun in order to associate the two companions with the letter, and then held to it even when he was writing what really only expressed his own thoughts. In this verse he can only mean himself, as he speaks of being left alone.

forbear: endure separation from the Thessalonians without having communication with them.

Athens: where the Apostle had stayed for a time when on his way from Macedonia to Corinth. From Acts xvii. 14, 15 we learn that he arrived there before his travelling companions. From this Epistle we discover that he sent Timothy to Thessalonica from Athens. Acts only mentions a separation before coming to Athens; our Epistle only refers to a separation after arriving there. It has been said that there is a contradiction here. But it is not difficult to piece the two accounts together, and understand that the news of the distressed state of the Thessalonians which Timothy brought to Paul at Athens induced the Apostle to send him back with a message of encouragement and to obtain later information.

2. minister. The Greek word is *diakonos*, from which our word 'deacon' is derived. It means a servant viewed in regard to his work, and not with reference to his relations with his master. It is not here used as an official title. The minister is one who renders service. The addition, 'and our fellow-labourer,' which was in the A. V. disappears from the text in the R. V. because it is not found in the best MSS. There is a reading found in old Western Greek and Latin MSS. which gives 'fellow-worker' instead of 'minister'; but it is not well attested.

in the gospel. This is the sphere of service. Timothy labours

gospel of Christ, to establish you, and to comfort *you*
3 concerning your faith; that no man be moved by these

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in preaching and expounding the gospel. He is not 'serving tables,' like the 'Seven' who were appointed for that work at Jerusalem, although we might think the word 'deacon' pointed to such service. Plainly it is used here in a general sense, which, however, is limited by the qualifying words confining the ministry to 'the gospel.'

to establish: a familiar Pauline metaphor (e. g. 1 Cor. viii. 1, x. 23, xiv. 17) derived from the O. T., e. g. in the expressions, 'he established a testimony' (Ps. lxxviii. 5), 'I will build them, and not pull them down' (Jer. xxiv. 6), 'And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first' (xxxiii. 7). But while in the older usage the idea is national prosperity, in the N. T. the metaphor refers to individuals, and indicates spiritual progress in the enlargement, advance, and strengthening of the Christian life.

comfort. The word has four meanings:—(1) 'exhort,' as in ii. 11 and iv. 1; (2) 'beseech,' as in Eph. iv. 1; (3) 'encourage,' as in Eph. vi. 22 where the English is that 'he may comfort your hearts'; since there is no idea of trouble needing consolation, 'encourage' would be a better word here; (4) 'comfort,' the usual word in the English versions. This word formerly included the ideas of strengthening and cheering, apart from sorrow. Thus in the treaty between England and Scotland in the reign of Richard III it is agreed that neither of the kings 'shall maintayne, fauour, ayde, or *comfort* any rebell or treytour.' Wycliffe translates Isa. xli. 7, 'And he *coumfortide* hym with nailes, that it shulde not be moued,' where the A. V. has 'fastened.' Frequently where our English Bible has 'comfort' it would be better to read 'encourage.' In the present case, as the word is connected with faith, and not with the troubles from which the Thessalonians were suffering, it would be desirable to render it 'encourage,' especially as it is associated with the word 'establish' or strengthen. We meet with the same association in 2 Thess. ii. 17, 'comfort your hearts and stablish them,' where again 'encourage' would be more suitable than 'comfort,' with our modern idea of consoling.

concerning your faith. In these early times the word 'faith' is always used subjectively. It does not mean the creed or the religion, i. e. the object of faith; it means the internal state of trusting. This would be much tried by the persecutions the Thessalonians were passing through, and therefore in need of strengthening and encouragement.

3. moved: agitated, disturbed. In its primary sense the word is used of a dog wagging its tail.

afflictions; for yourselves know that hereunto we are appointed. For verily, when we were with you, we told 4
you beforehand that we are to suffer affliction; even as it came to pass, and ye know. For this cause I also, 5
when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted

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these afflictions: the persecutions before referred to.

yourselves know: an allusion to warnings the Apostle had given the Thessalonians when he was with them, as the next verse explains.

we. Paul here associates himself with his correspondents. He too is appointed to persecution. It is the common lot of the Christians. By using the first person the Apostle reminds the Thessalonians that they were not being treated with exceptional severity.

appointed: by God's arrangement. The trouble should be borne patiently, seeing that it is really no accident or misadventure, but a part of God's previous plan concerning His people. Why it is so the Apostle does not attempt to say in this place, although subsequently he describes trouble as a wholesome discipline (e. g. see 2 Cor. iv. 17). For the present it is enough to know that it is God's ordinance. The knowledge of that fact should encourage those who trust God to bear it patiently.

4. beforehand: or 'plainly,' as in the margin of R. V. The same word occurs at 2 Cor. xiii. 2 and at Gal. v. 21, in both of which cases 'I tell you plainly' seems more suitable than 'I tell you beforehand,' or 'forewarn you.' But here the meaning in the text fits best, as it is followed by the statement 'even as it came to pass.'

ye know: now from experience.

5. For this cause. Paul was not only anxious because of his separation from his recent converts, he was especially concerned for them on account of the persecutions they were enduring.

that I might know your faith: a second reason for sending Timothy to Macedonia. The first was to strengthen and encourage the Thessalonians. The Apostle also wants a report of the state of the church. Have the persecuted people stood firm under persecution? or has their faith failed? It was an anxious time for Paul. He could not endure the suspense. He must know the worst.

the tempter: Satan.

tempted: by fear of suffering inducing the Thessalonians to lose faith.

6 you, and our labour should be in vain. But when
Timothy came even now unto us from you, and brought
us glad tidings of your faith and love, and that ye have
good remembrance of us always, longing to see us, even
7 as we also *to see* you; for this cause, brethren, we were
comforted over you in all our distress and affliction

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our labour, &c.: the work of the Apostle and his fellow missionaries at Thessalonica. If the Thessalonians had yielded before the temptation to save themselves from persecution by renouncing Christianity, the church would have been broken up and Paul's work in the city brought to nothing.

6. when Timothy came: Timothy's return from this journey with its double purpose of encouraging the Thessalonians and obtaining information for the Apostle.

even now. This shews that the Epistle was written immediately after Timothy had reached Corinth and given in his report.

glad tidings. This was the answer to Paul's anxious inquiry. Though sorely tried, the young church was standing firm. Then the Apostle's labour was not in vain.

faith: the one subject of the Apostle's inquiry. Faith had not failed.

love: love to one another. A grateful addition. Faith was bearing fruit in brotherly love.

good remembrance: a kindly recollection. In his unselfishness the Apostle had not pressed for an inquiry on this point. But Timothy brings the additional information: not only have the Thessalonians not lost faith in God and Christ while under persecution; they have not forgotten the founder of their church, nor turned against him as the cause of this trouble, nor even grown cold towards him, their enthusiasm damped by disappointment.

always: even in the most trying times, when persecution tempts them to regret the Apostle's ever having come among them.

7. for this cause: because of the good news brought by Timothy, especially its items of personal interest just referred to.

distress: *lit.* 'necessity,' and so 'hard straits,' 'distress.'

affliction. While the Christians were being persecuted at Thessalonica, Paul in Corinth had his troubles to face. According to the narrative in Acts the violent opposition of the Jews at Corinth, following on Paul's preaching Jesus as Christ, compelled him to leave the synagogue and commence work with the Gentiles in a private house. That the situation was dangerous is indicated by Paul's vision in which the Lord said to him, 'Be not afraid,

through your faith: for now we live, if ye stand fast in 8
the Lord. For what thanksgiving can we render again 9
unto God for you, for all the joy wherewith we joy
for your sakes before our God; night and day praying 10

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but speak, and hold not thy peace: for I am with thee,' &c. (see Acts xviii. 9–11). The disturbance which led to Paul being brought before the proconsul Gallio occurred at a later period—about a year and a half after his coming to the city.

your faith. It was the faith of the Thessalonians about which Paul had directed Timothy to make inquiry. Now it is their faith that cheers the Apostle. The brotherly love and the kindly remembrance were fruits of this faith. If faith had failed, they would have vanished. Although the Apostle does not here develop his doctrine of faith as in the Epistle to the Romans, even this early Epistle reveals his consciousness of the unique importance of the fundamental grace.

8. now we live. It has been suggested that the Apostle regards his depressed state before Timothy arrived with the good news from Thessalonica as like a condition of death. This glad tidings has revived him, and he will continue to live if only the Thessalonians will continue faithful.

stand fast: a change of phrase, indicating the result of faith. Faith produces steadfastness.

in. The use of this preposition in the N. T. is very varied and extensive, partly owing to the fact that it is often a rendering of the Hebrew *b'* a preposition which means 'by' as well as 'in,' and partly because it lends itself readily to certain specifically Christian ideas. To be in Christ is one of these ideas. The phrase is distinctly a Christian idiom. It signifies close vital union with Christ, like the branch that abides 'in the vine.'

the Lord: Jesus Christ. See i. 1, where this title is given together with the personal name.

9. for you: *lit.* 'concerning you.' It is not giving God the thanks which was due from the Thessalonians themselves, but thanking God because of the good news that had come from Thessalonica.

all the joy. This is the immediate occasion of the thanksgiving. Paul does not know how to thank God enough for giving him this great gladness.

for your sakes: simply 'because of you' as the occasion of the joy, not, on your behalf, as its end and purpose.

before our God. Surely not to indicate 'the pure nature of the joy . . . such as could bear the scrutiny of the eye of God,' as Bishop Ellicott says. That would be a thought too remote from exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord

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the context. The Apostle is thinking of his prayers and thanksgivings when he presents himself before God. These are made glad by the news from Macedonia.

10. night and day. This cannot merely refer to morning and evening prayers, at the two set hours of devotion. The same phrase was used earlier for the Apostle's twofold work of preaching the gospel and supporting himself by manual labour—'working night and day' (ii. 9), where continuity was indicated. The same idea is in mind here. Paul is continually praying this prayer. It is in his heart in the quiet night and in the busy day.

perfect: *lit.* 'adjust,' 'put in right order'; but the word is used in a secondary sense with the idea of completing. It is not of the same root as the word usually rendered 'perfect,' as, for instance, where Jesus says, 'Ye therefore shall be perfect, as your heavenly Father is perfect' (Matt. v. 48). It has nothing to do with what is technically called 'Christian perfection.' The real meaning of the word 'perfect' in the N. T. is adult or mature. Here the idea is of setting to rights what is defective.

your faith. The faith of these new Macedonian converts could not but be defective as to its contents, however strong it might have been in its sense of loyalty and confidence. There is no evidence that the Thessalonians were deficient in trustfulness of spirit or fidelity to Christ. What they lacked was a clear and reassuring view of truth, as the subsequent words of the Apostle about the Second Advent shew. By giving them further enlightenment the Apostle would enlarge and strengthen the contents of their faith.

iii. 11–13. *A fervent desire for the progress of the Thessalonians.* The Apostle earnestly prays that his way may be Divinely directed so that he may come to his friends. He also prays that they may abound in love, in order that they may be well established in holiness at the coming of Christ.

our God and Father: a favourite expression of the Apostle. It also occurs in i. 3, and again in iii. 13; in i. 1 Paul writes of 'God the Father.' Then in the Second Epistle he has 'God our Father' (2 Thess. ii. 16), and 'our God' (2 Thess. i. 11, 12). The full phrase brings before us (1) the personal relation with God as '*our* God,' and (2) the Divine Fatherhood, a doctrine especially revealed and expounded in the teachings of Jesus Christ, and fully accepted by the Apostle Paul.

Jesus, direct our way unto you: and the Lord make you 12
to increase and abound in love one toward another, and

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direct: *lit.* 'make straight.' The verb is in the singular, and yet there are two subjects to it, 'our God and Father' and 'our Lord Jesus Christ.' This indicates that to the Apostle the two were one. We must not deduce any elaborate Trinitarian doctrine from this simple expression, as Paul is not here formulating a creed. It took the church three centuries to arrive at the metaphysical refinement of the Nicene Creed. But Paul could not possibly write as he does here unless he viewed our Lord in closest union with God. The very casualness of the phrase where another subject is in mind shews that the idea in it was familiar to the Apostle. The optative form of the verb approaches the language of prayer. In breathing this wish the Apostle is virtually praying that God and Christ will make a way for him to visit Thessalonica.

our way unto you. The desire to see his friends is on the mind of the Apostle, and therefore repeatedly coming out in his letter. This sentence must be set off against the earlier statement that Satan was hindering the journey (ii. 18). If the hindrance is from Satan the help must come from God and Christ. Circumstances are too strong for the Apostle. But the supreme Providence can frustrate the machinations of the great mischief-maker.

12. the Lord. It may be questioned whether Paul here means God, or Christ. Throughout the Epistle he writes of Jesus as Lord, sometimes with the personal name added, as 'our Lord Jesus,' or 'the Lord Jesus.' Here, as in verse 8, it stands alone, and therefore it might mean God according to the frequent usage of the O. T. But then Paul elsewhere plainly uses the title by itself for Christ. Thus in iii. 13 he has 'the coming of our Lord Jesus,' but in iv. 15, 'the coming of the Lord,' manifestly with reference to the same future event. In the latter passage, and in the verses that follow, 'the Lord' is evidently Jesus Christ. It is likely that the intended application is the same here. But the indefiniteness of the expression agrees with the inference deduced from the previous verse, viz. that Paul is assuming the Divinity of Christ. Otherwise he would scarcely use a term so familiar to readers of the O. T. as a name of God without guarding it against misapprehension. Right feeling, a shrinking from what might seem to approach blasphemy, would lead him to avoid this danger.

increase: pointing to the process of growth.

abound: pointing to superlative attainment.

in love: or 'in your love.' It already exists; the prayer is for its advance to overflowing fullness. Love is the one Christian

13 toward all men, even as we also *do* toward you; to the end he may stablish your hearts unblameable in holiness

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grace which the Apostle here expressly desires to see flourishing. His following words shew that he regards it as the foundation of holiness and of a ripe Christian character generally. This was the most marked characteristic of primitive Christianity. There had come into the world a new religion distinguished from the old religions especially in this, that its followers were cultivating a spirit of unselfish kindness.

one toward another: the peculiarly Christian grace known in the N.T. as 'love of the brethren.'

toward all men: philanthropy. By what looks like a cruel irony of fate the Christians were hated as enemies of mankind. Thus, referring to Nero's persecution of the Christians after the burning of Rome, Tacitus writes, 'a vast multitude was convicted, not so much of arson, as of hatred for the human race.' Nevertheless history gradually dispelled this monstrous illusion. Charity was a visible feature of the new religion. Rich men would give all their property to the poor. Orphanages were established, hospitals supported, prisoners relieved, slaves treated kindly, and in some cases emancipated, by the Christians. Seeing that they held a gospel of salvation, their missionary zeal in spreading it abroad was the outcome of their large and warm philanthropy.

as we also. It was the broader philanthropy that led the missionaries to preach to the Greeks at Thessalonica after they had been repelled by the Jews. Then after the church was established there grew up between the converts and their teachers the new, strong emotion of brotherly love. This Epistle affords abundant evidence of Paul's affection for the Thessalonians.

13. to the end. This twofold love is not the end of all perfection. It is the basis on which the complete Christian character is to be built. The Apostle therefore proceeds to describe the object he has in view when desiring the Thessalonians to abound in love.

stablish: the same Greek word that the Apostle had used in verse 2 when expressing his desire that he could visit the Thessalonians in order to 'establish' them. Here again it suggests the notion of making firm and strong. But while in the former passage Paul wrote as though he could bring about this result, now he prays that God may do it. Unable to visit the Thessalonians in person as yet, he prays that God may make up his lack of service to them. We must not suppose, however, that he would think of the Divine strengthening as a mere alternative to his own, to be substituted simply because he is not able to go to Thessalonica in person. If he went, it would be as God's messenger and servant, before our God and Father, at the coming of our Lord Jesus with all his saints.

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and as the human instrument through which the Divine grace would be bestowed. What he prays is that, while he is unable to go, God will bestow that grace directly, apart from the instrumentality of the Apostle.

your hearts. Throughout the Bible, both in the O. T. and in the N. T., the heart stands for the whole inner life—the will and thought as well as the affections. It is the inner life that the Apostle desires to see made firm and strong.

unblameable: in view of the judgement at the *parousia* referred to further on.

holiness. The primary idea of holiness is consecration. In the O. T. it represents what is set apart for God, and therefore sacred in contrast with the common things of the world; but even there the moral character of holiness gradually emerges. God cannot endure sin. Therefore what is devoted to God must be separated from sin. God Himself is holy as being perfectly good and as not permitting the approach of evil. Thus in Isa. vi. while the seraphs adore Jehovah as holy the prophet shrinks in contrast as a man of unclean lips. In the N. T. the physical conception of holiness in ritual disappears and the moral and spiritual are exclusively present. Thus holiness is purity considered as a condition of approach to God, freedom from sin in His sight. It is the same moral state as goodness, but with the addition that it is goodness in God's presence and for His sake. This idea of holiness is clear in 2 Cor. vii. 1, where we read of 'perfecting holiness in the fear of God.' In the present instance the Apostle bases holiness on love. He prays that the love of his friends may abound in order that their hearts may be made strong in holiness. Since sin is selfishness, love which expels selfishness must make for purity, the ethical aspect of holiness.

before our God and Father. The clause might mean (1) that the blamelessness was to be such as God would recognize, or (2) that the holiness should be that which would stand in His sight, or (3) taking the two ideas together, that to be blamelessly holy in God's sight is what the Apostle desires for the Thessalonians. This third interpretation is the more probable, as the words are all closely connected together. There is a blamelessness that may stand with men, but while this is inoffensive and not chargeable with crime, it may not amount to holiness. To be blameless before God, holiness must be added to virtue, internal purity to external goodness. Then there is a holiness that is not without blame, being imperfect and defective. The conjunction of the two ideas is necessary for satisfying God and standing clear in His presence —blamelessness as regards holiness.

the coming: *lit.* 'the presence,' the *parousia*; see note on ii. 19. This will be the occasion of the judgement of Christians as well as of godless people. It is necessary, therefore, that Christians should be ready for the presence of Christ by having that blamelessness of holiness that is the only fit condition for being presented to God.

with all his saints. It is usual to address Christians, the members of the apostolic churches, by the title 'saints.' Thus the Roman Christians are 'called to be saints' (Rom. i. 7). Similarly the Corinthians (1 Cor. i. 2) and the Christians of Achaia (2 Cor. i. 1). The title is not given to the Galatians, with whom the Apostle was much displeased; but neither is it applied to the Thessalonians, with whom he was greatly pleased. The Christians in the churches to which the epistles of the captivity are directed are all addressed as 'saints' (Eph. i. 1; Phil. i. 1; Col. i. 2; Philem. 5, 7). Thus the saints are not the blessed dead, but men and women living in this world; nor are they a selection of eminent souls that have been canonized in distinction from their brethren, but all the Christians. The case is different here: Christ does not come *to* his saints as he would come if they were the members of the churches on earth at his advent; he comes *with* them. They accompany him. This is only a variation of the Jewish picture of the Messiah coming with his angels which our Lord himself adopted when he said, 'when he cometh in the glory of his Father with the holy angels' (Mark viii. 38). Pearson in his work *On Creed* understands that the word 'saints' here simply means the angels. But that is contrary to usage. Paul believes in the usually accepted idea that Christ will come attended by angels, for he states it in the next Epistle, describing 'the revelation of the Lord Jesus from heaven with the angels of his power' (2 Thess. i. 7). There he uses the word 'angels.' If he has 'saints' here his meaning cannot be the same. It will not do to say that the word 'saints' includes both men and angels. That too is quite contrary to usage. It seems clear that in the present case Paul substitutes the saints for the angels. The saints are to be Christ's attendants at his *parousia*. The Apostle can only mean the spirits of the departed servants of God. This is further explained by iv. 14, where Paul says that they 'that are fallen asleep in Jesus will God bring with Him.' As that was a very important idea in the mind of the Apostle just now, and in some measure the occasion of writing the Epistle, Paul hints at it here, though he intends to explain it fully later on. Perhaps the idea may be traced back to the primitive apocalypse of Daniel, where, after the vision of one like a son of man coming in the clouds of heaven (Dan. vii. 13), we read how 'the saints of the Most High shall receive the kingdom,' &c. (verse 18).

Finally then, brethren, we beseech and exhort you in 4 the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye

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iv. 1–8. *Exhortation to purity of life.* Paul urges his readers to continue as they have begun to live, but going further in the same direction. So he charged them before. God's will is for their sanctification, which in their case means especially abstinence from sexual impurity. They should know how to keep the body holy in contrast to the lustfulness of the heathen, and not wrong one another in this matter, since God is the Avenger. The Divine call was not for uncleanness, but for holiness. He who rejects this message goes beyond the rejection of a man, he is renouncing God and His gift of the Holy Spirit.

1. Finally. How can this word occur when we are only half-way through the Epistle? The Revisers have substituted it for 'Furthermore,' which was the rendering of the A. V., and this is more correct as a translation of the original, which means literally 'For the rest.' But the Greek word does not necessarily imply that the writing is coming to an end. Here we see it occurs before half the Epistle is written. Similarly we have it in the middle of the Epistle to the Philippians (iii. 1). It has been said that it indicates an intention to close; but that the rush of fresh thoughts leads in each case to additions previously not contemplated. But the word does not mean this. It rather points to a transition than to a termination. It contemplates all the subjects that remain to be dealt with, but these need not be few, nor the treatment of them brief.

then: in view of what has just been said about being blameless in holiness at the coming of Christ. This is a great motive for the purity of life about which the Apostle is about to speak.

brethren: the specific title of Christians among themselves.

in the Lord Jesus: not '*by* the Lord Jesus' as in the A. V. This is not a form of adjuration. The language is in what we may call the Christian dialect. It is not to be interpreted by the ordinary usages of Greek literature. It is as Christians, with reference to their close relation to Jesus Christ, that the Apostle exhorts his readers.

as ye received of us: when the missionaries were at Thessalonica.

to walk: a Hebraism for the conduct of life. Thus it is said, 'Enoch *walked* with God' (Gen. v. 22). According to Paul Christianity is not merely concerned with the crisis of conversion, or public worship, or the blessedness of heaven. It is for the continuous course of life in the world day by day.

2 abound more and more. For ye know what charge we
3 gave you through the Lord Jesus. For this is the will
of God, *even* your sanctification, that ye abstain from
4 fornication; that each one of you know how to possess

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and to please God: i.e. by the way in which they walk, walking so as to please God.

abound: in walking so as to please God. This expression delicately implies that the Thessalonians are already living in the right way in accordance with the apostolic injunctions. They are not rebuked as though their walk were wrong, or urged to commence the right course as though they were sitting in indolence, but simply encouraged to do better in the course they are now following.

2. charge: literally, 'precepts,' 'commands.' The Apostle had not merely given the Thessalonians the invitations of the gospel, he had followed these up with practical directions to guide the conduct of his new converts.

through the Lord Jesus: on the ground of the authority of Christ. It was as Christ's messenger that Paul gave these commands. They were not his own ideas urged by his own will. The mind and will of Christ were behind him when he issued them. It was therefore by reason of their relation to Christ that they had weight. Cf. 'I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing,' &c. (1 Cor. i. 10). Cf. Rom. xii. 1, xv. 31; 2 Cor. x. 1.

3. the will of God: the thing that God wills.

sanctification. The Greek word signifies the process of being sanctified. This is God's will, that His people should be sanctified. To sanctify means primarily 'to set apart for God.' Thus it has the same original meaning as 'to make holy.' But for those who are morally evil this necessarily involves a cleansing, because impurity cannot be brought into the presence of God. Thus we come to the secondary meaning of sanctifying, the process of purification which fits souls to be consecrated to God. In the N. T. the two ideas are interwoven, and sanctification is purification for the sake of devotion to God. See note on 'holiness,' iii. 13. The words that follow shew that sanctification is directly related to purity of character. In writing to new converts from heathenism Paul felt it necessary to be very urgent on the point of sexual morality. Nothing is more wonderful in the progress of Christianity among the Greek cities than its maintenance of a standard of purity in startling contrast to the comparative indifference of paganism in regard to this matter.

4. know how. A mere effort of will was not enough. The himself of his own vessel in sanctification and honour, not in the passion of lust, even as the Gentiles which 5

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lofty ideal must be conceived and comprehended, and then the way to attain it by the grace of Christ understood.

his own vessel. The commentators have been divided between two explanations of this metaphor, some taking it to mean 'his own body,' others 'his own wife.' Most now incline to the latter meaning; the language is more easily explained with this reference in mind. (1) The word 'possess' is out of place with regard to a man's body. It fits in better with the idea of having a wife. (2) The strong phrase 'his own' seems superfluous if the body is intended; it would be enough to say 'his vessel' for 'his body.' But with reference to a wife it excludes adultery with other women who are not 'his own.' (3) While we never meet with the image of a 'vessel' for the body, we do meet with it elsewhere for a wife in the passage 'giving honour unto the woman, as unto the weaker *vessel*' (1 Pet. iii. 7), where the mention of 'honour' in connexion with the 'vessel,' as in the passage before us, suggests that Peter actually had our passage in mind when writing. It is now generally admitted that 1 Peter contains several allusions to the Epistles of Paul. Elsewhere the image of a vessel is used for men, e. g. 'vessels of wrath' (Rom. ix. 22). In such passages it does not represent the body, but the whole person. For these reasons it would seem that the Apostle is here following up his admonition to abstain from the licence of pagan immorality by urging each man to be faithful to his own wife.

5. even as the Gentiles. This might seem to imply that the readers were Jews; but other passages make it certain that such was not the case, e. g. 'how ye turned unto God from idols' (i. 9; see Introduction, p. 12). But Paul is a Jew, and to the Jew Gentile and heathen are equivalent terms. Then he regards Christians as spiritual Israelites, the true Israel of God, in contrast with whom the unconverted pagan world is still Gentile. He is here referring to the vicious habits of the heathen.

which know not God. In analysing the genesis and development of the world's wickedness Paul traces it back to a suppression of the knowledge of God which even the heathen had obtained from the observation of His works in nature. This led to idolatry; idolatry to immorality (see Rom. i. 18-25). Or perhaps ignorance of God might be thought some excuse for the vices of paganism. That excuse the Thessalonians do not possess. Then it would be peculiarly wicked for them with their new light to fall back into the practices of heathen darkness.

6 know not God; that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and

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6. transgress. The A. V. has 'go beyond,' the literal meaning of the Greek; but it makes no sense here. The Revisers suggest 'overreach,' in the margin, which is a classic usage of the word. This meaning will suit very well if the words further on rendered 'in the matter' be translated 'in business,' but, as we shall see when we come to them, that is not their probable meaning. The word does not necessarily involve the idea of the cunning that cheats. It will be suitable for any case in which a man wrongfully gets the better of another. 'Transgress' is too vague. Injustice to some other person is what is intended.

wrong: *lit.* 'get an advantage over.'

his brother: his fellow Christian. The early Christians treated one another as brothers.

in the matter: i. e. the matter just referred to. With this meaning the passage must be a warning against adultery. A man is not to overreach his brother or get an advantage over him by an intrigue with his brother's wife. The indefinite expression of the A. V., 'in any matter,' is clearly wrong, because the definite article is employed. 'In business' would be a possible meaning of the words—though for this the Greek should be in the plural—'in affairs.' Then the passage would be a warning to Christians not to take advantage of their fellow Christians and wrong them in commercial transactions, a very suitable admonition in itself. But the context is against it. We have seen that the subject of the morality of the sexes precedes this passage; the same subject follows in verse 7, and that verse is connected with the intermediate sentences by the word 'For'; i. e. verse 7 gives the reason for what is said here. This seems to make it clear that one and the same subject is under treatment throughout the whole paragraph.

avenger: even against Christians if they fall into the sins of the heathen. Paul does not teach that the forgiveness of all past sin with which the Christian life commences carries with it immunity in regard to the future. The coming judgement will be for Christians who fall away as well as for those who have never been brought into the kingdom of grace.

all these things: the immorality mentioned first as well as the adultery referred to later.

forewarned: rather, 'said before,' not meaning 'before the day of vengeance,' as 'forewarned' implies. The Apostle must be alluding to his utterances at a previous time when in Thessalonica. The margin of R. V. has, 'told you plainly,' but there

testified. For God called us not for uncleanness, but in 7
sanctification. Therefore he that rejecteth, rejecteth not 8
man, but God, who giveth his Holy Spirit unto you.

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are no clear instances of this meaning in the N. T. (cf. Gal. i. 9). See also Acts i. 16, where the same Greek word is used in the phrase, 'which the Holy Ghost spake before by the mouth of David.'

testified: charged. A strong word which in Grimm's Dictionary is rendered 'testify earnestly,' 'solemnly affirm.' In 2 Tim. ii. 14 it is rendered 'charge'—'charging them in the sight of the Lord.' So it is in 2 Tim. iv. 1, 'I charge thee in the sight of God, and of Christ Jesus.'

7. For: introducing the reasonable justification of the preceding admonition. Immorality is not merely to be shunned for fear of God's vengeance. It is the contradiction of the Christian vocation. This fact makes the Divine vengeance on it especially just. Such a breach of the condition of discipleship and complete missing of its end deserves severe punishment.

for uncleanness: pointing to the purpose and end. There is a similar expression in Gal. v. 13, 'For ye, brethren, were called for freedom.' Similarly, 'created . . . for good works' (Eph. ii. 10). The same preposition is used in each case. The statement is not superfluous, since there were pagan cults that involved their votaries in immoral ceremonies.

but in sanctification. Schmiedel takes this to mean 'in order to be sanctified'; but observe the change of preposition. Besides, sanctification is a process, not an end. Christians are undergoing the purifying and consecrating which is to fit them for future union with God. Therefore the meaning seems to be that the vocation brings Christians into the condition of being sanctified. This is the opposite state to one of indulgence in immorality.

8. he that rejecteth: he who sets this advice at nought and takes no account of it.

but God: because the call came from God, and this call is not for uncleanness, but its opposite. The Christian who indulges in immorality is flouting the character and purpose of his call, and therefore repudiating the message of God.

who giveth: in the present (as R. V.) according to the best MSS., not 'who hath . . . given,' as in the A. V. The phrase refers to a continuous process. This might mean the giving of the Spirit to a succession of people, each new convert in turn receiving it. But as the Apostle adds 'unto you,' and as he is writing to the members of a Christian church who have already all received the first gift of the Spirit, he must mean that God is continually giving more and more of His Spirit to each one of them. Paul more

9 But concerning love of the brethren ye have no need

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frequently writes of the Holy Spirit as given in the past by one definite act, e. g. 'the Holy Ghost which was given unto us' (Rom. v. 5); 'God sent forth the Spirit of his Son into our hearts' (Gal. iv. 7); see also 2 Cor. i. 22, v. 5. Here we have an additional plea. Not only did God call the Thessalonians at the first. He is continually breathing His Spirit into them. But the purpose of this is sanctification; the Spirit of God is the Holy Spirit. To live licentiously while receiving this gift is grossly insulting to the Giver. The obligation to purity, growing out of the reception of the Holy Spirit, is similarly urged by the Apostle when writing to the Corinthians, 'know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?' (1 Cor. vi. 19).

iv. 9-12. *Exhortation to increase of brotherly love in the church, and quiet industry in the world.* The Thessalonians being taught by God to love their fellow Christians, and practising the duty among all their brethren in Macedonia, do not need to be reminded of it. Still the Apostle exhorts them to increase in this fundamental grace of character. At the same time he recommends a quiet life of diligent activity at their handicraft work, that they may stand honourably with the world without and duly provide for their own necessities.

9. But: better, 'Now.' The word is frequently used to indicate a transition to a fresh subject, e. g. 'Now concerning spiritual gifts' (1 Cor. xii. 1), 'Now concerning the collection for the saints' (xvi. 1), &c. It recurs with this meaning at iv. 13, v. 1, 12.

love of the brethren: this is expressed in the Greek by one word, *philadelphia*, which has a fixed and definite meaning wherever it occurs in the N. T., standing for the affection of Christians for one another. It involves the *esprit de corps* of an organized community to which the members are devoted, but it is much deeper, and partakes of a family nature. Jesus had exhibited this love in his own person and character, not only honouring but claiming as brothers and sisters all who did the will of God (Mark iii. 35); and nothing is more indicative of the way in which his spirit went with his gospel than the fact that even in remote Greek cities no sooner was faith in Christ obtained than this family feeling also sprang up among the converts. Nothing approaching it is recorded of the pagan religious societies that were spreading through the empire at this time, an external resemblance to which might be seen in the Christian churches. Harnack points to 'love of the brethren' as one of the two most marked peculiarities of the early Christians, the other being 'enthusiasm.'

ye have: the Syro-Latin text (here represented by the MSS.

that one write unto you: for ye yourselves are taught of
God to love one another; for indeed ye do it toward all 10
the brethren which are in all Macedonia. But we exhort
you, brethren, that ye abound more and more; and that 11

D*FG, and the Vulgate and one of the Syrian versions) has 'we have,' a not uncommon change which Nestle points out may be due to the habit of the reader of Scripture in public worship of thus associating himself with his hearers. Similarly perhaps it is owing to the use of Scripture in the church services that we sometimes meet with the change of direct statements into exhortations.

no need. Ellicott treats this remark as a 'rhetorical turn,' meaning a polite and insinuating way of conveying advice; but there is reason to conclude from other statements of the Apostle that the Thessalonians were exceptionally marked by kindliness and generosity of spirit (e. g. 2 Cor. viii. 1).

one. A.V. has 'I.' The Greek verb is in the infinitive without any pronoun. Thus the phrase is general. The Thessalonians did not need an exhortation on this matter from any human correspondent.

taught of God: by the influence of the Spirit of God on their hearts. This is why they did not need a human counsellor concerning brotherly love.

to love. The form of the Greek is peculiar here. It has a preposition signifying an end or purpose. The exact expression means, 'ye are God's pupils for this purpose—that ye may love one another.' This is the great object that God has in view, the supreme reason why He is schooling them.

10. all the brethren, &c.: not only in their own church, but in neighbouring churches. We only know of two of these centres of Christian life, viz. Philippi and Berœa. But possibly there were also scattered believers who had heard the missionaries when marketing in the towns.

all Macedonia: the Roman province of that name. Wherever there were Christians in Macedonia the Thessalonians manifested brotherly love for them. The expression '*all* Macedonia' was in accordance with the Apostle's large way of speaking in the sanguine spirit that anticipated winning all for Christ. Thus he writes of 'all Achaia' (2 Cor. i. 1).

abound more and more: i. e. in love of the brethren.

11. study: *lit.* 'make it your ambition.' The primary meaning of the word is 'to be fond of honour'; thence comes the secondary meaning, 'to be ambitious.' Paul uses it in two other places—Rom. xv. 20, where according to the R. V. we read, 'making it my aim to preach the gospel,' &c., and 2 Cor. v. 9, 'we make it our

ye study to be quiet, and to do your own business, and
12 to work with your hands, even as we charged you; that
ye may walk honestly toward them that are without, and
may have need of nothing.

aim . . . to be well-pleasing unto him.' This milder sense of the word is adopted by Ellicott here; but Schmiedel adopts the stronger meaning[1], which is more in accordance with usage as well as etymology.

to be quiet. The paradox is striking. Ambition is usually for publicity, noise, stir in the world. Paul would have the end of ambition to be the attainment of quiet. This advice, together with what follows, suggests the idea that the Apostle fears the Thessalonians are too restless. In his second letter he distinctly says that he hears that some of them are 'busybodies' (2 Thess. iii. 11).

work with your hands. This shews that they were artizans. It was a working-man's church. Probably many of them were weavers, as weaving was an industry carried on at Thessalonica. Thus their position was not unlike that of Paul the tent-maker. But the advice here given suggests that they were becoming indifferent to their daily toil in the new enthusiasm that had taken possession of them. There was no fault to be found with them in the matter of brotherly love; but this must not be pleaded as an excuse for the neglect of daily duty.

even as we charged you. The enthusiasm had appeared as early as the time of the Apostle's missionary labours in Thessalonica, and even then he had felt it necessary to warn his converts not to be so carried away with religious emotion as to fail in attention to their business affairs. This advice is not often called for in the present day.

12. honestly: *lit.* 'becomingly,' 'decorously.' An idle habit indulged in with negligence of the work of life is most unseemly.

them that are without: the pagan neighbours. For Christians to be seen neglecting the duty of earning their daily bread while giving themselves up to religious excitement would prejudice their cause in the eyes of the world, which could appreciate the value of sober work, while it could not understand the spiritual pursuits of the new faith.

have need of nothing. Ellicott translates this, 'have need of no man,' i. e. not to be dependent on any one. The Greek admits of either interpretation. But Schmiedel points out that the reference to persons rather than things would be far-fetched and not so clear. Moreover, it would be somewhat harsh. We do

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[1] 'Eure Ehre darein zu setzen.'

But we would not have you ignorant, brethren, con- 13
cerning them that fall asleep; that ye sorrow not, even

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not want to feel that we have need of nobody. The notion is churlish. But it is reasonable that people should make proper provision for themselves and their families by their own industry. Thus Paul advances two reasons for assiduity in common work: (1) Seemliness of behaviour in the eyes of the world, and (2) avoiding want.

iv. 13-18. *The Parousia.* The Thessalonians are not to be without the hope of seeing their departed friends again. God will bring them back when Jesus returns, and we who are alive at the time shall not then have precedence of them, because at the coming of the Lord the dead Christians will rise in the first place, and after that those living at the time will join them.

13. But: rather, 'How,' indicating transition to another topic. See note on verse 9.

we would not have you ignorant: a favourite expression of the Apostle when he is about to introduce some new assertion or to impart some new teaching (e. g. Rom. i. 13, xi. 25; 1 Cor. x. 1, xii. 1; 2 Cor. i. 8), and so to be contrasted with such expressions as 'know ye not?' (1 Cor. iii. 16, v. 6, vi. 2, &c.), or 'ye remember' (1 Thess. ii. 9), where an appeal is made to what should be already in mind as previously taught or learnt by experience.

them that fall asleep. The best MSS. have the present participle, not the perfect, which gave the A. V. the expression 'them which are asleep'—a reading of the Syro-Latin text. This present tense points to what is now going on. The temptation to despair is most keen at the moment of loss. The thought is that as one and another of the Christians are taken away, even while this very thing is happening hope must not be lost. The image of sleep is the specifically Christian idea of death, though it is found in the O. T., e. g. 'So David slept with his fathers' (1 Kings ii. 10), and even in pagan writers—Homer, for instance, who has 'He slept an iron sleep' (*Iliad*, ii. 241), Sophocles, and others. But it is most frequent in the N. T.; and it is peculiarly suitable to the Christian idea of death, first as being a safe and peaceful rest free from terror, and then as giving the prospect of an awakening.

that ye sorrow not. The comma at the end of this clause is important. The idea is that there should not be sorrow at all among Christians, not that their sorrow should not be the same in kind and degree as that of the heathen. Human nature forbids the absolute following of such advice. But when we think of the wild abandonment to grief that accompanied an oriental mourning we can understand how the Apostle would deprecate anything of the kind in the case of Christians.

14 as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are

the rest: other people in Thessalonica, the pagan neighbours.

no hope: i. e. of again meeting departed friends. The old Greek cemetery at Athens, containing pathetic expressions of love for the departed, and its sad 'Farewells,' without any hope of meeting the beloved parent or wife or child again, is in striking contrast with what we read in the catacombs at Rome of the Christian hope of life beyond the grave. Classic writers abound with dreary expressions of the hopelessness of death. Thus among the Greeks Theocritus says, 'Hopes are among the living, but the dead are without hope' (*Idyll* iv. 42), and Catullus among the Romans, 'Suns can set and rise again. When once our brief life sets, there must be the sleep of one perpetual night' (v. 4; see Jowett's commentary in loc.). On the other hand, an inscription in the catacomb of Callistus begins, 'Alexander is not dead, but he lives above the stars and his body rests in this tomb [1].' (Quoted in Smith's *Dictionary of Christian Antiquities*, art. 'Catacombs.')

14. if we believe that Jesus died and rose again. As the resurrection of our Lord was the corner-stone of the Apostle's faith, he must have made it prominent in his preaching at Thessalonica, and must have looked for belief in his testimony to it among his converts. Therefore he could say, 'we, on the assumption that they as well as he accepted it as an established fact. Observe, this verse is the earliest written statement of our Lord's resurrection, occurring as it does in the first of Paul's Epistles. Thus we have a documentary record of it from little more than twenty years after the event, according to the accepted chronology, and even with less interval of time if we admit Harnack's scheme of dates. This may be compared to an assertion made to-day of the fall of the Beaconsfield Cabinet and the return of Mr. Gladstone to power on the occasion of the agitation about the Bulgarian atrocities made by a contemporary of those events.

Jesus: our Lord's personal name on earth, very rarely used by itself in Paul's Epistles. Whenever it is so used the Apostle is directing attention to Christ in his life on earth.

died. Observe, it is never said that Jesus slept. He died; there is no softening of that fact. It stands out in grim horror by its close juxtaposition to what is asserted of his people who are said to sleep.

even so. Paul takes the resurrection of Christ as at once the assurance and the type of the resurrection of Christians. Both these ideas are elaborately worked out in 1 Cor. xv.

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[1] 'Alexander mortuus non est sed vivit super astra et corpus in hoc tumulo quiescit.'

fallen asleep in Jesus will God bring with him. For this 15

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them also that are fallen asleep. This is more correct than the A. V., 'them also which sleep,' for the verb is in the aorist tense, and therefore indicates not a continuous present condition, but a single past action. It would be more accurate to say, 'them also that were put to sleep,' since the verb is in the passive voice; it is the very act of dying compared to putting to sleep, as with a child whom his mother hushes to slumber.

in Jesus. This cannot be a correct translation. The preposition [1] here used primarily signifies 'through.' Then it means 'by' in the sense of the relation of an agent or an instrument. When it expresses the state through which one is passing, it may sometimes be rendered by the English word 'in,' e. g. 'those who believe, though they be *in* [1] uncircumcision' (Rom. iv. 11), i. e. while passing through that condition of life. For this sense of the preposition, however, there must be some indication of a continuous state or process. But that cannot be the case here, since the aorist form of the verb indicates a single action. Therefore we must say 'by,' or 'through Jesus.' Two interpretations are now possible: (1) To connect this phrase with the falling asleep. Then it will mean 'those who were put to sleep by Jesus,' a beautiful idea of Christian death, but one nowhere else met with in the N. T. (2) To connect the phrase with the words that follow, reading the whole sentence thus, 'even so them also that were put to sleep will God through Jesus bring with Him.' This view, perfectly legitimate as a translation of the original Greek, is accepted by Schmiedel. It indicates that while it is God who effects the resurrection, He will do this through the instrumentality of Christ, with whom after they have been raised the departed Christians will return. This conception is more in harmony with Paul's teaching generally, in which Christ is seen as the Divine agent through whom God creates (Col. i. 16) and redeems (Rom. v. 1). In 1 Cor. xv. 22 the Apostle expressly describes Christ as bringing about the resurrection, saying, 'As in Adam all die, so also in Christ shall all be made alive.'

will God bring. The originating power of the resurrection is always ascribed to God who raises Christ from the dead; though here it is also through him that God raises His people.

bring: *lit.* 'lead,' without indicating direction, in the sense of 'lead to us,' implied by the word 'bring.' The idea is explained by the context. When Christ comes back from the unseen world the departed Christians will come with him. Paul conceives of this earth as then revisited by the blessed dead. Thus, though the word rendered 'bring' does not imply all that the English term we say unto you by the word of the Lord, that we that

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[1] *διά.*

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contains, that term goes no farther than what is suggested in the sequel. The same Greek word is used in Heb. x. 10 where we read of God 'bringing [*lit.* 'leading'] many sons to glory.'

15. For: pointing to the explanation of the previous verse, as that verse, introduced by the same conjunction, is the justification of its predecessor. This is one of the common features of the Apostle's style. He pushes his explanations further and further back, sometimes with quite a string of sentences each beginning with 'For.' These are not parallel sentences, giving several reasons for one earlier statement; but each sentence supports that which goes before. Still the whole series is intended to substantiate the statement with which the paragraph opens.

this we say: an emphatic introduction of some new, important assertion.

by: *lit.* 'in.' The preposition does not point to the authority that gives Paul a right to speak, but to the nature of what he is saying. This preposition is very common in the N.T. as an equivalent of the Hebrew *b'*, which may mean 'with' as well as 'in.' Similarly we read, 'We speak of God's wisdom *in* a mystery' (1 Cor. ii. 7), and, 'Unless I speak to you either *in* a revelation, or *in* knowledge, or *in* prophecy, or *in* teaching' (xiv. 6), where the A. V. has 'by,' and the R. V. 'by way of,' e. g. 'by way of revelation,' &c., i. e. indicating the kind of speech. The case before us is analogous. The kind of utterance Paul is about to give is a word of the Lord. We might render the phrase, 'as a word of the Lord' (Schmiedel).

the word of the Lord: *lit.* '*a* word of the Lord,' one specific word. By 'the Lord' Paul here means Jesus Christ; that is indicated by other references to the same title in the words that follow, e. g. 'the coming of the Lord,' 'the Lord himself shall descend,' &c. The phrase may be explained in either of two ways: (1) As an appeal to some saying of Christ during his ministry on earth; or (2) as a reference to the inward and spiritual teaching of Christ. There is nothing in the gospels that corresponds to Paul's statements here. It is possible that he is referring to some traditional saying: but, if so, probably he would have given the utterance more directly, as for instance when he cites a saying not in the gospels with the phrase, 'He himself said' (Acts xxi. 35), or when he wrote, 'I give charge, *yea*, not I, but the Lord' (1 Cor. vii. 10). Here his method is quite different; for he writes, 'We say unto you.' Elsewhere the Apostle claims to possess direct teaching from Christ, e. g. when declaring that he has received his gospel 'through revelation of Jesus Christ' (Gal. i. 12); and probably he is referring to something of the kind here.

we that are alive. The use of the first person evidently are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the 16

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indicates that the Apostle is expecting to be of the number of those who will not die before the coming of Christ. Five years later, when he is writing to the Corinthians, this expectation is not so definitely expressed, the Apostle saying, 'We shall not all sleep, but we shall all be changed' (1 Cor. xv. 51), a prediction that leaves it open whether he himself will be of the first group, that containing those who sleep (cf. 1 Cor. i. 7, 8, iv. 5, xvi. 22). Yet another five years, and it would seem that the Apostle has definitely renounced the idea of living till the return of Christ, for then he writes of his 'desire to depart and be with Christ' (Phil. i. 23, but cf. iv. 5, which points to the near coming of Christ). Possibly he had reached this stage earlier, i. e. by the middle period, because in 2 Corinthians, written only a few months after 1 Corinthians (just cited), he speaks of the possible dissolution of 'the earthly house of our tabernacle' (2 Cor. v. 1). Ellicott considers that the passage before us 'supplies no *certain* elements for such startling deductions' as that the Apostle identified himself with the first-named group and expected to be alive at the Second Advent. It is true that the pronoun 'we' might be used indefinitely for all Christians, so that possibly Paul only means 'those of us who will be alive,' but the frequent use of this pronoun throughout the Epistle with a definite reference to the Apostle himself forbids that interpretation.

in no wise: a double negative in the Greek, meaning 'certainly not,' 'not by any means'—a strong denial.

precede: a great improvement in the R. V. over the word 'prevent' in the A. V., which is there used in an old English sense, now obsolete, as in the collect, '*Prevent* us, O Lord,' &c.; in Shakespeare, 'So shall my anticipation *prevent* your discovery' (*Hamlet*, Act ii. Scene 3); and in Milton :—

'Half way he met
His daring foe, at this *prevention* more
Incens'd.' (*Paradise Lost*, Book vi. line 129.)

The idea is that those living on the earth at the time of our Lord's advent shall not have precedence over those who shall have died before that event. It would seem that the Thessalonians feared that their deceased friends would miss the joy of participating in the great event, the joy of the virgins who go out to meet the Bridegroom. The Apostle assures them that this will not be the case; those who will be alive at the time will have no advantage over their departed brethren in being the first to welcome Christ. It is to be remarked that this quaint fear of the Thessalonians

Lord himself shall descend from heaven, with a shout,

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indicates a very early date for the Epistle. It must have been felt most acutely at the first appearance of death in the happy community. Previous to this, it would seem, the enthusiastic Christians at Thessalonica imagined that they would all live to welcome the return of Christ to earth. The first breach in their numbers disappointed and perplexed them.

16. the Lord himself: no less a being. The phrase suggests the august Presence.

shall descend from heaven: the idea being that Christ is now in heaven seated at the right hand of God (Col. iii. 1). Inasmuch as the latter statement must be figurative, the infinite and omnipresent God not being confined to a physical and local throne, it follows that Christ's descent from his heavenly seat should not be expected as a movement in space. If the language which describes the throne of God, by the side of which Jesus is pictured as sitting, cannot be taken literally, then that which indicates his coming from that seat to another place must be equally metaphorical. The word *parousia*, or 'presence,' which Paul uses in this passage and elsewhere is less figurative. Christ's presence will be manifested, and to our limited imagination the truth and its accompaniments can only be described in figurative language. But while not forgetting its figurative form we must perceive that this language contains a great idea, the real presence of Christ revealing itself by indubitable signs and resulting in stupendous consequences.

a shout. The Greek word means literally 'a shout of command.' It is commonly used of the call of the officer in a ship to the rowers. Plato has it in his famous description of the soul as a charioteer with two horses, one of which is obedient to 'the word of command,' while the other is restive (*Phaedrus*, 253 D). Homer uses it of the hero's shout to his followers in battle; Xenophon of the huntsman's call to his dogs. The Vulgate has *in jussu* ('with a command'). Two questions may be asked, Who issues the word of command? What is its meaning and purpose? The answer to neither question is quite clear. The shout might be supposed to come either from Christ, or from the archangel. But since 'the voice of the archangel' is mentioned afterwards as something additional to the shout, it seems more likely that the shout, or rather 'word of command,' is ascribed to Christ himself, like the captain of the host calling to his followers. This is the view of the Greek expositors; so also Schmiedel. Ellicott refers it to the archangel. Nothing is said as to the meaning and purpose of this commanding word; but as the rising of the dead follows, it would seem that the shout is the call to slumbering souls to awake.

with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we 17 that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air:

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the voice of the archangel: following and echoing the Lord's word of command. Jesus had spoken of the summons coming from 'angels' (Matt. xxiv. 31), and Paul refers to Christ's coming 'with the angels of his power' in 2 Thess. i. 7. The only passage in the N. T. besides that before us where we meet with the word 'archangel' is Jude 9, and there the archangel is named 'Michael.' The word does not appear in the O. T. But in Daniel we meet with Michael described as 'one of the chief princes' (x. 13), 'your prince' (verse 21), and 'the great prince which standeth up for the children of thy people' (xii. 1). Michael appears again in the Apocalypse, and there as the leader of the angels, for we read 'Michael and his angels fought against the dragon' (Rev. xii. 7).

the trump of God. The genitive is possessive. The angel sounds God's trumpet. The conception of this trumpet comes down from the description of the giving of the law at Sinai with 'the voice of the trumpet exceeding loud' (Exod. xix. 16). In Isaiah it is said that for the return of the scattered Israelites 'the great trumpet shall be blown' (Isa. xxvii. 13). The trumpet appears again in 2 Esdras vi. 23. Jesus mentions it in connexion with his return (Matt. xxiv. 31), and Paul writes of 'the last trump' when 'the dead shall be raised incorruptible' (1 Cor. xv. 52). In the Apocalypse seven angels appear each with a trumpet (Rev. viii. 2). All these instances indicate the trumpet as an instrument to rouse and summon, after the manner of the use of trumpets among the Jews in time of war (Num. x. 9), and in the temple ritual (2 Chron. v. 12).

the dead in Christ: deceased Christians.

shall rise first: before the living meet Christ. The meaning is not that 'the dead in Christ' shall rise before the dead who are not in Christ. There is no reference to the latter class in the whole passage, where the two contrasted groups are living and dead Christians. The next sentence makes this indubitable. First the dead in Christ are raised; then follow—not the other dead people—but 'we that are alive.'

17. then: immediately; the words do not allow of any interval.

we that are alive, &c. See note on verse 15.

in the clouds: in accordance with the vision in Dan. vii. 13 that the son of man comes 'with the clouds of heaven.' Jesus mentions this when predicting his return (Matt. xxiv. 30, xxvi.

18 and so shall we ever be with the Lord. Wherefore comfort one another with these words.

64). The ascension is described as Christ being taken up into a cloud, after which angels declare that he will return 'in like manner' (Acts i. 9, 11). Perhaps the conception may be traced back to the poetic image of the Psalmist, who says of God, 'who maketh the clouds his chariot' (Ps. civ. 3).

in: *lit.* 'into.' If the preposition[1] is used in that sense it must mean lifted up from the ground into the air, so that the sentence would run thus: 'caught up in the clouds into the air to meet the Lord.' But the strict limitation of the preposition's meaning is not observed in the Greek of the first century, which allows of its being used in the static sense of our word 'in.' This gives us the more simple signification, as it is expressed in the English versions. The Lord is met in the air while he is in the act of descending from heaven to earth.

and so. The result is brought about in the way just indicated. Thus, meeting Christ in the air, it comes to pass that we shall be with him for ever after.

18. comfort one another. The thought goes back to the situation indicated in verse 13. The Thessalonians were grieving over the fact that some of their number had died previous to the *parousia,* fearing that these people would miss sharing in that event. Paul has declared that so far from anything of the kind being the case, the deceased Christians will even anticipate their living brethren in meeting Christ.

The earnestness of the Apostle's treatment of this subject shews that he considers the issues at stake to be very grave. This would lead us to think that something much more serious than missing the sight of the return of Christ as a sort of celestial pageant must be feared by the Thessalonians. It would seem, as Schmiedel holds, that with this there was feared to be lost all the future life and blessedness of union with Christ, the being 'for ever with the Lord.' Thus these distressed people would seem to be much in the same state as those members of the Corinthian church who did not believe in a resurrection, though not, as in the latter case, owing to any deliberate rejection of the doctrine (see 1 Cor. xv. 12). The sorrowing without hope, like the pagans, involves some such attitude towards the future. These new converts had taken in the idea of the return of Christ, and with it the thought that his people would meet him in order to live with him for ever, thus escaping the doom of death by not dying at all. They did not see that those who died could enter into the same state of blessedness.

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[1] *εἰς.*

But concerning the times and the seasons, brethren, 5
ye have no need that aught be written unto you. For 2

Paul's new revelation is to remove their distress by shewing that this is a mistake, since the joy and privilege, not only of meeting Christ at the *parousia*, but, what is infinitely more important, living with him for ever, is for the blessed dead as surely as for the living, and even with a certain precedence for the former. The reason for this precedence is not stated; but it may be that, being already in the unseen world, they will be spiritually nearer to Christ when he manifests himself than those who are still going through their life on earth.

v. 1–11. *Sons of light.* It is not necessary for the Apostle to write anything about the time of the *parousia*, as his readers know that this will be sudden and unexpected. But they are not in darkness; so that the event will be no terror to them, like the visit of a thief. Being sons of the day we should act accordingly with becoming sobriety, arming ourselves against any possible attack, especially since the purpose of our Lord's death on our behalf was that whether awake or asleep we should live with him.

1. the times and the seasons. The word rendered 'times' indicates time generally, the simple idea of the succession of moments, e. g. 'after a long time' (Matt. xxv. 19), 'after so long a time' (Heb. iv. 7), 'there shall be time no longer' (Rev. x. 6). In the plural it represents several periods of time. The word rendered 'seasons' stands for specific epochs, points of time, crises, or periods in some way distinguished from one another. It may be illustrated by our four seasons of the year, with their characteristic differences as Spring, Summer, Autumn, Winter; but it has a much wider application. Thus we have 'the season [A. V. and R. V. have 'time'] of harvest' (Matt. xiii. 30), 'the season of figs' (Mark xi. 13), 'in due season' (Rom. v. 6). These two words are frequently found together (e. g. Eccles. iii. 1; Dan. ii. 21; Wisd. of Sol. viii. 8; Acts i. 7). Thus the phrase as a whole means both the periods of time that are to elapse before the coming of Christ—how many days or years—and the specific epochs, with their several characteristics, that may have to accomplish their own special ends or prepare for the *parousia* and usher it in. (See Trench, *Synonyms of the New Testament*, lvii.)

no need, &c.: in contrast with what was needed. They had great need to be set right as to what the *parousia* involved; but the questions as to when it would happen and at what kind of epoch in history did not require to be answered. If only the survivors, only those who escaped death, were to share in the coming blessedness, these questions would be of the most acute interest, seeing that the longer the final consummation was post-

yourselves know perfectly that the day of the Lord so
3 cometh as a thief in the night. When they are saying,

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poned the more numerous would those Christians be who would have to miss it by dying first. The Apostle has dispelled that delusion. Then it matters not how long the interval of waiting may be. But further, there is quite another way of looking at this great event. It will be the advent of the Judge of all, the return of the Master to call his servants to account, the coming of the King to destroy his enemies. Those who would view His coming with terror might be anxiously inquiring how near the dread day would be; those who were unprepared for it might shrink from the startling occurrence. Not so Paul's readers; the sequel indicates why they have no alarming concern on this point. They already know of the suddenness that will characterize the *parousia*. But this thought need not distress them, because it will be no terror to them.

2. yourselves know: from the teaching received during Paul's stay at Thessalonica.

perfectly: better, 'accurately.' There was no haziness about the missionaries' instructions on this point.

the day of the Lord: a familiar O.T. phrase used by the prophets for the time of Jehovah's interference whether (1) to deliver His oppressed people and destroy the power of their enemies (Isa. xiii. 6), or (2) to bring judgement on Israel herself (Amos v. 18). In later ages it came to be identified with the time of the coming of the Messiah. In the N.T. it is always applied to the Second Coming of Christ. His first advent did not realize that portion of the Messianic ideal which comprehended the thoughts of victory, kingship, and judgement, and which therefore were reserved for some future advent. Thus the early Christians came to live in an attitude of mind similar to that of devout Jews under the prophets' teaching, but with this important difference, that, while the old hope was a vague expectation of God's manifestation of His power or the coming of some then unknown deliverer, the Christian hope was more specific, being the anticipation of the return of the Christ who was already well known by means of his life on earth.

as a thief in the night. The origin of this illustration is in our Lord's teaching (Matt. xxiv. 43). It is likely that Paul had repeated the tradition of Christ's words to the Thessalonians, so that this gave him reason for saying, 'yourselves know perfectly.' But the saying of Jesus about his coming as a thief does not include the idea of it being 'in the night.' Cf. Rev. iii. 3 and xvi. 15; 2 Pet. iii. 10, where Christ is seen coming 'as a thief,' but again with no mention of the night. It would seem that this was

Peace and safety, then sudden destruction cometh upon

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an addition of the Apostle's, perhaps suggested by the parable of the Virgins, if that was known to Paul, where we read, 'But at midnight there is a cry, Behold, the bridegroom!' Still Christ's words about the householder watching against the thief naturally suggest the night as the season of his coming. Possibly this passage is the origin of the church tradition that the Second Advent is to occur at night. Thus Lactantius writes, 'Then the middle of the heaven shall be laid open in the dead and darkness of the night, that the light of the descending God may be manifest in all the world as lightning: of which the Sibyl spoke in these words: "When He shall come, there will be fire and darkness in the midst of the black night"' (*Institutes*, vii. 19). It is not probable that Paul knew the Sibylline oracle here cited, even if it had made its appearance as early as the date of this Epistle. Nevertheless it indicates an impression that the night was to be the time of the advent. Later tradition fixes this at Easter Eve. But all the Apostle intends is probably an emphasizing of our Lord's teaching in which he compares his coming with that of the thief simply to shew that the time will not be known beforehand.

3. they are saying: people generally, in distinction from the enlightened watchers, though Schmiedel holds that those who are not Christians are intended, since they are referred to in the verses that follow. But they have not yet been introduced, and the phrase is indefinite. Most people are not expecting the day of the Lord. This attitude of mind is illustrated by our Lord in his references to the people of the days of Noah (Matt. xxiv. 38, 39; Luke xvii. 26, 27) and Lot (Luke xvii. 29, 30).

Peace and safety. Like the Jews of Ezekiel's time who cried, 'Peace' when, as the prophet says, 'there is no peace' (Ezek. xiii. 10).

sudden destruction: as in the days of Noah's flood and the destruction of the cities of the plain. Here the coming of Christ is associated with those events which the prophets ascribed to 'the day of the Lord,' judgement and the destruction of the enemies of God and of His people, e. g. 'Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty'—literally 'the Mighty to destroy' (Isa. xiii. 6); cf. verse 9, Ezek. xxx. 3 ff.; Joel i. 15, ii. 1, 2, 11, 31; note especially Amos v. 18, 'Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.' See also Zeph. i. 14–17, ii. 2, 3; Zech. xiv; Mal. iii. 2. The same is seen in our Lord's teaching, e. g. Luke xvii. 22-37; and repeated by the apostles, e. g. Peter (Acts ii. 20), Paul (the passage before us, Phil. i. 10, &c.), John (Rev. xvi. 14).

them, as travail upon a woman with child; and they
4 shall in no wise escape. But ye, brethren, are not in
darkness, that that day should overtake you as a thief:
5 for ye are all sons of light, and sons of the day: we are
6 not of the night, nor of darkness; so then let us not
7 sleep, as do the rest, but let us watch and be sober. For

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4. darkness. The mention of 'night' earlier suggests the contrast of darkness and light, and thus introduces a new line of thought. The darkness here referred to is primarily ignorance. The sequel shews that moral depravity is also in mind, but rather as the behaviour of the children of darkness than as that darkness itself. Though Christ will come to the world as a thief in the night, i. e. suddenly and unexpectedly, this will not be the case with Christians who are taught to expect his advent. They are not in darkness, being enlightened by the revelation of the mysteries proclaimed by the apostles. Cf. Eph. iv. 18, 'darkened in their understanding.'

5. sons of light: a phrase found in the teaching of Jesus (Luke xvi. 8). It is a Hebraism; cf. 'son of wickedness' (Ps. lxxxix. 22), 'sons of thunder' (Mark iii. 17). The idiom is used to express an essential characteristic. 'Sons of light' are people characterized by their intimate relation to light. The phrase is more forcible than our expression 'enlightened people,' for the light is not a mere accident; it has become part of the nature and being. The primary idea must be the possession of knowledge, in contrast with the benighted state of the heathen to whom the day of Christ's coming will be a terrible surprise. The contrast is further emphasized by the synonymous expression 'sons of day.' Since the Thessalonians have received the light of Christian truth they belong not to the night, but to the day. The moral and spiritual significance of the contrast of light and darkness is a prominent idea in the Fourth Gospel, e. g. John i. 5, iii. 19-21, xi. 9, 10, xii. 35, 36, where, while ignorance and moral depravity are blended in the notion of darkness, light symbolizes purity as well as knowledge. Some such secondary signification appears to be emerging here, since the Apostle turns directly to the treatment of the conduct that becomes Christians as sons of light.

6. so then: in the Greek a strong conclusive phrase, very characteristic of Paul's style. It points to a sure inference.

not sleep. Sleep represents careless indifference which would be startled by the sudden coming of a thief.

the rest: those who are not Christians, especially heathen fellow citizens at Thessalonica. See iv. 13.

watch: the first duty, as in view of a thief's sudden coming;

they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we 8 are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

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a duty frequently insisted on by Christ, e.g. Matt. xxiv. 42; Luke xii. 37, 39. It is also elsewhere urged by Paul—Acts xx. 31; 1 Cor. xvi. 13; Col. iv. 2; and it is prominent in the Apocalypse—iii. 2, 3, xvi. 15.

be sober. In Grimm-Thayer the Greek word is rendered, 'to be calm and collected in spirit.' It occurs again in verse 8, and then only at 2 Tim. iv. 5 in the Pauline Epistles. The only other N. T. instances of its appearance are in 1 Peter—viz. i. 13, iv. 7, v. 8. It is not enough to watch. The watcher must be in a calm and self-possessed temper of mind to be ready for the great event. In Christ's teaching prayer is commonly associated with watching, e. g. 'Watch and pray, that ye enter not into temptation' (Mark xiv. 38). The word does not have our modern specific sense of the opposite to intemperance in strong drink, although that intemperance is referred to in the context.

7. Two ways of spending the night—in sleep and in revelry, neither of which is appropriate to the day. The non-Christian world may be said to be spending its time largely in one or the other of these ways—in careless indifference to the coming judgement, equivalent to sleep; or if with keen interest and excitement, only with a passion for what is base and unworthy.

8. let us. The pronoun is emphatic in the Greek—meaning 'us Christians,' in contrast with 'the rest' just referred to (verse 6).

putting on, &c.: the harnessing of the soldier with his armour for fight—a new image. Of course there is no reference to the notion of defence against the thief. The illustration of the thief was only introduced to suggest the alarming suddenness of the advent of Christ for those not prepared to expect it. Now we have an instance of the Apostle's frequent allusions to the warfare of the spiritual life, introduced apparently by the sober, alert attitude of the Christian in contrast with the careless slumbers or dissolute excitement of others.

breastplate: rather, 'corselet,' or 'cuirass,' a coat of mail protecting the body from the neck to the waist.

of faith and love: a genitive of apposition. Faith and love constitute a breastplate, protecting the heart from the assaults of evil. In the parallel passage in Eph. vi. 14 the breastplate consists of righteousness.

the hope of salvation. Salvation in the N. T. is usually

9 For God appointed us not unto wrath, but unto the ob-
10 taining of salvation through our Lord Jesus Christ, who

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regarded as a future good, the final deliverance from all evil, e. g. Rom. xiii. 11. Here the image is similar to 'the helmet of salvation' in Eph. vi. 17, but more explicit, since it shews that the protection is to be found in the hope of future deliverance. Such a hope is a safeguard against yielding either to despair or to the fatal allurements that attack the uninterested soul.

It is difficult to carry the analysis further and discover the specific suitability of faith and love as a breastplate and of the hope of salvation as a helmet. Fanciful analogies may be easily suggested; but probably the Apostle had none such in mind, and only intended to indicate that the whole person—especially the two most vital parts, the head and the heart—should be covered with this armour of the spiritual graces. Observe, these are the same three graces that he eulogizes in writing to the Corinthians as being permanent in contrast with the temporary gifts of prophecy, tongues, and knowledge (1 Cor. xiii. 8), saying, 'But now *abideth* faith, hope, love, these three' (verse 13). The trio to be thus permanent must consist of tough and enduring substance—such as will be suitable for armour that is to stand the assaults of evil.

9. appointed: indicating the Divine end and purpose in calling us to be Christians.

wrath: the destiny of abandoned souls, designated elsewhere 'children of wrath' (Eph. ii. 3); cf. Rom. i. 18, ii. 5, 8, iii. 5, v. 9; and especially, 'What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction' (Rom. ix. 22), where a certain Divine destiny of some people to come under the wrath of God in future times is indicated, although the Apostle is careful to shew that this is not independent of character, saying, 'by their unbelief they were broken off' (Rom. xi. 20), so that it was 'towards them that fell' that he shewed 'severity' (verse 22).

obtaining of salvation: as a future possession. Elsewhere the word rendered 'obtaining' sometimes means 'possession,' e. g. Eph. i. 14; Heb. x. 39; 1 Pet. ii. 9. But here it plainly points to a future acquisition, since it balances the 'wrath' which belongs to the future. It has the same meaning in 2 Thess. ii. 14, where R. V. follows A. V. in rendering it 'obtaining'; and, as there the object is the 'glory of the Lord Jesus Christ' a share in which undoubtedly belongs to the future, it is impossible to read 'possession,' as though a present state were intended.

through: pointing to the means or the agent. The primary source of salvation will be God, who effects His redeeming purpose by means of the action of Jesus Christ.

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died for us, that, whether we wake or sleep, we should

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10. died: not simply 'was killed.' The voluntary element in our Lord's death is here indicated.

for us. The preposition[1] rendered 'for' signifies 'on behalf of,' 'for the benefit of.' Thus it occurs with reference to intercessory prayer in the phrases 'pray for them' (Matt. v. 44), 'pray ye for me' (Acts viii. 24), 'praying always for you' (Col. i. 3), 'pray one for another' (Jas. v. 16); cf. Rom. x. 1; 2 Cor. i. 11, ix. 14; Eph. vi. 19; Phil. i. 4. But here what is said elsewhere of intercessory prayer is affirmed of the death of Christ, which is stated to be on our behalf or for our benefit. This is chronologically the first statement of the great truth in the N. T., occurring as it does in the earliest of Paul's epistles, and, with the possible exception of the Epistle of James, which does not contain the idea, the earliest written book of the N. T. It has been described as an essentially Pauline thought, originating in the mind of the great Apostle. The speeches ascribed to Peter and Stephen in 'Acts' do not contain it. But it is found in our Lord's teaching (Matt. xx. 28, xxvi. 28), and therefore must be ascribed to the original gospel of the Founder of Christianity, whence Paul may have received it. Still the idea is much more prominent in the preaching and writing of the Apostle after the death of Jesus had been witnessed than it was in the utterances of his master before that event. Paul made the crucifixion central in his preaching (see 1 Cor. ii. 2). That was inevitable when once he had come to see the purpose of it. Directly it is perceived that death was voluntarily accepted by Jesus Christ for our benefit, that event becomes of supreme interest to our thoughts of what he was and what he did, for it must be regarded as the greatest thing that he did, self-devotion for others reaching its utmost possible limit. It is to be observed, however, that Paul here simply states the supreme fact without adding any details to specify the way in which the death of Christ comes to be for our benefit. His present object is not to elucidate what we call 'the doctrine of the atonement'; it is not theological and theoretical. It is wholly practical, viz. to urge this truth as a motive for our complete consecration to one who has made the greatest possible sacrifice on our behalf. Lastly, observe that in using the first person plural Paul associates himself with his converts. In this amazing relation to Christ—the obligation of devotion springing from the fact that he has given his life for both parties—the differences between an apostle and his disciples sink into insignificance.

that: pointing to purpose. The object of Christ's sacrifice of

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[1] ὑπέρ.

11 live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that

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himself was that his people might be brought into close union with himself.

wake: *lit.* 'watch,' the word so rendered in verse 6.

sleep. The verb is in the present tense, signifying sleeping as a continuous condition. It is not the same word as that rendered sleep in iv. 15[1], which is a transitive verb meaning 'to put to sleep,' while here the verb is intransitive, signifying 'to be asleep.' The meaning is the Christian sleep of death. Whether living and performing our duty of watching while we live, or sleeping in death, we are to live with Him.

live: a strong word indicating the vitality of Christian being. Even when we sleep in the state commonly reckoned death, if we are in the relation to Christ here indicated we are alive as really as when we are 'awake' and 'watching' on earth. Cf. 'Whosoever liveth and believeth on me shall never die' (John xi. 26).

together. This word must be connected with what precedes, not with what follows. It indicates the union of Christians, both those now living and those who have died. Thus it points to the consolation of the Thessalonians in their grief over the loss of some of their number. They are not to sorrow as those who have no hope. The chief hope is that the deceased Christians shall not miss the great joy of welcoming Christ on his return and then entering on the resurrection life of eternity. But the more human hope of reunion may also be cherished, since both the dead and the living will be together in that happy future.

11. exhort. A. V. had 'comfort.' Perhaps here a better meaning than either would be 'encourage,' the Greek admitting of all three significations. The principal aim of the whole Epistle is to cheer the Thessalonians in their distress and despondency concerning departed friends.

one another. The encouragement was to be mutual in accordance with the simple order of the most primitive times, which allowed free scope to the members of a church to address the brotherhood, as we see clearly from the case of the church at Corinth (see 1 Cor. xiv. 31).

build . . . up: see note on iii. 2.

v. 12–22. *Practical exhortations.* The leaders of the church are to be honoured and the brethren to live peaceable together, admonishing and encouraging one another according to their several characters and requirements. There is to be no revenge.

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[1] Here we have καθεύδωμεν; in iv. 15 the word was κοιμηθέντας,

labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in 13

Life is to be glad, prayerful, grateful. The spiritual gifts of the various members of the community are not to be checked, but are to be tested, the good held fast, the bad of all kinds rejected.

12. But: or 'now,' indicating a transition to a new subject. See note on iv. 9.

know: an unusual use of this word, apparently meaning 'recognize,' 'acknowledge'; cf. 'acknowledge [a different Greek word] ye therefore them that are such' (1 Cor. xvi. 18), also 'Lord, what is man, that thou takest knowledge of him?' (Ps. cxliv. 3).

labour: a stronger word than 'work,' meaning 'toil,' 'work to weariness.'

are over you: indicating official status in the church. No titles of church officers appear in either of the epistles to the Thessalonians; nor is there any distinct reference to such officers in the four epistles of the succeeding group—Galatians, Romans, 1 and 2 Corinthians. The first such reference is in Phil. i. 1: 'bishops and deacons.' Still the Apostle's language here plainly points to office; but we cannot be sure that there was as yet any definite organization of the very young church at Thessalonica. In describing the Lord's Supper as observed in his day Justin Martyr uses the same indefinite word that we have here in order to indicate the president (1 *Apol.* 65). But he has it in the singular; in this passage the form is plural, indicating several persons in a position of leadership, like the elders in a Jews' synagogue.

in the Lord: in regard to Christianity, as distinguished from civil magistrates or business employers.

admonish: *lit.* 'put you in mind.' Practical teaching is intended. The three expressions 'labour among you,' 'are over you,' and 'admonish you' are not ascribed to three separate orders of the ministry. The presence of but one article before all these expressions shews that only one class of persons is intended. The same leaders of the church perform all three functions; or better, these are not three formally distinct functions, but merely three aspects of the relation of the leaders to the members of the church.

13. to esteem them exceeding highly in love. Two renderings of this phrase have been suggested: (1) to connect 'exceeding highly' with 'esteem,' and to regard the last two words, 'in love,' as supplementary, with this meaning—'To have a very high opinion of them and to cherish that in a spirit of love.' (2) To connect the words 'in love' with 'esteem,' taking the

love for their work's sake. Be at peace among your-
14 selves. And we exhort you, brethren, admonish the
disorderly, encourage the fainthearted, support the weak,

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intermediate clause as an intensifying of the idea this gives, thus—'To esteem them with love, and that exceeding highly.' This second meaning is preferable, because (*a*) the Greek word (*hēgeomai*) rendered 'esteem' does not contain the idea of respect and honour that we attach to the English word, but only means 'reckon,' 'consider,' and (*b*) also because the phrase rendered 'exceeding highly' only means 'very much indeed,' without the specific idea of elevation in honour. Therefore something more specific is needed to complete the thought. We have this if the conception of Christian love is made central to the whole sentence. Then it means that the church is to regard its leaders with very warm affection. It is not high dignity, but great love that the Apostle wishes to be given to them. In the next century we find Ignatius urging on the churches to which he writes the duty of honouring their ministers; and with him it is the elevation of their authority, rather than the rousing of affection for them, that is most earnestly enforced. Thus he says, 'It is therefore necessary, even as your wont is, that ye should do nothing without the bishop; but be ye obedient also to the presbytery, as to the apostles of Jesus Christ our hope; for if we live in him, we shall also be found in him' (*Epist. to Trallians*, 2); and again, 'Do ye all follow your bishop, as Jesus Christ followed the Father, and the presbytery as the apostles; and to the deacons pay respect, as to God's commandment' (*Epist. to Smyrnœans*, 8). Thus Ignatius magnifies the authority of the ministry, while Paul only desiderates very much love for the ministers.

for their work's sake: *lit.* 'because of their work.' It is their work, not merely their office, that is to elicit the affection of the church for them. They should be loved for what they are doing, since that is for the benefit of the church. The love should spring from gratitude for the services they are rendering.

Be at peace, &c.: the duty of the ordinary members one to another, following the special duty of love to the leaders.

14. admonish: the same word that had described the work of the leaders in verse 12. Therefore the duty of admonishing is not confined to those men, though they are especially entrusted with it. As yet the church order is so fluid, and the rights and duties of the private members are so extensive, that no official admonition dispenses with the mutual counsel of the members among themselves.

the disorderly: strictly, 'those who do not keep to the ranks,' with reference to military discipline. Plato uses it of

be longsuffering toward all. See that none render unto 15
any one evil for evil; but alway follow after that which

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intemperance in pleasures. Ellicott suggests that, 'Here the precise reference is probably to the neglect of duties and callings into which the Thessalonians had lapsed owing to mistaken views of the time of the Lord's coming.' This view is borne out by such passages as iv. 10, 11; 2 Thess. iii. 6, and especially verse 11: 'for we hear of some that walk among you disorderly [a form of the same Greek word], that work not at all, but are busybodies,' where the disorderliness is associated with idleness. These people are Christ's soldiers who fall out of the ranks instead of following the call of duty.

the fainthearted: the opposite class of people to the disorderly enthusiasts, people who are discouraged, perhaps especially those who have lost friends by death and are despondent on that account, since this ground of despondency has been noted as conspicuous in the church (see 1 Thess. iv. 13).

the weak: weak in the spiritual life, especially before persecution, rather than the weak in faith of Romans xv. 1, who are over-scrupulous because too timorous to use Christian liberty.

15. See that, &c.: surely not meaning that the church as a whole is to exercise discipline over its individual members in restraining outbreaks of the spirit of revenge, but rather urging each member to see to it that for his part he does not manifest that unchristian temper.

evil for evil. The prohibition of private revenge is an especially Christian duty required by our Lord in the Sermon on the Mount, with a distinct recognition of its repudiation of the old Jewish *lex talionis*, 'an eye for an eye, and a tooth for a tooth' (Matt. v. 38, 39). The more general duty of love to one's enemy had been recognized in Prov. xxv. 21. This passage is quoted by Paul (Rom. xii. 20) after he has given the advice to the Romans which he here gives the Thessalonians, and in almost identical words, 'Render to no man evil for evil' (Rom. xii. 17). It is plain that the precept has no direct reference to the duty of the magistrate in dealing with offenders against the law. Under the Roman government none of Paul's converts could be in the position of responsible administrators of justice. Besides, the words 'See that none,' &c., point to the action of private persons, not to that of officials in the discharge of their public functions.

that which is good: 'the good,' an expression often met with in Plato and discussed in the *Dialogues*. Here it is not taken in an abstract sense, but with reference to the benefits that one member of the church is to confer on another. Thus it is the opposite to the 'evil for evil' just forbidden. In this connexion

16 is good, one toward another, and toward all. Rejoice
17, 18 alway; pray without ceasing; in everything give thanks:

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to follow after the good for the benefit of one another must mean to make the welfare of our fellow Christians a definite aim and pursuit, to seek and labour for this end.

16. Cf Phil. iii. 1, iv. 4. This is (1) essentially Christian, since Christianity is based on glad tidings; (2) characteristically Pauline, the Apostle being deeply emotional and himself finding joy in his work (e.g. Phil. iv. 1); and (3) specifically appropriate, inasmuch as the Thessalonians were sorrowing beyond necessity (cf. verse 13). The remarkable part of the advice lies in the adverb 'alway.' Paul is no blind optimist; but he would point to perennial springs of joy beneath passing sorrows. Thus he writes 'as sorrowful, yet alway rejoicing' (2 Cor. vi. 10). The explanation of this paradox is to be found in Rom. viii. 18; and especially in 2 Cor. iv. 16–18.

17. pray: a word used for worship generally, and not only for petition.

without ceasing. Cf. Luke xviii. 1 ff., a passage which suggests perseverance in prayer rather than the habit of incessant prayer. The Christian is to persevere like the widow who continued appealing to the unrighteous judge till he attended to her case. If he does not at once obtain an answer to his prayer he is not to abandon the quest in despair, nor to cease praying. But both the precept that precedes and that which follows pointing to a continuous habit, it is better to read the words of the Apostle in a more general sense. Thus they recommend a life of prayer, as one pervaded by the spirit of worship. It is quite plain that he is not advising the neglect of daily duty for the sake of a 'religious life' given up entirely to prayer in the cloister. Such a vocation was not thought of in the primitive church, though the habit of Anna the prophetess had approached it (Luke ii. 37). In this Epistle Paul emphatically commends his readers to carry on their business duties, working with their hands (iv. 11). The spirit of his advice may be realized in accordance with Coleridge's lines:—

'He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.'

Still the prayer must be a reality, the actual lifting up of the heart and life to God in worship. This is to be a habit. Cf. 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God' (1 Cor. x 31).

18. in everything. Schmiedel understands this to mean 'in

for this is the will of God in Christ Jesus to you-ward.
Quench not the Spirit; despise not prophesyings; 19, 20

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all places,' or 'under all circumstances'; but Ellicott calls attention to 2 Cor. ix. 8, where the same Greek words mean 'with regard to everything.' (Cf. 2 Cor. ix. 11, with the same meaning.) Probably therefore this is the idea here.

this, &c. It is a question whether Paul here intends to refer to the three foregoing precepts, or only to the last of them. It is more in accordance with his habit to connect the sentence simply with the last precept. Besides, the singular 'this,' not 'these things,' also points to the same conclusion. Thus great emphasis is laid on the duty of thankfulness. This is especially what God wills to see in His children.

the will of God: the thing that God wills to be done by men.

in Christ Jesus: God's will with regard to His people being manifested in the life, work, and teaching of Christ, and thus coming in Christ.

to you-ward: so R. V. 'Concerning you' in A. V. is not so accurate, as the preposition points to an end or object. God's will has come to Christians by means of Christ Jesus.

19. Quench: a word based on the idea of the Spirit regarded under the image of fire. Thus John the Baptist says of Christ, 'he shall baptize you with the Holy Ghost and with fire' (Matt. iii. 11), and the Holy Spirit comes at Pentecost as tongues of fire (Acts ii. 3). To smother and suppress the working of the Spirit is to quench the fire.

the Spirit. R. V. uses a capital 'S,' indicating the Spirit of God; A. V. has a small 's,' meaning our own spirit. It is nearly certain that R.V. is right here, for two reasons: (1) Paul is accustomed to name the Divine Spirit in this absolute way, while he generally defines the human spirit in contra-distinction as 'our spirit,' or with the use of some similar limitation, e. g. 'The Spirit beareth witness with our spirit' (Rom. viii. 16). When 'the spirit' is mentioned in contrast with 'the flesh' (e. g. Rom. viii. 4) no doubt the human spirit is intended. But when the expression stands by itself it indicates *the* Spirit *par excellence*, i.e. the Holy Spirit. (2) In the next verse the Apostle goes on to one of the chief manifestations of the Spirit of God in the church; and the two verses are evidently almost parallel. Therefore he means here, 'Do not suppress and stifle the working of the Spirit of God.' The application is left open to be as widely comprehensive as possible. The Spirit is not to be quenched either in one's self or in others; either by self-suppression or by hindering the working and manifestation of the Divine Spirit in others. The sentence

21, 22 prove all things; hold fast that which is good; abstain from every form of evil.

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which follows shews that the Apostle is referring to those various manifestations of the indwelling power of the Spirit in the early churches that were seen in miracles, tongues, prophesyings, &c., a full discussion of which is preserved in 1 Cor. xii. and xiv. The enthusiasm of primitive Christianity sometimes took on extraordinary forms. The Apostle warns the people of cooler temperament not to damp it in others, as perhaps they are inclined to do, and also those who feel ashamed of it in themselves not to suppress it.

20. prophesyings: inspired utterances, not necessarily predictions. Paul puts these first in the order of spiritual gifts when he says, 'desire earnestly spiritual gifts, but rather that ye may prophesy' (1 Cor. xiv. 1). Possibly some such utterances struck men of common sense as not very profound or important. There was danger lest they should be treated with contempt. That would be quenching the Spirit.

21. prove all things: with reference to what precedes. Whatever prophesyings are uttered in the church are to be tested or proved before being accepted. On the one hand, the utterances are not to be discouraged; on the other hand, they are not to be accepted with implicit faith, as certainly inspired and infallibly true. The words have no direct reference to the wider range of thought and the question of proving all possible propositions.

hold fast, &c.: as a result of the test. The prophetic utterances are to be tried and sifted. Those proved to be good are to be accepted and retained. The Greek word rendered 'hold fast' is very strong, signifying decisive and firm action.

good: in Greek, *to kalon*, the fair and excellent, not merely what is morally good. The utterances that stand examination and are proved to be worthy of belief and attention are to be welcomed and retained.

22. form: not 'appearance' as in the A. V. The Greek word admits of both meanings. It occurs at Luke iii. 22, 'in a bodily *form*, as a dove,' where the idea is the appearance of a dove, and Luke ix. 29, 'the *fashion* of his countenance,' where again the idea of appearance is meant. The meaning is similar in 2 Cor. v. 7, 'We walk by faith, not by *sight*,' where the Revisers' margin has 'appearance.' Cf. John v. 37. On the other hand, the word is used in Greek philosophy for 'species.' And a phrase similar to that of Paul here occurs in Josephus, *Antiq.* x. 3. 1, plainly meaning 'every kind of evil.' Moreover, the context suggests that meaning in the present case. The antithesis to holding fast the good is rejecting the evil, not merely its appear-

And the God of peace himself sanctify you wholly ; 23
and may your spirit and soul and body be preserved

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ance. Reality is thought of in the first clause; reality will be intended in the second.

v. 23–28. *Conclusion.* Paul commends the entire sanctification of his readers to the faithfulness of God, asks for their prayers, sends a salutation to all the brethren, commands the Epistle to be read to them all, and ends with a benediction.

23. the God of peace: a Hebraism, meaning God as connected with peace. He dwells in peace, and He gives peace. The thought of peace does not suggest the notion of any discord among the Thessalonians, since it is usual in oriental salutations; still, see verse 13. But with Paul the word has the deeper Christian meaning of the interior restfulness which is the experience of God's people. Peace is wished for the Thessalonians in the opening salutation (i. 1).

himself. The word is very emphatic in the Greek. It is God, He and He only, who can sanctify.

sanctify: consecrate and purify. Following the description of the Sanctifier as 'the God of peace' this suggests that peace is to be obtained through sanctification.

wholly: a word found nowhere else in the N. T., but frequent in later Greek. It means 'wholly attaining the end,' i. e. complete in all respects. The Thessalonians are already consecrated in some degree; the Apostle desires that this may be complete.

your spirit and soul and body: the threefold division of human nature adopted by Paul. It is not found in the sayings of Christ, who uses the twofold division more familiar to us—body and soul. Paul's trichotomy has been traced through Philo to Plato. But the Platonic division of human nature, though threefold, is not the same as the Pauline. With Plato the highest of the three parts of man is intellect (*nous*), and Plato is followed by Philo. The idea of 'spirit,' as we meet with it in the Scriptures, is Hebraic, not Hellenic. Paul uses the word to denote man's highest nature in its religious perceptions and activities, and its relations with the Spirit of God. Then the soul stands for the animal nature with its appetites and propensities, and the lower life generally. In 1 Cor. ii. and iii. Paul discusses the distinction between the operations of soul and spirit, the 'natural man' there representing the soul, or lower nature. Plainly this does not exclude a certain intelligence, but that is 'carnal,' i. e. sensuous and worldly, and therefore unable to appreciate the spiritual, i. e. that which moves in the higher plane when the Spirit of God touches the life and consciousness of man. But while with Paul there is thus a certain opposition between

entire, without blame at the coming of our Lord Jesus
24 Christ. Faithful is he that calleth you, who will also
do it.

25 Brethren, pray for us.

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spirit and soul, the vital antagonism is between spirit and flesh (see 1 Cor. v. 5). The soul is too much the slave of the flesh, and is in danger of being quite degraded and ruined by the flesh, unless rescued and uplifted by the spirit. The idea of the sanctification of all three parts of the nature is significant as regards both extremes: (1) In regard to the spirit. The spirit needs it. Thus Paul writes, 'Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God' (2 Cor. vii. 1). (2) In regard to the body. This is capable of sanctification. Accordingly Paul desires the body to be presented to God as a living sacrifice (Rom. xii. 1), and describes it as 'a temple of the Holy Ghost' (1 Cor. vi. 19).

entire: *lit.* 'entire in all its parts.' It occurs in one other place in the N. T., where we read, 'that ye may be perfect and *entire*, lacking in nothing' (Jas. i. 4). It is used in the LXX for stones untouched by a tool (Deut. xxvii. 6). Philo uses it for a body without blemish or defect (*de Vict.* 12).

24. Faithful: i. e. to the promise involved in calling. If God gives an invitation, He will grant that to which He invites.

he that calleth: God. This expression might seem to imply either (1) that each Christian was being continually called, or (2) that God was calling a succession of new converts into the church. The first meaning would be unsuitable, as Paul always regards the call of Christians as an act previous to their becoming such; the second is a possible meaning, though even this meaning would only be appropriate if the Apostle were addressing a series of new converts in the act of entering the church, and it would be more suitable for those who had not yet entered. Probably therefore there is no thought of time in the passage, the expression simply meaning 'your Caller' (so Ellicott).

who will also do it: i. e. what is necessary to be done; equivalent to, 'who will act and produce the results.' There is no object to the verb. The idea of what is to be done is not expressed. But the call and the faithfulness imply that God will do for His people that to which He invites them. The phrase is too comprehensive to be limited to what precedes in verse 23. Still it must include those two things—the sanctifying and the preserving.

25. pray for us: *lit.* 'pray *about*[1] us'; make us a subject

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[1] **περί, 'about,' 'concerning': not ὑπέρ, 'on behalf of.' But**

Salute all the brethren with a holy kiss. I adjure 26, 27

of your prayers. The Apostle highly valued the prayers of his friends; cf. 2 Thess. iii. 1; Eph. vi. 18; Col. iv. 3. It is to be observed that these requests for prayer are all found in the earlier and later Epistles, written at leisure and calmly; none of them in the four strenuous Epistles of the period of conflict (Gal., Rom., 1 and 2 Cor.).

26. It would seem that verses 26, 27 were especially addressed to the leaders of the church. The charge to have the Epistle read to *all* the brethren implies that it would first go to some people who might otherwise not make it known to the others. Then it is to be observed that the salutation differs in form from that in other places where the members of the church are exhorted to salute one another, e. g. 'salute *one another* with a holy kiss' (Rom. xvi. 16; cf. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Pet. v. 14). Here the phrase is **Salute all the brethren,** as though some other persons not known simply by that general name for the members of the church were to give the salutation.

a holy kiss. The kiss is a common mode of salutation between men and men, as well as between women and women, in the East at the present day, as it is also in Continental countries. It was especially appropriate among the Christians, since such people were taught to regard one another as brethren. In very primitive times it was exchanged indiscriminately among the members of a church; subsequently the men kissed the men, and the women kissed the women. It must be understood here that the word 'brethren' includes the 'sisters' in the church. Enthusiasm and simplicity made this possible; but we can understand how such practices gave rise to scandalous libels among prurient critics in the heathen world. They may help to account for the gross charges that were brought against the early Christians, the purest people of their day being falsely accused of impurity. In Peter (v. 14) we have 'the kiss of love,' the word for 'love' being the specially Christian word *agapē*, a different word from that used to designate the love of the two sexes—*erōs*.

27. I adjure you: an unusually strong expression not easily to be accounted for. Baur even took this as a sign that the Epistle was not genuine. It has been suggested that Paul is only calling attention to the importance of what he is about to say. But the language is too strong for that. It seems to imply a fear that the Epistle may not be read to all the members

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the distinction must not be pressed, as the prepositions are used more loosely in late Greek than in the classics.

you by the Lord that this epistle be read unto all the brethren.

28 The grace of our Lord Jesus Christ be with you.

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of the church. If, as seems probable, this verse is especially designed for the elders or other leading persons who would receive the letter in the first instance, it indicates the Apostle's apprehension lest they should retain it and only communicate its contents to those whom they chose to take into their confidence. Paul puts them on oath not to do this.

all the brethren: including (1) the most poor, humble, ignorant, and obscure members of the church, (2) those for any reason out of favour with the leaders of the church, and (3) any who might be absent when the Epistle arrived. This shews Paul's anxiety that his teaching should not be limited to any privileged order in the church, that it should be shared by every member on the most democratic principle. Paul's nine Epistles to churches contain his most advanced teaching, and therefore the most difficult theological statements of the Bible. Yet they are not to be reserved for an esoteric group of theologians. Even the most doctrinal discussions are to be freely set before all private Christians.

28. grace: a modification of the Greek salutation (*chairé*), with deeper meaning, as our Lord's salutation, 'Peace be unto you,' is the usual Hebrew salutation, but also with deeper meaning (John xx. 19). The two were combined in the opening of the Epistle (i. 1). One only is found at the close, and that the more characteristically Christian. The Apostle desires that the free favour of Christ and its good effects may be with his readers.

our Lord Jesus Christ. This salutation is thus confined to blessings given by Christ as especially the Divine Being through whom grace comes. A usual form of salutation in Paul's Epistles, it is repeated in identical words in Rom. xvi. 20; at the conclusion of 2 Thessalonians (except that there the word 'all' is added—'with you *all*'); and in 1 Corinthians (with the slight modification, '*the* Lord,' &c., instead of '*our* Lord,' &c.). In 2 Corinthians we have the full benediction: 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all,' in Galatians, Philippians, and Philemon: 'The grace of our Lord Jesus Christ be with your spirit'—with the word 'brethren' added in Galatians. The form is more varied and longer in Ephesians, but there too grace is named (see Eph. vi. 23, 24). Colossians, 1 and 2 Timothy and Titus have simply 'Grace be with you,' but Titus adds the word 'all'—'with you *all*.' Thus 'grace' appears in the closing salutation of every one of the Pauline Epistles. It is also found in Hebrews—'Grace be with you all,' but not in the Epistle salutations of James, Peter, John, or Jude. Thus it is characteristically Pauline.

The subscription in the A. V. stating that the Epistle 'was' written from Athens disappears from the R. V. because it certainly was not in the original text. Moreover it is incorrect. See Introduction, p. 21 ff. The subscriptions to Epistles were added by Greek editors of a later age, perhaps in the second century.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus

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i. 1, 2. *Salutation.* Paul and his two companions salute the Thessalonian church, wishing its members grace and peace from God and Christ.

1. Identical with 1 Thess. i. 1, except that there we read 'God *the* Father,' while here we have **God our Father.** For explanations see annotations on the companion passage. The similarity of the opening words points to the probability of there not having been any long interval between the writing of the two letters.

Silvanus, and Timothy. These two companions being still with the Apostle are associated with him in this letter as they had been in the former letter. Thus we have the same curious complexity of authorship again. The letter is written in the first person plural in order to include these men. Yet for the most part it evidently expresses the individual convictions of Paul, who drops the plural form in one place and uses the pronoun 'I' (ii. 5).

God our Father: an expression most frequently used at the opening of Paul's Epistles (e. g. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2; Philem. 3). This slight variation on 1 Thessalonians is probably accidental. Still it is illuminating, for it shews that while God the Father and Jesus Christ are here named together, and again in verse 2, the Divine Fatherhood referred to is not that of the Trinitarian idea in which God is the Father of Christ, the Son, but that Fatherhood of God's relation to men which is prominent in our Lord's teaching. The Apostle uses

Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.

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the term especially with regard to Christians, whom he regards as God's adopted sons. Thus he writes, 'as many as are led by the Spirit of God, these are sons of God' (Rom. viii. 14), and refers to Christians having 'received the spirit of adoption' (verse 15), this spirit enabling them to cry 'Abba, Father' (ibid). Accordingly the Divine Fatherhood is that of adopted children realized by them through their reception of the Holy Spirit. Probably therefore the pronoun 'our' as here used points to Christians rather than to mankind at large. Nevertheless, in a later Epistle Paul writes of the larger Divine Fatherhood which includes the whole human race, and indeed other spiritual beings also, describing God as 'the Father, from whom every family in heaven and on earth is named' (Eph. iii. 14).

the Lord Jesus Christ. See note on 1 Thessalonians i. 1.

2. Grace . . . peace. See the same note.

from God the Father, &c. This clause appears in the A. V. of 1 Thessalonians i. 1, as well as here, probably, however, only because it was transferred to some MSS. from the Second Epistle, as it is absent from equally good MSS. But here it has the support of full MSS. authority, and unquestionably belongs to the original text. It is a thoroughly Pauline phrase, the same words occurring in the salutations of all Paul's Epistles to churches, except Colossians and 1 Thessalonians and also that to Philemon, with the slight variation of the use of 'our' instead of 'the,' as 'God *our* Father' in all the Epistles but Galatians, and the substitution of 'our' for 'the' in the second clause, as '*our* Lord Jesus Christ' in that Epistle. The Revisers omit this second clause from Colossians altogether, and the salutation in that Epistle reads simply, 'Grace to you and peace from God our Father' (Col. i. 2). We have the same form of salutation in the three pastoral Epistles, though rather more modified, the word 'mercy' coming between 'grace' and 'peace' in 1 and 2 Timothy, and the title 'our Saviour' being appended to the name 'Christ Jesus' in Titus, and 'our Lord' in 1 and 2 Timothy. Thus we have:—

'Grace to you and peace from God our Father and the Lord Jesus Christ' (Rom.; 1 and 2 Cor.; Eph.; Phil.; Philem.).

'Grace to you and peace from God the Father and the Lord Jesus Christ' (2 Thess.).

'Grace to you and peace from God the Father, and our Lord Jesus Christ' (Gal.).

'Grace to you and peace from God our Father' (Col.).

'Grace and peace from God the Father and Christ Jesus our Saviour' (Titus).

'Grace, mercy, peace from God the Father and Christ Jesus our Lord' (1 and 2 Tim.).

The salutations in other N. T. writers are as follows:—

'Grace to you and peace be multiplied' (1 Pet.).

'Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord' (2 Pet.).

'Mercy unto you and peace and love be multiplied' (Jude).

'Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love' (2 John).

Hebrews, James, 1 and 3 John contain no opening salutations.

God the Father. The A. V. has 'God *our* Father,' and Tischendorf in his critical text retains that reading. The MSS. are about equally divided; but Westcott and Hort omit the Greek word for 'our,' and are followed by the Revisers. It is likely to have been inserted by a later hand as an assimilation to the more usual form of the Pauline salutation. Still, the fatherhood in the phrase 'God *the* Father' is evidently the same as that in 'God *our* Father,' since that expression occurs in the previous verse as well as in most other salutations. It does not refer to the Father as the first Person of the Trinity in contradistinction from the Son as the second Person, but points to God's fatherly relation to His human children, especially Christians.

and the Lord Jesus Christ. The structure of the sentence indicates that both grace and peace flow from God and Christ, a twofold blessing from a twofold source. Such a sentence certainly implies very close union in the Divine action. Still it is possible to make a logical, if not a real, distinction. In that case 'grace' will be especially associated with 'the Lord Jesus Christ,' and 'peace' with 'God the Father.' This is in accordance with the usage of the Apostle. Thus the phrase 'the grace of our Lord Jesus Christ' occurs frequently in his benedictions (cf. Rom. xvi. 20; 1 Cor. xvi. 23; 2 Cor. xiii. 14; Gal. vi. 18; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18). On the other hand, Paul writes of 'the peace of God' (Phil. iv. 7), and 'the God of peace' (Rom. xv. 33, xvi. 20; Phil. iv. 9; 1 Thess. v. 23, &c.). He also has one reference to the 'peace of Christ' (Col. iii. 15). But he more frequently ascribes the gift of peace directly to God. Thus he says, 'God hath called us in peace' (1 Cor. vii. 15). When reading the whole verse we may understand that peace, the gift of God, is encircled by the grace of Christ, guarded by it, the peace of God being in a frame of the grace of Christ. Grace is named first. That is thoroughly Pauline, as the argument of the Epistles to the Romans shews. Through the grace of Christ we enter into the peace of God. Nevertheless, the compact sentence indicates the close union of the two gifts as it does the close union of their two sources.

We are bound to give thanks to God alway for you, 3
brethren, even as it is meet, for that your faith groweth
exceedingly, and the love of each one of you all toward

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i. 3–12. *Congratulations for fidelity under difficulties.* God is to be thanked for the growing faith and love of the Thessalonians. The Apostle is exulting among the churches over their faith and patience under persecution, by means of which they are being made worthy of the kingdom of God. At the revelation of Christ they will have rest and their enemies severe punishment. Therefore he is continually praying for them that God may reckon them worthy of their calling and that Christ may be glorified by means of them.

3. We: Paul, Silvanus, and Timothy; but chiefly Paul. The two companions soon fade into shadowy presences and pass out of notice altogether, and then, though the plural pronoun is retained throughout the Epistle, it really represents the personality of Paul alone.

are bound: *lit.* 'owe'; it is a debt. We *must* thank God, a strong expression indicating unusual reason for gratitude.

to give thanks. As in the previous Epistle to the Thessalonians (i. 2), and all his Epistles to churches except Galatians, the Apostle begins by congratulating his readers on the good news that he has received concerning them and thanking God for their spiritual progress. This progress is always ascribed to God, never attributed to the unaided efforts of his readers, and therefore the congratulations always take the form of thanksgivings.

as it is meet: 'worthy' or 'fitting.' While the phrase 'we are bound' indicates duty towards God, this additional phrase points to suitability in the condition of the readers. Thanksgiving on the Apostle's part when contemplating their progress is appropriate to what he sees in it.

faith: named first, because the root-grace from which the other graces spring, as in the previous Epistle (1 Thess. i. 3).

groweth exceedingly. This is something additional to the ground of thanksgiving in the earlier letter, where the work of faith was simply referred to as a fact. Subsequent information has led the Apostle to perceive a great and continuous increase in the faith of his converts.

love of each one of you all, &c.: a remarkably full and comprehensive expression. The Apostle is careful to make it clear that there are no exceptions to the experience of brotherly love. It is found in every member of the church. This, too, shews an advance beyond the earlier writing, which merely mentions 'labour of love' in a general way. In that Epistle the Apostle exhorted his readers to 'abound more and more' in love

4 one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which
5 ye endure; *which is* a manifest token of the righteous

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to all the brethren (1 Thess. v. 10). Now he acknowledges that the end of his exhortations is attained. He has nothing more to wish for in this direction.

4. glory: rather, 'exult.'

the churches of God. What churches? We only know of the one church at Corinth, in Achaia, where the Apostle wrote the Epistle. This phrase suggests that other churches had been founded in the villages round the metropolis. 2 Corinthians is addressed to 'all the saints which are in the whole of Achaia' as well as 'the church of God which is at Corinth' (2 Cor. i. 1), implying that there were Christians in other parts of the province. But the Apostle may have written to churches in his older mission-fields in Asia, giving them an account of these remarkable Christians at Thessalonica.

patience: also referred to in the opening of the earlier Epistle (1 Thess. i. 3); evidently much needed at Thessalonica.

persecutions: more particularly referred to in the previous Epistle, where we see that they were caused by the converts' fellow countrymen, provoked by the Jews (see 1 Thess. iii. 14–16).

5. a manifest token, &c.: a clear sign that the righteous judgement of God will take place. The phrase must point to that future event; it cannot mean that the judgement has already happened, or is now in process, because there is nothing in the context to suggest either position. On the contrary, the immediate scene is that of the endurance of persecution by the Christians from the unrestrained antagonism of their opponents, which therefore is not yet judged and condemned. It is difficult to see the connexion of the clause with its context, either in what precedes or in what follows. If this clause were omitted the whole passage would run on smoothly, thus:—verse 4, 'in the afflictions which ye endure,' followed immediately by the second part of verse 5: 'to the end that ye may be accounted worthy,' &c. Accordingly Schmiedel suggests that the sentences may have been transposed by a copyist, and that the clause in question may have stood originally after the word 'suffer' in verse 5. But we have no MS. authority for such an alteration in the text. Reading it as it stands we must take the clause as a parenthesis. Still, to find a place here at all, it must have a point of attachment, and the question arises, Where is that to be found? what is the 'manifest token'? Two answers have been offered to this question: (1) That it consists in the persecutions and afflictions.

judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer:
if so be that it is a righteous thing with God to recom- 6
pense affliction to them that afflict you, and to you that 7
are afflicted rest with us, at the revelation of the Lord

But these are not in themselves clear signs of the judgement that is to follow them. (2) That it consists in the patient endurance of these troubles—a much more probable idea. The display of such a martyr temper is an eloquent protest against the injustice done to the Christians, and an indication that God, who cannot but approve of such conduct, will vindicate it in the punishment of the oppressors.

In illustration of this thought Mr. Garrod quotes Browning's *Abt Vogler*:—

> And what is our failure here but a triumph's evidence
> For the fulness of the days?'

to the end: the Divine purpose in permitting the persecution. It is discipline, education, or at least a test of fitness.

the kingdom of God. See note on 1 Thess. ii. 12. As in the earlier passage the kingdom is here regarded as in the future, as the happy condition when the reign of God is established on earth, no doubt associated in the mind of the Apostle with the *parousia*, the return of Christ.

6. if so be: rather, 'if indeed.' The Greek word (*eiper*) is used 'by a species of rhetorical politeness . . . of that about which there is no doubt' (Grimm-Thayer).

7. rest with us: referring to the future establishment of the kingdom of God just mentioned. That will be an end of the present condition of conflict and hardship from which the missionaries as well as their converts are suffering. As they are troubled with the same persecutions, so they will enjoy the same rest. And the association in the rest will be closer. Now the Apostle is separated from his friends at Thessalonica. At the happy time coming they will be together. The idea of participation together in this blessedness is suggested elsewhere, for instance, 'as ye are partakers of the sufferings, so also are ye of the comfort' (2 Cor. i. 7).

the revelation. The Greek word is *apocalypsis*, the apocalypse. The *parousia* will result from an apocalypse. It is not merely that Jesus will come; he will be manifested. This may imply that he is already present, but invisible. What we call the Second Coming is really the revelation of the Christ who is present all along, though hitherto unseen.

8 Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord

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from heaven. No doubt, in form, the idea is that of coming from above, from the distant heaven. But if in reality heaven is to be thought of as the presence of God in the sphere of the spiritual, local terms do not strictly apply to it. In becoming manifest Jesus passes from heaven to earth.

the angels of his power. This might be read, 'his angels of power,' i. e. a Hebraism meaning 'his mighty angels,' as in the A. V. But probably Ellicott is right in understanding it to signify the angels who belong to his power, through whom it is exercised. Jesus spoke of coming with accompanying angels (Matt. xxiv. 31, xxv. 31). In the previous Epistle (1 Thess. iv. 16) Paul wrote of the advent of Christ 'with the voice of the archangel.'

8. in flaming fire. The R. V. associates these words with the preceding clause, thus taking it as descriptive of the accompanying terrors of Christ's advent to judgement. The A. V. connects it with the sentence that follows, and so reads it as describing the instrument of vengeance. Mr. Garrod prefers the latter reading, comparing it with the text lower down, 'whom the Lord Jesus shall slay with the breath of his mouth' (ii. 8) as though he were breathing out fire (cf. Ps. xviii. 8). But in favour of the Revisers' reading we have the familiar O. T. image of the manifestation of God in fire as at the burning bush (Exod. iii. 2), the pillar of fire (xiii. 21), Jehovah descending at Sinai in fire (xix. 18), the glory of the Lord 'like devouring fire' (xxiv. 17; cf. Pss. xviii. 12, l. 3, xcvii. 3), 'behold the Lord will come with fire' (Isa. lxvi. 15). This O. T. conception is now applied to Christ in his revelation for judgement. It signifies a splendid terror, a dangerous majesty.

them that know not God: the heathen. This reads harshly, as though the heathen were to be punished merely for their ignorance. No explanation is given here. But in writing to the Romans Paul enters into an elaborate explanation of the case. He there attributes the present benighted condition of the pagan world to moral causes. There was a knowledge of God displayed in the creation. But this was wilfully suppressed and stifled by wickedness. Therefore God is justly angry (cf. Rom. i. 18, 19).

them that obey not, &c. The Greek clearly indicates another class of people, by repeating the article. We are not to think of the heathen remaining in their ignorance because they reject the gospel; but first we have the heathen condemned for their guilty ignorance, and then those who reject the gospel. This second class consists primarily of the hearers of the missionaries, and

Jesus: who shall suffer punishment, *even* eternal destruc- 9
tion from the face of the Lord and from the glory of his

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especially those people at Thessalonica, both Jews and pagans, who rejected their message.

obey: not merely 'believe.' The fault is moral, not intellectual. It lies with the will. These people will not submit to the claims of the gospel

9. punishment: not the Greek word rendered 'punishment' in the parable of the 'sheep and the goats' (*kolasis*, Matt. xxv. 46), which really signifies 'chastisement,' but a word (*dikē*) connected with the same root as the Greek for 'judge' and 'judgement,' meaning first of all 'right,' 'justice'; then a 'judicial hearing,' and a 'judicial decision,' a 'sentence' (cf. Acts xxv. 15); and so finally, 'the execution of a sentence,' which is its signification here. It is the word rendered 'punishment' in Jude 7.

eternal. The primary meaning of this adjective is 'that which belongs to the ages.' Thus its strict application would be indefinite, pointing to that which is vast and age-long, without any determination of endlessness. But in usage it stands for what is everlasting, as in the phrase 'eternal life.' There is another word (*aïdios*) used for the complete philosophical idea of endlessness which is applied to the doom of fallen angels in Jude 6, but nowhere in the N. T. to the punishment of human beings. The word rendered 'eternal' 'gives prominence to the immeasurableness of eternity' (Grimm-Thayer). In Philo we find it associated with punishment or chastisement (*kolasis*).

destruction. This cannot be a long process of being destroyed, to which the adjective 'eternal' is added in order to suggest its continuance. The word points to a condition once for all settled. Thus an eternal destruction is equivalent to a lasting destruction, a destruction which is never, or at least not soon, superseded by a restoration. Still it is too much to read into the word absolute extinction of being, annihilation. It is an indefinite term in popular usage. Thus Paul adopts it in the phrase 'the destruction of the flesh' (1 Cor. v. 5), where he evidently does not even mean physical death, but indicates the restraint of carnal appetite through the chastisement involved in bodily sickness. The word is used in a general sense in the earlier Epistle (1 Thess. v. 3).

from the face, &c.: a Hebraism, the face representing the presence and the favour. This destruction involves banishment from God and the loss of His favour. Trouble is regarded as God hiding His face (Pss. x. 11, xiii. 1). To behold God's face is great joy (Ps. xvii. 15).

the Lord: God. Both before and after this verse Christ is indicated, as 'our Lord Jesus Christ' and 'the Lord Jesus Christ.' The O. T. idea of the face of Jehovah appears in this verse.

10 might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because

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the glory of his might. This could be read as a Hebraism meaning 'His mighty glory.' But such an idea is not consonant with usage. It would be better, therefore, to understand the phrase to mean 'the glory that belongs to His might,' the splendour radiating out of God's great power and the exercise of it. Those who suffer punishment are cut off from the glad appreciation of this glory of God's great deeds of might in which His true people will share.

10. when he shall come. The previous verse would grammatically lead us to take the pronoun 'he' for God, and the sentence for a description of a theophany. Yet the language is so plainly in line with the Apostle's frequent references to the coming of Jesus Christ that we must so read it here. The transition from the Father to the Son is made quite readily and almost unconsciously here as in other places by means of the indefinite term 'the Lord.'

to be glorified: his splendour to be made manifest.

in his saints: as though the glory were shining through them. The idea seems to be that what Christ does for his saints will be seen to redound to his glory.

saints: godly people, and therefore including all Christians, not merely exceptionally holy Christians, according to the usage of primitive times. The members of a church are all 'called to be saints' (Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1), and are even addressed as being already saints in such expressions as 'all the saints in Christ Jesus which are at Philippi' (Phil. i. 1), 'the saints and faithful brethren in Christ which are at Colossæ' (Col. i. 2), 'Salute every saint in Christ Jesus' (Phil. iv. 21). But in addition to Christians probably the word 'saint' here includes the godly of O. T. times, as the following clause about those who believed points specifically to Christians. It is not likely that two clauses so markedly distinct should refer to exactly the same people.

to be marvelled at. The word 'admired' in the A. V. is used in a sense now obsolete, but once familiar, meaning 'wondered at.' Thus in Milton we read—

'The undaunted fiend what this might be *admired*;
Admired, not feared' (*Paradise Lost*, ii. 677, 678);

and in Shakespeare—

'I perceive, these lords
At this encounter do so much *admire*
That they devour their reason' (*Tempest*, Act v. Scene 1).

in, &c.: the same relationship as in the previous clause.

our testimony unto you was believed) in that day. To 11 which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every

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What Christ does in the case of those who believe in him will be so manifested in the great day as to be a source of wonderment—whether to themselves, or to other beings, such as angels, who might be conceived of as spectators, we are not told.

all them that believed: Christians, those who accepted the apostolic message with faith. The word 'believed' (in the Greek aorist tense, a correction of the A. V. 'believe,' in accordance with all good MSS.) indicates a single act of faith experienced in some past time, and therefore points to the commencement of the Christian life.

because: justifying the previous clause. The Thessalonians had accepted the apostolic message with faith. They are specimens of the people who believed and, as such, instances of the fact that there will be those in whom the marvel of Christ's redeeming power will be exhibited at the great day of revelation and judgement.

our testimony. The substance of the apostolic preaching is frequently called 'testimony,' because the apostles present themselves as witnesses of what they themselves have seen and experienced, especially the great, convincing fact of the resurrection. This is distinctly set forth in the narrative of the selection of a substitute for Judas (Acts i. 21, 22, 'a witness with us of his resurrection'). Paul claims to have been such a witness himself (1 Cor. xv. 8). Thus we have 'the testimony of Christ' (1 Cor. i. 6), meaning witness-bearing to what is known about Christ.

in that day: to be connected with the main sentence, 'to be glorified . . . to be marvelled at,' not with the clause immediately preceding; the R. V. rightly agrees with the A. V. in treating this as a parenthesis. 'That day' is the day of the revelation of Christ just described.

11. To which end: the end referred to in verse 5, 'that ye may be counted worthy of the kingdom,' &c., repeated in the sentence here beginning. The letter takes a new turn. The great prospect of the future just described is the motive of the Apostle's prayers to which he now refers.

also: praying in addition to glorying or exulting mentioned in verse 4.

your calling: not that to which you are called, your vocation, but the process of calling you. Schmiedel takes this to be a future call, the last call to participation in final blessedness. Such an interpretation would agree with the summons in the parable of the

desire of goodness and *every* work of faith, with power;
12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Ten Virgins, 'Behold, the bridegroom! Come ye forth to meet him' (Matt. xxv. 6). But it is not in accordance with Paul's references to the calling of Christians, which invariably stand for the invitation to enter the Christian life (cf. Rom. viii. 30, ix. 24; 1 Cor. vii. 15, 17; Gal. i. 6, 15; 1 Thess. ii. 12, iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9, in all of which cases the verb is in the past tense). Paul uses the word three times in the present tense in a similar connexion (Rom. ix. 11; Gal. v. 8; 1 Thess. v. 24); but there he is referring to the custom and way of God, how he is a God who calls with certain ends in view. The Apostle never has the verb in the future, and never suggests any future call for Christians. Mr. Garrod, who agrees with Schmiedel here, cites 1 Thess. ii. 12, 'That ye would walk worthy of God, who hath called you unto his kingdom.' But, though that verse describes a call to what is yet future, it sets the calling itself in the past.

every desire of goodness. The A. V. understood this to refer to God, translating the phrase, 'all the good pleasure of his goodness.' The word that the Revisers render 'desire' usually stands for God's good pleasure (cf. Eph. i. 5, 9; Phil. ii. 13). But there are reasons for rejecting this interpretation: (1) The addition of the Greek word *agathōsunē*, here translated 'goodness,' which Paul never applies to God, but always to men (cf. Rom. xv. 14; Gal. v. 22; Eph. v. 9). (2) The following clause, which refers to human experience. Thus we have the two clauses in parallel line—'the desire of goodness' and 'the work of faith,' both being found in the Thessalonians.

every **work of faith.** These like the desires of goodness are to be fulfilled. To fulfil a desire is to realize it, to acquire the thing wished for. It is not so usual to associate the idea of fulfilment with the thought of works. Paul seems to mean the bringing these works to a successful issue.

with power: associated with the word 'fulfil.' God's power is sought to accomplish what is desired, whenever the desire springs from a good motive, and to make effectual every labour that is inspired by faith.

12. the name: the character and fame (cf. Phil. ii. 9, 'the name which is above every name').

glorified in you: in what happens in your life and experience, thus exhibiting the goodness and greatness of Christ, since he is the source of every Christian excellency.

ye in him: Christians sharing in Christ's glory and receiving

Now we beseech you, brethren, touching the coming 2
of our Lord Jesus Christ, and our gathering together

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glory from him. The servants come in for a share of the honour of the master whose livery they wear.

according to the grace, &c.: in harmony with the whole system of grace. That involves many favours, among which may be placed the favours just mentioned.

ii. 1–12. *Mistake about the parousia.* The Apostle begs his readers not to be easily disturbed by what they take to be communications from him to the effect that the day of the Lord is already present. There will be a previous apostasy and the revelation of a mysterious person or power described as 'the man of sin,' who is already opposing God and usurping the place of God. This the Apostle had stated when he was with the Thessalonians. At present there is a restraining influence. When that is removed the lawless one will be slain by Christ, although he is working with the power of Satan and using methods of deceit which entangle unrighteous people who are given over by God to the delusion.

The previous part of the Epistle is all in a way introductory, the salutation being followed by thanksgiving and prayer down to the end of the first chapter. Now the specific purpose of the Epistle appears. It is written in the main in order to counteract mistaken ideas about the Second Coming of Christ.

1. we beseech you. Thanksgiving and prayer are followed by exhortation.

touching: *lit.* 'on behalf of,' not 'by,' as in the A. V. When Paul beseeches or exhorts with such an appeal as '*by* the mercies of God' (Rom. xii. 1), '*through* the name of our Lord Jesus Christ' (1 Cor. i. 10), he uses another Greek preposition (*dia*); here the preposition is *hyper.* Thus the Apostle may mean his exhortation to be a preparation for the Second Advent. In order that the great event may be rightly treated he will beg his friends now to take a right view of it. But the simpler meaning given in the R. V. is allowable, and it seems more suitable here. The preposition is taken as indicating the subject discussed, as if we read 'about' or 'concerning.' The meaning is very similar in i. 4 where it is translated 'for' in the clause '*for* your patience and faith,' these graces being the subjects concerning which the Apostle exults.

coming: *lit.* 'presence,' the *parousia.*

our gathering, &c. The reference is to the gathering of Christians to Christ on his appearance at the Second Advent, or revelation of his Presence. This had been fully described in 1 Thess. iv. 16, 17, the dead rising first, then the living being

2 unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the

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caught up in the clouds to meet the Lord in the air and dwell with Him for ever after (cf. v. 10). In Matt. xxiv. 31 Christ says, 'they shall gather together his elect from the four winds.' Probably the early Christians understood these predictions quite literally. In the present day few will be ready to believe in the actual levitation of human bodies and collection of a multitude of living men and women in the vapour that floats half a mile or so above the ground when the barometer has fallen. But if this physical scene is not to be reasonably expected, and the language of Christ on the subject is to be accepted in his customary parabolic sense, as when he spoke of faith removing a fig-tree, the essential idea is unaffected. This is the promise that Christ's people shall meet him and dwell with him for ever.

2. to the end that: a clause pointing forward. The object arrived at is stated in this verse, the means by which that object is to be obtained in the verses that follow. Thus the Apostle writes, 'In order that ye be not quickly troubled . . . let no man beguile you,' &c.

from your mind: from your normal state of mind, your settled convictions; not 'in mind' as in the A. V.

nor yet . . . troubled. The two words 'shaken' and 'troubled' point to two possible effects of the disturbing influence, the first unsettling the ideas and mental views of the Thessalonians, the second causing them distress. Three possible disturbing influences are contemplated by the Apostle—spirit, word, epistle.

spirit: not necessarily the Holy Spirit as Mr. Garrod and others assert. The reference would be to some inspired utterance, what was called a 'prophecy' in the primitive church. But the indefiniteness of the word 'spirit' standing here boldly by itself points to the wide, general sense of the word. Christians and Jews both believed in spirits influencing men, and no doubt the Thessalonians were familiar with the Greek notion of *demons*. Even if the influence were attributed by the church to the Spirit of God, when it was seen to be erroneous or hurtful in character Paul would ascribe it to some mischievous spirit (cf. 'a lying spirit,' 1 Kings xxii. 23). He leaves the nature and character of the source open by simply saying 'spirit,' a word which may be taken here generically.

word: a vocal utterance, as distinguished from the 'epistle,' introduced as a third possibility. This may be taken separately, or joined to the clause that follows. In the latter case, the word as well as the epistle would be ascribed to the Apostle, and here the idea would be that some officious person may have brought a report of what he asserted Paul had said and thereby disturbed the minds of the Thessalonians. This seems the probable meaning, since after the reference to a prophetic message received by inspiration it is difficult to think what word—clearly distinguished from such a message—could have weight enough to upset the church unless it were attached to apostolic authority. It is conceivable that Paul may have intended to refer to some traditional saying of Christ, or perhaps to some utterance of one of the older apostles. But in that case it is probable that he would have described the source of the word as he proceeds to describe the reputed source of the Epistle.

epistle as from us. Is Paul referring (1) to 1 Thessalonians, or (2) to a known forged epistle, or (3) to the possibility of some epistle reporting ideas ascribed to Paul having been received at Thessalonica? In favour of (1) it has been remarked that the earlier Epistle refers to Christ coming suddenly 'as a thief in the night' (1 Thess. v. 2). Moreover it seems highly improbable that anybody would be forging a letter in the Apostle's name at this early date. Such a letter as is here suggested would not help the cause of the Judaizers, the only people in the early church whom we know to be meddlers in the Apostle's work. That there were men who wished so strongly to make out that Paul taught the immediate advent of Christ that they forged a letter in his name with that object in view is a conception of the history wholly unsupported by evidence from any other quarter, and in itself perplexing, indeed inexplicable. On the other hand, the phrase before us cannot be explained if the Apostle is only referring to his previous Epistle. The word 'as' is an insuperable difficulty to that view. Why should Paul write 'an epistle *as* from us' if he meant his own Epistle? Such language must have suggested a different meaning to the readers. And even apart from the word 'as' the phrase is not what one would expect. We know how Paul did refer to previous letters, e. g. in writing to the Corinthians he says with reference to an earlier letter, 'I wrote unto you in my epistle' (1 Cor. v. 9), a perfectly clear, intelligible phrase, quite different from what we have here. Nevertheless there is some difficulty in accepting (2)—the notion of a known forged epistle. Surely the Apostle would not have joined this to a prophetic utterance and a reported saying (represented by 'spirit' and 'word') as though all three means of influence were in some respects similar. That is too mild a treatment for a forgery. We should have looked for indignant denunciation of the impudent crime. Accordingly we come to (3)—the idea that the Apostle imagines that some letter purporting to convey his teaching may have reached the Thessalonians. The mention of three possible influences implies that Paul does not know which of them has been the cause of the present trouble

3 Lord is *now* present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of sin be revealed, the son of perdition,

at Thessalonica. He merely surmises that it may have been some such influence as he specifies. Schmiedel points out that the use of the same preposition (*dia*) in all three cases and before the pronoun 'us' does not suit the supposition that the authorship of the letter was ascribed to Paul. To preserve the identity of phrase we might read 'either by spirit, or by word, or by epistle, as by us.' This might mean that the Thessalonians should not be affected by a prophecy, a word of report, or a letter, as they would be affected by the Apostle himself.

now **present:** more accurate than the expression of the A.V. 'at hand.'

3. let no man beguile you, &c. It has been said that this Epistle shews a change of mind in the Apostle compared with his views in the earlier letter. But he does not contradict himself. In 1 Thessalonians he had spoken of the sudden coming of Christ, not of its being immediate. Still the tone of the earlier Epistle suggested the nearness of the advent, which the later Epistle explicitly denies. We should rather say that there is a development of thought. The Apostle had declared the suddenness without going further; now he advances to fuller details. It is likely that the subject had occupied his thoughts in the interval with the result that he had reached the definite conclusions here stated.

the falling away. The definite article, appearing in the R.V., points to some expected apostasy of which Paul knew the Thessalonians had heard. Dr. Denney refers the phrase to the Jews because there is no mention of the Christians throughout the passage, treating it as their rejection of Christ. But that was already an accomplished fact. Most commentators take it for a future Christian defection from the faith. The expectation of this might be based on our Lord's prediction that many shall be led astray by false prophets and that 'the love of the many shall wax cold' (Matt. xxiv. 12).

the man of sin: a Hebraism meaning 'the sinful man.' Cf. 'man of Belial' (1 Sam. xxv. 25). The article indicates either (1) 'the pre-eminently sinful man,' or (2) some known person. Verse 5 suggests the latter interpretation.

sin. The margin of the R.V. substitutes 'lawlessness,' following the Vatican and Sinaitic MSS. and other good authorities, probably the correct reading. This word occurs later, at verse 7. Thus 'the mystery of lawlessness' must be identified with 'the man of lawlessness.'

he that opposeth and exalteth himself against all 4
that is called God or that is worshipped; so that he
sitteth in the temple of God, setting himself forth as God.

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revealed: implying that he already exists, and may even be present; but he is hidden from view, or his true nature and character are not yet known. The coming revelation, i.e. the manifestation and declaration of the man of iniquity, corresponds to the revelation of Christ previously mentioned (i. 7), which it is to precede.

the son of perdition: a Hebraism meaning 'the lost and ruined person, one who is going to perdition.' The expression was applied by Christ to Judas Iscariot in John xvii. 12. Cf. 'son of death' (2 Sam. xii. 5, marg.), for one doomed to die.

4. he that opposeth: the negative attitude indicated first.

exalteth himself. Cf. Dan. xi. 36, 'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods'; a passage which with its context seems to have been in the Apostle's mind. Thus Daniel is at the root of Paul's apocalypse, as he is at the root of nearly every other apocalypse. In Daniel the reference is to Antiochus Epiphanes, the insolent tyrant who persecuted the Jews and insulted their religion.

all that is called God: corresponding to 'every god' in the Daniel passage just cited. This must mean an opposition to religion, not merely to Christianity.

he sitteth. The words 'as God' in the A. V. disappear from the text in the R. V., not being found in the best MSS. and versions.

the temple of God. The word for temple (*naos*) is that which represents the inner shrine, with the Jews the Holy Place, not the whole temple enclosure (called *hieron*). Three possible applications of the phrase in this place have been suggested: (1) The Jews' temple at Jerusalem; (2) the Christian church; (3) a pagan centre of worship. (3) is suggested in support of the view that 'the man of iniquity' is the Roman emperor assuming to be a god and claiming worship. But in that case would Paul write '*the* temple,' and add the clause 'of God'? (2) has been supported by an appeal to Paul's conception of the church, as when he writes, 'Ye are a temple of God' (1 Cor. iii. 16). But the notion of the man of lawlessness *sitting* in this temple is somewhat incongruous. We seem therefore to be driven back to (1), the view taken by Irenæus in the 2nd century (*Hær.* v. 30. 4), an interpretation which is adopted by those who regard the mysterious personage to represent the Jews in their anti-Christian attitude. It is possible, however, that the phrase may be

5 Remember ye not, that, when I was yet with you, I told
6 you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season.

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used in a wide allegorical sense, being, as Mr. Garrod suggests, 'a forcible method of shewing that the man of sin will by his own deliberate action usurp the dignity and prerogative of God.' About 15 years before this (A. D. 40) the Emperor Caligula had ordered his statue to be set up in the temple at Jerusalem; he died before his command was executed (Josephus, *Antiq.* xviii. 8).

setting himself forth as God. This well describes the action of the Roman emperors in accepting and even demanding Divine honours.

5. If this verse is to be taken literally Paul is not giving the Thessalonians any fresh information. Probably, however, he means that he had told them generally about these things; now he is entering more into detail. Possibly the division here indicates that, while hitherto he has recapitulated his personal teaching, what follows contains more fresh instruction. This verse will account in part for the vagueness of the Apostle's language. He assumes that his readers will understand the allusion which in writing he couches in vague terms, perhaps for fear of the letter falling into the hands of enemies. But this very fact of the mutual understanding between writer and readers must make us cautious with our attempts at explanations and lead us not to be surprised if the riddle may seem to us insoluble. We have not the key to the cypher with which the Thessalonians had been supplied.

6. ye know. Again the reference is to what had passed between the Apostle and the Thessalonians during his stay in their city.

that which restraineth: a neuter form in the Greek, indicating any restraining influence, in the most indefinite way. In the next verse Paul writes of 'one that restraineth,' and thus indicates that the restraining influence is personal. He uses the same verb in both cases, a fact that was obscured in the A. V. by rendering the word 'withholdeth' in verse 6 and 'letteth' in verse 7. This influence or person is restraining the man of lawlessness so that as yet he cannot work his will.

that he may be revealed: i. e. the man of lawlessness, who is not yet seen because repressed by the restraining power. This mysterious being will be revealed when the restraining influence is removed.

his own season: the time of the man of lawlessness, when he will have free range and scope to work his evil will. The

For the mystery of lawlessness doth already work: only 7
there is one that restraineth now, until he be taken out of

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idea is that some such season is fixed in the order and arrangement of things, so that when it arrives the outbreak will appear. It is one of the 'times and seasons' referred to in 1 Thess. v. 1. The date of it cannot be given; the Apostle does not know that. Even Jesus declared that his knowledge did not extend to a definite date in the future (cf. Mark xiii. 32). Prophecy foreshadows the future in indicating the development of principles and their conditional or inevitable consequences, but it does not pre-date the almanack and fill in the future at fixed periods. It predicts what is to occur in time; it does not define and limit time itself.

7. mystery. This word is always used in the N. T. for what has been hidden, but is subsequently revealed; never for that which cannot be understood, in our modern sense of the term. Thus Paul writes, 'Behold, I tell you a mystery' (1 Cor. xv. 51), and then proceeds to make a declaration about the resurrection, declaring what had previously been hidden. A mystery is a revelation. Here the word applies to the restrained power of wickedness, still hidden, but ultimately to be revealed. In view of that coming revelation, and not because it is unintelligible, in our sense of the word 'mysterious,' it is called a mystery. Thus this is another name for the man of lawlessness, or perhaps it represents his power and his doings, which of course will be made evident when he is unmasked.

doth already work. Though the revelation, the unmasking and manifestation, is future, this evil power is even now at work, undiscovered and unrecognized, or at all events not seen in its naked wickedness.

one that restraineth: a more definite description of the restraining influence mentioned in the previous verse, now seen to be personal. The word 'let' in the A. V. is there used in an an old English sense now obsolete, as equivalent to 'hinder' or 'restrain.' Thus we have it in Shakespeare:—

'I'll make a ghost of him that *lets* me' (*Hamlet*, Act i. Sc. 4);

and in Bacon: 'But there must be no alleys with hedges . . . for *letting* your prospect upon this fair hedge from the green' (*Essay*, lxvi).

There is some difficulty in the construction of the whole sentence. The Revisers make good sense by inserting the words '*there is*' before 'one that restraineth,' their italics shewing that these words are not in the original. But though the verb 'to be'

8 the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his

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must often be supplied when it can serve as a simple copula, here it appears as the predicate and even as the most emphatic word in the sentence, which is thus made to assert the existence of the lawless one. If Paul had meant that, it is probable that he would have used the word himself. This difficulty is avoided in the A. V., but by supplying other words not in the Greek, viz. 'only he who now letteth, *will let*,' &c.—'will let' being added by the translators. Any such intrusion of foreign elements is escaped by a third rendering, that suggested in the margin of the R. V., viz. 'only until he that now restraineth be taken,' &c., i. e. the mystery of lawlessness is already working in an underground fashion, under restraint. But this malignant activity is only to continue till the restraining influence is removed; for no sooner will that happen than the wicked one being revealed, swift destruction will fall upon him, as the next verse declares.

8. And then: when the restraining power is removed.

revealed: the unveiling, or unmasking mentioned in verse 3.

the lawless one: evidently the same as 'the man of lawlessness' (verse 3). In the Greek the same root word is used in the three places where different words obscure the meaning in the A. V.:—

THE A. V.	THE GREEK.
1. Man of sin.	1. Man of lawlessness (correct text).
2. Mystery of iniquity.	2. Mystery of lawlessness.
3. That lawless.	3. Lawless one.

the Lord Jesus. The A. V. has only 'the Lord.' The R. V. adds 'Jesus' on important documentary authority, though the good MSS. are divided as to the question of retaining or omitting the word. The Revisers have followed Tischendorf and other critics of the text in inserting it. Thus, while the ambiguity of the word 'Lord' might have left us in doubt whether God or Christ were intended, the admission of this correction settles the point. It is quite in accordance with N. T. teaching, and with Paul's ideas in particular, that the coming of Christ should be associated with wrath and vengeance. John the Baptist says, 'the chaff he will burn up with unquenchable fire' (Matt. iii. 12); Jesus refers to the punishment he will inflict in his parables of judgement (Matt. xxiv. 51, xxv. 30, 46); and Paul in this very Epistle describes him as coming 'with the angels of his power in flaming fire, rendering vengeance,' &c. (i. 7, 8).

slay: in the best MSS. and therefore substituted for 'consume' (A. V.).

mouth, and bring to nought by the manifestation of his
coming; *even he*, whose coming is according to the 9
working of Satan with all power and signs and lying
wonders, and with all deceit of unrighteousness for them 10
that are perishing; because they received not the love

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with the breath of his mouth. The Greek word (*pneuma*) rendered 'breath' here in the R. V. is that which usually stands for 'spirit' (as in the A. V. here). But the meaning 'breath' best suits the context, and the whole phrase seems to be an echo of Isa. xi. 4, 'with the breath of his lips shall he slay the wicked,' where the same Greek word occurs, and plainly means 'breath.' The same expression occurs in Ps. xxxiii. 6, 'By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.' The Apostle may be referring to a word of command for the destruction of 'the lawless one,' and the analogy of the passage in the Psalms would suggest that idea. On the other hand, the passage from Isaiah, and the subsequent description of the destruction to be brought about by the 'manifestation of his coming,' or presence, point to a metaphorical idea of more direct influence, as though the very breathing of Christ on the great enemy would be sufficient to slay him.

manifestation: not 'brightness' as in the A. V. The Greek word (*epiphaneia*) is the original of our word 'Epiphany.'

9. whose coming. The same word (*parousia*) is here used for the 'coming' or 'presence' of the lawless one that is used for the 'coming' or 'presence' of Christ in other parts of the Epistle.

according to the working of Satan: i. e. he acts as Satan would act, in agreement with Satan's ways.

power . . . signs . . . wonders: the three N. T. words for what we call miracles. Thus we have 'he could there do no *mighty work*' (Mark vi. 5, the Greek word *dunamis*, rendered 'mighty work,' being the same that is here translated 'power'); 'Except ye see *signs* and *wonders*, ye will in no wise believe' (John iv. 48). But here, since the word 'power' is in the singular while the other two words are in the plural, the suggestion is that a Satanic power is causing the signs and wonders.

lying: not mere conjuror's illusions, but real miracles that mislead.

10. deceit of unrighteousness: a Hebraism, meaning 'wicked deceit.'

them that are perishing: as contrasted with those who are being saved, the people on the broad road that leads to destruction.

because they received not, &c.: indicating that the perishing

11 of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they
12 should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

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of these people is due to their own fault in refusing to cherish love for the truth. They would have been saved if they had done so.

the love of the truth. This may mean either (1) the love of truth in general, or (2) the love of the specific truth contained in the teaching of Christ and the apostles, the truths of the Christian faith. The latter meaning is most in accordance with Paul's use of the word, e. g. 'who did hinder you that ye should not obey the truth?' (Gal. v. 7), where the context shews that 'the truth' stands for the Christian teaching as opposed to Judaism (cf. 2 Cor. iv. 2, xiii. 8). Nevertheless perhaps the first meaning—the love of truth in general—should be preferred here because (*a*) it is contrasted with belief in a lie (verse 11), and (*b*) it seems to be referred to later when we read of belief of the truth (verse 13, see note). The idea is not that these people are lost because they have never heard of this truth of the gospel, as is the case with the heathen world, nor because they are unable to understand it or believe in it, but because they do not love truth and therefore come to reject the Christian message. Thus the cause of their ruin is moral, not intellectual.

11. for this cause: i. e. because they shewed this disposition of aversion to the truth.

God sendeth them, &c. Two points must be noted in regard to this assertion: (1) The state of confusion with erroneous ideas is distinctly described as coming from God; (2) this is so because the people who are afflicted with it have first of all deliberately shut themselves out from sympathy with the Christian truth. We can understand this better if we translate it into terms of natural law, since that is what we can more immediately perceive, while at the same time we regard it as the expression of the Divine will. Those people who harden themselves against Christian truth will suffer the penalty of their perverse conduct by becoming the victims of delusion. The specific delusion here suggested is faith in the evil power called 'the man of lawlessness' and a credulous acceptance of his 'lying wonders.'

12. judged: not 'damned,' as in the A. V.; the word only describes the process of judgement. Still in the N. T. it is generally used where an adverse judgement, a condemnation, is implied. Plainly that is so here.

who believed not the truth. The unbelievers are to be condemned, but not simply for unbelief; the cause of that unbelief has been clearly indicated already, and it is again described in the clause that follows, as in itself morally culpable. We are not to infer from this that all unbelief flows from a morally culpable source. The Apostle is only referring to the doom of the victims of the delusion introduced by 'the man of lawlessness.'

the truth. The word truth must be taken generally throughout the passage for that which is true. Still the Apostle has the message of the gospel in mind, and to the general sense of the word truth must be added here the mental associations of the special Christian truth.

pleasure in unrighteousness: the correlative of not receiving the love of the truth; a further confirmation of the idea that the unbelief and the state of delusion in question spring from culpably moral sources. The phrases of this sentence are distinctly balanced: those 'who believed not the truth' are the people who 'had pleasure in unrighteousness.'

NOTE.—This is one of the most perplexing passages in the N. T. A volume might be written on the history of the views that have been advocated concerning it. The following are the most conspicuous, turning chiefly on the identification of 'the man of sin.' (1) Some personage in history prophetically indicated—Mahomet, according to the Greek church; the Pope, according to the Preface of the A. V. (in 1611); Napoleon; modern Atheism, &c. (2) Some contemporary personage, perhaps Caligula, if Paul was referring to the mad emperor's attempt to thrust his image into the temple at Jerusalem; or Nero, but if so with a later date for the Epistle than allows it to be written by Paul. (3) The persecuting Jewish authorities personified as one malignant enemy. This view is largely advocated in the present day. The Jews had been Paul's great opponents at Thessalonica and they were the instigators of the persecution of the Christians in that city. That some contemporary power or person is intended seems clear from the use of the present tense 'opposeth,' 'exalteth,' 'sitteth,' 'doth already work'; the same applies to the restraining influence which 'now letteth.' Thus interpretations of the first kind must be excluded, as indeed they should be excluded in any case, because it is a mistaken view of prophecy to regard it as 'history written before the event,' with definite references to distinct human personages. Further, in favour of the third view we have the reference to the temple of God. This would seem to be the Jerusalem temple, the only temple Paul, a Jew, could so describe; and the Jewish authorities had possession of it. The language is suspiciously strong here, and the phrase 'setting himself forth as God' which would well fit a Roman emperor could not be applied literally to the Jews. Still in a figurative sense Paul might use it for the dogmatic assumption of the Jews to judge and condemn all who differed from them. We can hardly think that he would write so strongly in denunciation of a Roman emperor, because everywhere else he treats the imperial government with respect and speaks well of it. Then if the 'man of sin' represents the Jewish authorities, the 'one that restraineth' will be easily interpreted as the Roman government. Again and again Paul was protected by the civil power from the attacks of the Jewish mob, and he saw in this government the authority which held back the malignity of persecuting Jews. Here he foresees a time when that restraint will be removed. It did not happen in his own lifetime, but it came about in the revolt of Bar Cochbar, in the reign of Hadrian, whose temporary overthrow of the Roman government in Palestine resulted in a persecution of the Christians of that district. That something of the kind must happen Paul felt sure. Nevertheless this interpretation is not wholly satisfactory. The reference to miracles wrought by the power of Satan is obscure. Besides, the Apostle's language would suit one definite person better than the personification of the Jewish authorities. The origin of the phraseology is to be found in the Book of Daniel; and there the opponent is a person, Antiochus Epiphanes. Possibly the Apostle is thinking of some great enemy of Christianity whom he expects to appear, corresponding to the 'Antichrist' of John and later writers, if 'Antichrist' is indeed one person. But there is doubt on that point, for John seems to use the title 'Antichrist' generically for any violent opposers of Christ (cf. 1 John ii. 18, 22, iv. 3). The use of the present tense, and in particular the expression about sitting in the temple, do not well suit the conception of a purely ideal apocalyptic figure. Some more distinct idea, recognizable by the Thessalonians at the time, seems to be indicated. On the whole, therefore, the third interpretation given above seems to be the most probable, though there is considerable doubt on the question. According to this view the passage would be explained as follows:—Do not be deceived. Christ will not come yet. First there will be a falling away of some of the Christians; then the full malignity of the Jewish power will be made manifest. It is very haughty and insolent now, claiming the temple as its own and assuming the authority of God; but for the present the Roman government restrains it. When that restraining influence is removed it will break out with full violence. But then Christ will come and destroy it.

If it is asked, Why did not the Apostle write more plainly? the answer must be that he adopted the enigmatic symbolism of the apocalyptic style for the same reason that led other apocalyptic writers to use it, namely, because more open language was dangerous. The Christians at Thessalonica were surrounded by Jewish enemies, and perhaps watched by Jewish spies. While he was with them Paul had said enough to make his

But we are bound to give thanks to God alway for 13
you, brethren beloved of the Lord, for that God chose

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meaning when writing this letter clear—for he here refers to that earlier teaching. As we have not the key we must be content to leave the passage in some obscurity. After all, though of intense interest to the Thessalonians, it is not of much importance for us in the present day, since it refers to events which now lie far back in the primitive history of the church, rather than to those eternal principles which we prize as the treasures of inspired Scripture.

ii. 13-17. *Further thanksgiving and exhortation.* Returning to a phrase employed in the earlier part of the Epistle (i. 3), the Apostle again declares that he must thank God for choosing the Thessalonians and calling them by means of the gospel. He exhorts them to steadfastness in accordance with the truths they have received from him, and prays that Christ and God may cheer and establish them.

13. we: an emphatic word in the Greek text, implying a contrast with others previously mentioned. The Greek pronoun was not given in the parallel passage (i. 3) as it was not usual to write it except for emphasis, and this fact makes the insertion of it here the more significant. We should rather have expected the emphasis to have been laid on the word 'you,' contrasting the redeemed Thessalonians with the abandoned persons just described. But we must understand Paul to mean that as to himself and his companion missionaries, for their part, they have good grounds for thankfulness, while the miserable people of whom he has been writing can have no such reasons for congratulating themselves.

beloved of the Lord: an additional description, not found in the earlier passage (i. 3), contrasting the Thessalonians with the unhappy people on whom God 'sendeth an error,' though it is to be observed that the difference is not arbitrary, since if those reprobates seem to be hardly dealt with by God it is as the consequence of their own fault in refusing to entertain the love of the truth—'And *for this cause* God sendeth them a working of error' (verse 11). Conversely we must not set down God's love to the Thessalonian Christians as a mark of partiality. That too must have had its selective *cause*.

chose. This choice comes previous to the salvation and faith of the Thessalonians in which it issues. Apart from a mysterious theological conception of 'election' there is a plain historical fact which illustrates this idea. The gospel was preached effectually in Thessalonica, as it was not yet preached in many other places, and that was a consequence of the providential ordering of events and also of the special guidance of the missionaries by the Spirit of

you from the beginning unto salvation in sanctification of
14 the Spirit and belief of the truth: whereunto he called

God. Paul may be alluding to these obvious facts. Still he goes behind them to a previous Divine purpose and action. A gloss which has crept into some of the MSS., including the great Vatican MS., probably from the margin, though most critics do not accept it as part of the original text, may serve as an admirable explanation. This consists of the addition of the words 'as firstfruits.' In point of fact that is what the Divine choice of the Thessalonians amounted to. They were chosen thus early in the preaching of the gospel, but not to the exclusion of other believers who would come in later, only as the firstfruits of a large harvest.

from the beginning: i. e. the beginning of all things, when God laid out His plans for the ordering of human affairs. Thus Christ speaks of 'the kingdom prepared for you from the foundation of the world' (Matt. xxv. 34) and Paul writes, 'He chose us in him before the foundation of the world' (Eph. i. 4). For the phrase cf. Gen. i. 1; Prov. viii. 22; John i. 1.

unto salvation: as the end to be attained, not yet realized (cf. Rom. xiii. 11).

in: or 'by means of,' a common Hebraism.

sanctification. See note on 1 Thess. iv. 3.

of the Spirit. This might mean (1) the human spirit, with reference to the consecrating and purifying of the spirits of Christians, as implied by the A. V. 'spirit.' But (2) probably the R. V. is correct in printing the word 'Spirit' with a capital 'S' to suggest the Holy Spirit. It is usual to refer to sanctification as brought about by the Spirit of God. In 1 Pet. i. 2 we have this phrase 'in sanctification of the Spirit' associated with references to God the Father and Jesus Christ, making it clear that there the word Spirit stands for the Holy Spirit.

the truth. There is no article before the word 'truth' in the Greek, which shews that Paul does not mean *the* specific truth of the gospel, but truth generally. We have here a manifest contrast between the Christians who have 'belief of the truth' and the deceived persons referred to in the previous paragraph who are subject to 'a working of error, that they should *believe a lie*' (cf. notes on verses 10 and 12).

14. whereunto: to the salvation just referred to.

called: subsequently to the choosing mentioned in the previous verse. Cf. 'whom he foreordained, them he also called' (Rom. viii. 30). This call came in the preaching of the gospel by Paul and his companions. There is no hint of any other call, any mysterious call in the interior life.

you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, 15
and hold the traditions which ye were taught, whether by word, or by epistle of ours.

Now our Lord Jesus Christ himself, and God our 16

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our gospel: the gospel we preached.

to the obtaining, &c.: the end and purpose of the call, as salvation is the end and purpose of the choosing. Christians are chosen to be saved and called to share in the glory of Christ.

the glory of our Lord Jesus Christ: the splendour and honour which belong to Christ now that he is exalted to the right hand of God. Christians are called to participate in this glory. Cf. 'enter thou into the joy of thy lord' (Matt. xxv. 21), where the faithful servant's reward is to be a sharing in his Master's joy.

15. So then: a strong phrase in the Greek, and a favourite one with Paul. The greatness of the privileges just enumerated is a reason for steadfastness, in spite of the discouragement of present trials.

stand fast. The Greek is simply 'stand,' meaning 'do not be moved by the flood of adverse influences,' 'hold your ground in spite of all opposition.'

traditions: not of course ancient sayings handed down from one to another, in our modern sense of the word 'tradition,' but simply 'what has been conveyed to you.' This would consist of the substance of the gospel truths (cf. 1 Cor. xi. 2). A verbal form of the same term is used in Paul's words introducing his account of the Lord's Supper: 'I received of the Lord that which also I *delivered* unto you' (1 Cor. xi. 23). Mr. Garrod refers the 'traditions' especially to teaching about the Second Advent, but it is better to take the word more comprehensively for all the apostolic teaching of the Thessalonians.

taught. There had been more than preaching, a general proclamation of the gospel. The missionaries had taken pains to instruct their converts in the truths of the faith.

by word: oral teaching when Paul and his companions were at Thessalonica.

by epistle: a letter written to the Thessalonians. Probably the reference is to our previous Epistle.

16. himself. This word holds the most emphatic position in the Greek text. Thus it lays special stress on the appeal to Christ himself to help his people. This and the following verses are closely parallel to 1 Thess. iii. 11–13; but there the words run 'Now may our God and Father himself, and our Lord Jesus,' &c.,

Father which loved us and gave us eternal comfort
17 and good hope through grace, comfort your hearts and
stablish them in every good work and word.

and the word 'himself' is in the same emphatic position as here, and yet it refers to God the Father. It cannot be that the changed application of the emphasis is meant to mark a contrast between God and Christ, that in the First Epistle God Himself more especially, and in the Second Christ himself more especially, are invoked. A comparison between the two passages shews that, whether Christ or God be thus emphatically named, the thought is of heavenly influences coming directly down; no mere human or angelic ministry would suffice. Still there must be a reason for the change of order, especially as it is contrary to the custom of the Apostle, who generally writes the name of Christ after that of God when he introduces both names. Probably the previous reference to the coming of Christ and his glory led the Apostle to name Christ first here. He follows a similar order in the benediction at the end of 2 Corinthians, a benediction that has been adopted by the churches in preference to all other Scripture forms of blessing: 'The grace of the Lord Jesus Christ, and the love of God,' &c. (2 Cor. xiii. 14).

which: i. e. God our Father. The relative pronoun is in the singular, and therefore does not stand for both Christ and God our Father.

loved: the ground of all that follows.

us: the Apostle now including himself with his readers.

gave. The verb is in the aorist tense, referring to a specific act in the past. This must be the gift of grace in the very institution of the gospel by the sending of Christ with all its consequent blessings. That was done once for all; the gift was then made, though the individual reception of it is a matter of time and is repeated again and again.

eternal comfort: better than 'everlasting consolation' as in the A. V., for the word rendered 'comfort' stands for general cheering and encouragement, and not only the relief of sorrow (cf. note on 1 Thess. iii. 2).

good. Grimm gives this passage as an instance of the Greek word (*agathos*) rendered 'good,' meaning 'pleasant, agreeable, joyful, happy.' Cf. Titus ii. 13, 'the blessed hope.'

through grace: to be connected with the verb 'gave.' It was by His grace that God gave these rich gifts.

17. comfort. Cf. note on 1 Thess. iii. 2.

hearts: the inner life generally, thought, feeling, and will, according to the Hebrew idiom.

Finally, brethren, pray for us, that the word of the 3
Lord may run and be glorified, even as also *it is* with you;
and that we may be delivered from unreasonable and 2
evil men; for all have not faith. But the Lord is faithful, 3

iii. 1-5. *Prayer and confidence.* The Apostle requests the prayers of his readers for the progress of his missionary work and his deliverance from vexatious opponents. The Lord being faithful will establish and preserve them. Paul is confident that the Thessalonians will obey his directions; he prays that they may love God, and patiently wait for Christ.

1. Finally. See note on 1 Thess. iv. 1.

pray for us. Cf. 1 Thess. v. 25.

the word of the Lord. See note on 1 Thess. i. 8.

the Lord: Jesus Christ. The title is often expressly given to Jesus Christ where he is named in these Epistles (e. g. 1 Thess. i. 1, 3, ii. 15, 19, iii. 11, 13, iv. 1, 2, v. 9, 23, 28; 2 Thess. i. 1, 2, 7, 8, 12, ii. 1, 8, 16, iii. 6, 12, 18), and sometimes evidently intended to apply to him where it stands alone, as where we read of being 'imitators . . . of the Lord' (1 Thess. i. 6), 'the coming of the Lord' (iv. 15). On the other hand, it is not certainly applied to God the Father anywhere in these Epistles.

run: make rapid progress by means of swift and unhindered evangelizing (cf. Ps. cxlvii. 15).

be glorified: by proving its power and grace; cf. 'they were glad, and glorified the word of God' (Acts xiii. 48).

2. unreasonable and evil men. If this Epistle were written later, in the period when the Epistle to the Galatians was written, we might take the people here referred to for the Judaizing Christians who sheltered under the name of James, and became the jealous opponents of Paul's liberalism. But there is no indication that these men were molesting the Apostle in Greece so early as this. Probably he means the Jews who did not accept Christianity at all. Both in Macedonia and at Corinth the most bitter antagonism came from Jews. Paul might call Jewish Christians 'unreasonable men,' but he would not describe them as also 'evil men.'

all have not faith. This sentence might favour the idea that the men just referred to were Jewish Christians lacking in faith, if it had not been excluded on other grounds; for it would seem superfluous to say that 'all' have not what as yet is possessed by but a small minority. Therefore Mr. Garrod suggests that the word 'all' here does not apply to the world at large, but means 'all the Jews'; that, however, is scarcely possible since the Jews have not been named. The phrase is a reminder

who shall stablish you, and guard you from the evil *one.*
4 And we have confidence in the Lord touching you, that
ye both do and will do the things which we command.
5 And the Lord direct your hearts into the love of God,
and into the patience of Christ.

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that, however successful the gospel may be at certain places, there are still those who do not accept it.

faith. The margin of the R. V. has 'the faith' which would mean 'the Christian religion,' but the term is not used in this sense so early. It must mean 'faith' as a subjective condition, i. e. faith in Christ.

3. the Lord. See note on verse 1.

faithful. In the Greek this word comes immediately after the word 'faith,' and thus a sharp antithesis is marked. All men have not faith. But there is faithfulness in Christ.

the evil one. The Revisers have given this expression in place of the abstract word 'evil' in the A. V., just as they have done with the same Greek form in the Lord's Prayer (Matt. vi. 13). This Greek term admits of either meaning according as it is taken as a neuter or as a masculine. In favour of the Revisers' correction we have (1) the more frequent use of the word in the masculine to indicate Satan. Cf. 'the fiery darts of the evil one' (Eph. vi. 16); 'ye have overcome the evil one' (1 John ii. 13, 14); 'Cain was of the evil one' (iii. 12); 'the evil one toucheth him not' (v. 18); 'the whole world lieth in the evil one' (verse 19). (2) The analogy of the Lord's Prayer, the similarity of phrase here suggesting that perhaps the Apostle had that prayer in mind. (3) The contrast between the Lord as a person who protects and Satan as a person who would hurt. In his previous Epistle the Apostle had written of Satan acting as a hindrance (1 Thess. ii. 18). The suggestion that 'the evil one' is 'the man of sin' cannot be sustained, seeing that the phrase is well known elsewhere as a name of Satan. Paul's thought here reminds us of his words in the previous Epistle, 'lest by any means the tempter had tempted you' (1 Thess. iii. 5).

4. confidence in the Lord: that Christ will lead the Thessalonians to carry out the precepts of Christian teaching.

5. the Lord. See note on verse 1.

hearts: Hebraism for the whole inner life of thought, emotion, and will.

the love of God. This may mean either (1) God's love to us, or (2) our love to God. Probably the latter is the meaning here, because it suits the context best. (*a*) It is more natural to think of our hearts being so directed that we come to love God than that they should be directed into God's love for us. (*b*) The

Now we command you, brethren, in the name of our 6
Lord Jesus Christ, that ye withdraw yourselves from
every brother that walketh disorderly, and not after the

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analogy of the companion phrase 'the patience of Christ' leads to the conclusion that both should be taken subjectively, for conditions of our minds.

the patience of Christ. If 'the love of God' meant the love that is in God's heart, we should be compelled to understand 'the patience of Christ' to be the grace of patience exercised by Christ. In itself that would seem to be the natural signification of the phrase, just as we have 'the patience of Job' (Jas. v. 11). With this sense the passage would consist of a prayer that God would lead us to imitate the patience revealed in the example of Christ when he was cruelly treated. On the other hand, this thought has nothing elsewhere in the Epistle to introduce it. The Apostle has not been writing about the patient behaviour of Jesus when he was on earth. But the dominant theme of both Epistles is the Second Coming of Christ. This, however, was expected by the Thessalonians to be seen immediately, and the consequence was considerable disarrangement of their life and conduct. They should learn patience in waiting for the great consummation. The chief purpose of our Epistle is to inculcate patience with that end in view. For this reason probably patience with regard to Christ and his coming is the idea intended by the expression.

iii. 6–15. *Admonition against disorderly conduct.* The Thessalonians are solemnly commanded to withdraw from disorderly Christians and follow the example of Paul who supported himself when among them by his own manual labour. If a man declines to work he is not to be allowed to live on the funds of the church. Busybodies are exhorted to earn their own living, and that quietly. Any one who will not obey what the Apostle commands in this Epistle is to be shunned, yet admonished in a brotherly way.

6. in the name of: by the authority of, as an ambassador speaks in his sovereign's name and so with his sovereign's authority.

withdraw yourselves: a more kindly and seemly idea than the notion of expelling a faulty member or suspending his membership.

walketh disorderly. The negative character of this conduct is indicated by the words immediately following; it consists in divergence from the apostolic precepts. Its positive features may be learnt from the subsequent directions, which imply that there were people in the church at Thessalonica who neglected their daily work, depending for their support on the charity of their fellow members. These idlers went about making mischief by

tradition which they received of us. For yourselves
7 know how ye ought to imitate us: for we behaved not
8 ourselves disorderly among you; neither did we eat
bread for nought at any man's hand, but in labour and
travail, working night and day, that we might not burden

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interfering in other people's affairs. The expectation of the immediate return of Christ was disarranging the daily course of life and duty. Warning against this same disorderly conduct had been given in the previous Epistle (cf. 1 Thess. iv. 11). Nevertheless the evil had grown worse during the interval between the two Epistles, for while in the first letter Paul simply exhorts the church in one brief sentence not to fall into such conduct, here he specifically mentions persons who are behaving in the way he has condemned and devotes a whole paragraph to a discussion of the mischievous state of affairs. The very enthusiasm that the new religion has introduced has led some people to neglect the prosaic affairs of daily work, and the new spirit of brotherhood has been imposed upon by idlers who are glad to avail themselves of the generosity of their fellow members so as to escape the necessity of working for their own living.

tradition. See note on ii. 15.

they. This pronoun is adopted by the textual critics as required by the best MS. authority. There are no ancient MSS. in support of the reading 'he' which stands in the A. V., evidently as a correction of the text, since in strict grammar it is more suitable than the plural. Some very ancient MSS. (including the great Vatican codex B) have 'ye,' which therefore must be allowed as a possible alternative.

7. Cf. 1 Thess. ii. 10.

8. labour: hard work.

travail: toil in face of difficulties.

working: tent-making (cf. Acts xviii. 3).

night and day. If the Apostle was supporting himself by manual labour while at the same time he was preaching the gospel, founding the church, and training his converts, he must have been very fully occupied. We may suppose that after meeting the church in the early morning, and conversing with strangers and preaching the gospel during the daytime, he would have to sit long into the night sewing the harsh goat-hair cloth of which tents were made. It is said that the craft of tent-making was but poorly paid. The Apostle laboured so much in this way that he had the industrial worker's hands with their marks of toil, as he seems to have implied when, perhaps holding them out before his hearers, he said to the Ephesian elders,

any of you: not because we have not the right, but to 9
make ourselves an ensample unto you, that ye should
imitate us. For even when we were with you, this we 10
commanded you, If any will not work, neither let him
eat. For we hear of some that walk among you dis- 11
orderly, that work not at all, but are busybodies. Now 12
them that are such we command and exhort in the

'Ye yourselves know that these hands ministered unto my necessities, and to them that were with me' (Acts xx. 34). The last clause of this quotation shews that the Apostle supported, or helped to support, his fellow missionaries.

that we might not burden any of you: the motive for undertaking this manual work. The Apostle was not unwilling to accept the means of support when this was freely given him. The Philippians sent him contributions to Thessalonica (Phil. iv. 16), Corinth (2 Cor. xi. 9), and Rome (Phil. iv. 14).

9. Paul recognized the right of the Christian teacher to be maintained by those who enjoy the benefit of his instructions (cf. 1 Thess. ii. 6; 1 Cor. ix. 3-12). The Apostle had this right; but he did not use it, in order as he says, 'that we may cause no hindrance to the gospel of Christ' (verse 12). The right was recognized by Christ (Matt. x. 9, 10).

an ensample: in industry and independence.

imitate us: in this particular of working for your own living.

10. even when we were with you: shewing that even then the Apostle perceived the danger of the selfish indolence he is here condemning.

this we commanded you: i. e. the command that follows.

If any, &c. Idlers are not to be fed from the funds of the church.

11. we hear: evidently reports that had reached the Apostle after the time of writing the previous Epistle; therefore not brought by Timothy (1 Thess. iii. 6).

work not . . . are busybodies. In the Greek these expressions are represented by two very similar words. We might say 'busybodies not minding their own business.'

12. command: with apostolic authority.

exhort in the Lord Jesus Christ: urge and plead on the ground of their relation to Jesus Christ and for his sake, that his name be not dishonoured, and that his grace be recognized by diligence in work to please him. This is raising the duty of daily work to the rank of Christian service. It is a Christian duty to be gaining an honest, independent livelihood.

Lord Jesus Christ, that with quietness they work, and
13 eat their own bread. But ye, brethren, be not weary in
14 well-doing. And if any man obeyeth not our word by
this epistle, note that man, that ye have no company

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with quietness: in opposition to the noisy, fussy behaviour of the busybodies.

their own bread: which they have earned, not the bread of their fellow members, taken by an abuse of Christian brotherly kindness.

13. But ye, brethren: the rest of the church, as distinct from the idlers and busybodies.

well-doing. Chrysostom understood this to refer to the work of Christian charity in relieving the poor, the abuse of which by the idlers would tend to check it altogether. But there is no evidence that the word was ever used in that limited sense. In the LXX it is used of doing good generally as opposed to doing evil: thus we read, 'to do evil, or *to do good*' (Lev. v. 4). This is the only meaning in the Grimm-Thayer Dictionary, and it is adopted by most modern commentators here, e. g. Ellicott, Schmiedel, Garrod. The antithesis is to the conduct of the idlers. They have grown weary of work. To the church at large the Apostle gives this admonition not to follow their evil example. The saying is repeated in Gal. vi. 9, though with a slight variation in the Greek terms.

14. This sentence seems simple enough; and yet three distinct interpretations of it have been maintained, viz. (1) Joining the phrase **by this epistle** to the words that follow, 'note that man by means of this epistle,' i. e. 'use the epistle as a standard and rule by which to prove the unworthiness of his behaviour.' This is an unlikely meaning. To write of noting a man by an epistle is a strange expression. (2) Translating the phrase 'by *the* epistle' and understanding it to refer to an epistle the Apostle is expecting to receive from Thessalonica, in which, as he directs, his correspondents are to give him the offender's name. This also is improbable, seeing that we have not met with the slightest allusion to the Apostle's expectation of any such letter. (3) We come therefore to the third interpretation: associating the phrase 'by this epistle' with the preceding words. This gives good sense and is the meaning suggested by the punctuation of both the A. V. and the R. V. Thus the reference is to anybody who is disobedient to what Paul has just been saying in this Epistle, especially concerning his rebuke of indolence and his directions about honest industry. If any man will not follow out these directions, but will continue to behave as an idle busybody, his fellow church members are not to associate with him. There is no indication of a formal act of

with him, to the end that he may be ashamed. And 15
yet count him not as an enemy, but admonish him
as a brother.

Now the Lord of peace himself give you peace at 16
all times in all ways. The Lord be with you all.

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censure, much less can we see here a rule for excommunication. Quiet withdrawal from friendly intercourse is all that is suggested. This silent rebuke should lead the offender to be ashamed of his conduct.

15. The offender is to be treated in a Christian spirit. The church is not to forget that he is still a brother. Therefore he should receive kindly admonition. Cf. Christ's directions for the treatment of an offending brother (Matt. xviii. 15–17).

iii. 16–18. *Benediction and salutation.* Drawing to a conclusion the Apostle prays for abiding peace and Christ's presence to be enjoyed by his readers. He adds the token of a salutation in his own handwriting and ends with the benediction.

16. the Lord of peace: probably meaning 'God,' because of the parallel phrase in the earlier Epistle—'the God of peace' (1 Thess. v. 23; see note on that verse). But Mr. Garrod understands the phrase to refer to Christ, as 'the Lord' represents Christ elsewhere in our Epistle. Paul does not seem to discriminate between God and Christ in this place.

give you peace: not meaning the ceasing of divisions and quarrels. None such existed at Thessalonica. The irregularities referred to had not issued in any breach of the peace. In Hebrew the word rendered 'peace' also means 'welfare.' It has something of this wider meaning in the N. T. The Apostle desires for his readers true welfare in peacefulness of soul and life.

at all times: even times of trial, such as the Thessalonians had to pass through.

in all ways: by all sorts of leadings of Providence, all things working together for the good of God's people.

The Lord be with, &c. Evidently it is Christ's presence that the Apostle here desires for his friends, since the title 'the Lord' when standing by itself in this Epistle represents Christ. Thus the Apostle contemplates that presence of Christ with Christians on earth which our Lord himself had promised (cf. Matt. xxviii. 20).

you all: including in particular (1) Those who were distressed by the death of friends and relatives, (2) those who were upset by the idea of the speedy coming of Christ, (3) those who were especially selected for persecution.

17 The salutation of me Paul with mine own hand, which
18 is the token in every epistle: so I write. The grace of
our Lord Jesus Christ be with you all.

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17. mine own hand. These two concluding verses were written by Paul himself, the Epistle having been written as a whole by dictation to an amanuensis. In Rom. xvi. 22 the amanuensis appends his own salutation.

the token, &c. This expression has been used as a ground for discrediting the genuineness of the Epistle. Certainly it seems strange that the Apostle should have to guard his readers against forged epistles thus early. Is it likely that any such should have been sent to the Thessalonians so soon after the founding of the church? Who would be at the pains to do this? What would be his motive? We cannot answer these questions from our limited knowledge. Doubtless there were currents in the life of the early church of which little or no trace has been left in history. We must not forget that Paul had been carrying on his apostolic labours for some eighteen years when he wrote this Epistle, during much of which time jealous rivals and pronounced antagonists would have been seeking opportunities to hinder him. Then ii. 2 suggests the possible existence of a fictitious letter.

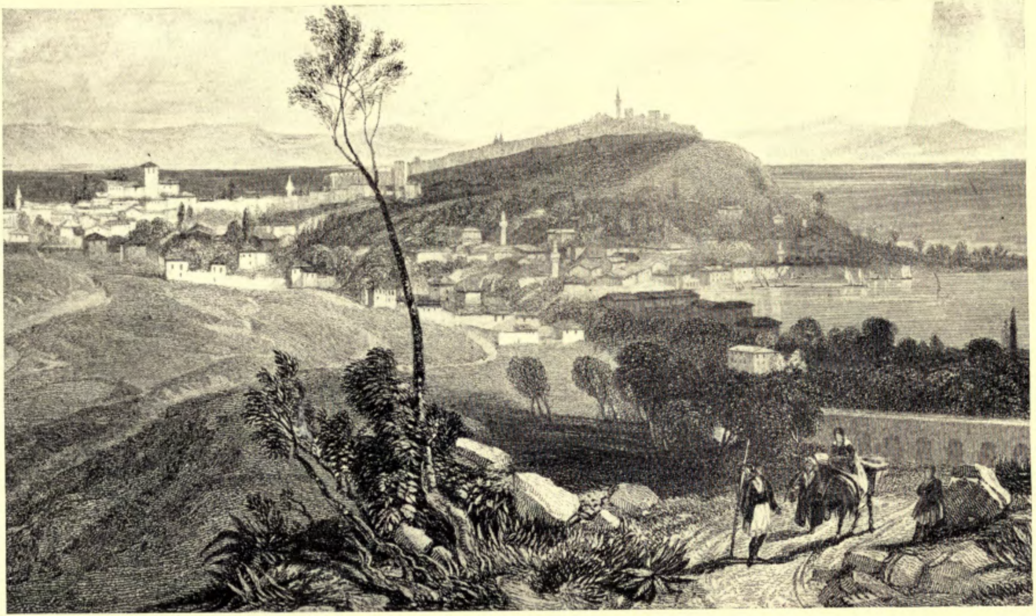
in every epistle. Another difficulty here meets us. This is only the second of the Pauline Epistles. Yet the Apostle writes as though there were quite a number of epistles in which the custom here described was observed. But (1) we do not know but that he may have written several other epistles which have been lost; (2) he may mean that he has started a custom which he will observe with all subsequent epistles. This is to be the authentication. Though the epistle will be written by an amanuensis it will always conclude with a salutation in Paul's own handwriting.

so I write: i. e. these very words and the benediction that follows are written by the Apostle's own hand.

18. The usual concluding benediction. See note on 1 Thess. v. 28.

all. The one addition to the words of the benediction at the end of the previous Epistle, possibly written here, as at the end of verse 16, for the advantage of those various classes whose troubles or defects have been referred to in the Epistle, especially anybody to whom verses 13 and 14 might apply. No one is to be excluded. May the grace be given to faulty brethren as well as to the more worthy members!

The subscription of the A. V. stating that the Epistle was 'written from Athens' disappears from the R. V. as it certainly was not in the original text. Moreover it is incorrect: see Introduction, p. 5.



Drawing by J. D. Harding

MYTELENE

THE EPISTLE OF PAUL TO THE

GALATIANS

PAUL, an apostle (not from men, neither through man, 1

INTRODUCTORY STATEMENT.

i. 1-5. *Opening salutation.* Paul, describing himself as a Divinely appointed apostle, and associating all the Christians who are with him in his greeting to the churches of Galatia, wishes them spiritual prosperity from God and from Christ who gave himself for their deliverance.

1. apostle: *lit.* 'one sent,' 'a messenger,' from a Greek root that corresponds to the Latin root of the word 'missionary,' which also means 'one sent.' The word was used in classic Greek for an ambassador, one who represents the sender with some authority, but in the later Greek it is used in its primitive, simple meaning (cf. John xiii. 16, 'one that is sent,' the same Greek word, *apostolos*, that is elsewhere rendered 'apostle'). It is doubtful whether the word (or its Aramaic equivalent) was used as an official title of the Twelve by Jesus Christ. It is very rarely applied to them in the gospels; but after the resurrection of Christ, when these men took the lead in the church, it became their recognized title. The word was still sometimes used in a wider and more general sense, and thus applied to Barnabas (Acts xiv. 14), and by Paul, apparently, to two of his friends, Andronicus and Junias, with others (Rom. xvi. 7). Later in the first century it was given to an order of ministry in the church, as we learn from *The Teaching of the Twelve Apostles*, a primitive church manual. But Paul nearly always uses it in the stricter sense as the title of the Twelve, which title with its implied gifts and authority he claims for himself. Plainly that is the meaning here. It occurs in the opening words of all his Epistles except those to his Macedonian friends, the Philippians and the Thessalonians, and the little private letter to Philemon. But nowhere else is it placed so emphatically as in the opening of Galatians. Here it is accompanied by no humbler title, such as

but through Jesus Christ, and God the Father, who raised
2 him from the dead), and all the brethren which are with

'a servant of Jesus Christ,' which precedes it in Romans (i. 1), and it is followed by words that accentuate its importance. Paul felt it necessary to assert his claims more forcibly when writing to the Galatians than in any other Epistle. The note of authority that pervades this Epistle is struck in its very first words.

not from men: not of human origin. The source and fountain of his apostleship is not human. Since he was not one of the original Twelve his opponents might assert that this was the case, alluding perhaps to his designation for missionary work by the church at Antioch (see Acts xiii. 2, 3).

neither through man: better 'a man.' No human agent by ordaining him had conferred on him the grace of apostleship. The first clause refers to the origin of the apostleship, the second to the immediate gift of it. Neither a human source nor human instrumentality had brought this gift to Paul.

through Jesus Christ: in antithesis to 'neither through man.' Paul claims to have been appointed directly by Christ himself.

and God the Father: in antithesis to 'not from men.' The original source of the apostleship is in God, His will and grace. It is always taught by Paul that the primary disposal of men's lives and destinies is with God the Father, rather than with Jesus Christ. Paul does not here say when and how he received his apostolic mission, but further on (verse 15) his reference to his conversion leads us to think that it was at the same time, i. e. in the amazing experience that befell him on the road to Damascus (Acts ix).

who raised him, &c. It is the teaching of Paul generally not that Jesus rose, by himself, in his own power, but that it was God who raised him from the dead (cf. Rom. iv. 24; 1 Cor. vi. 14, xv. 15; 2 Cor. iv. 14, &c.), as it is also the teaching of the N. T. generally (cf. Acts iii. 15, iv. 10; 1 Pet. i. 21). The subject is here introduced to account for Paul's claim to have been appointed by God through Christ, although he had not been associated with our Lord during his earthly life, like the other apostles. He had been called by the risen Christ and his appointment came from the same source as Christ's resurrection, the supreme authority of God.

2. and all the brethren, &c. The question as to who these brethren might have been depends on the date and place of writing the Epistle (see Introduction, p. 87 ff.). Lightfoot, supposing it to be written from Macedonia or Achaia during Paul's second tour through those parts, considers that the company perhaps included Timothy (2 Cor. i. 1), Erastus (Acts xix. 22), Titus and

me, unto the churches of Galatia: Grace to you and peace 3
from God the Father, and our Lord Jesus Christ, who 4
gave himself for our sins, that he might deliver us out
of this present evil world, according to the will of our

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two brethren from Corinth (2 Cor. viii. 16–24), and possibly Tychicus and Trophimus (Acts xx. 4, 5), who afterwards accompanied him on his return to Asia, though it may be that these men were no other than the two brethren from Corinth. Prof. Ramsay, regarding Antioch as the place from which the Epistle was written, understands this clause to refer to the church in that city, which was the mother church of the Galatian churches, as it had sent out the missionaries Paul and Barnabas (Acts xiii. 2), whose authentication therefore, he thinks, the apostle is here giving. But would he not have named the church explicitly if that had been the case? Besides, the general character of the clause scarcely suggests an official authentication. It was the Apostle's custom to associate his travelling companions with himself in his letters, generally proceeding to write in the first person plural on that account. But this Epistle to the Galatians demanding a more emphatic assertion of apostolic authority is written throughout in the first person singular.

the churches. Note the plural form. There were separate churches in the several towns where the gospel had been planted. Each Christian congregation was called a 'church.' Subsequently the Apostle developed the idea of one Catholic Church comprehending all Christians, both those living in this world and the blessed dead, though without ever refusing the word to the local congregations.

Galatia. See Introduction, p. 58 ff. Observe the bald style of address. Paul usually adds some descriptive characteristics referring to the graces and privileges of the people to whom he is writing. Nothing of the kind appears here.

3. Grace to you and peace: a common form of salutation in Paul's Epistles. See notes on 1 Thess. i. 1.

4. who gave himself. Thus early in the Epistle the Apostle introduces Christ's sacrifice of himself for the redemption of sinners. In so doing he puts in the forefront of the Epistle the fundamental truth which the Galatians have begun to set aside in favour of Jewish ritual (see ii. 21, iii. 1). His aim will be to bring them back to this truth.

for our sins. The Greek expression, if we follow the MS. reading accepted by Tischendorf and Lightfoot, is that used in the O. T. for sin-offerings. Thus it means that Jesus gave himself as a sacrifice in order that our sins might be forgiven.

world: *lit.* 'age.' The word is used in both senses. If

5 God and Father: to whom *be* the glory for ever and ever. Amen.

6 I marvel that ye are so quickly removing from him that

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we take it to stand for 'world,' then it means the world as it now is, in its present state of corruption. The Jews were accustomed to distinguish between 'this age,' a dark and evil age, and 'the age to come,' the glorious Messianic age.

according to the will of our God, &c. This is all in accordance with God's will, i. e. both the deliverance itself and the means by which it is effected, Christ's sacrifice of himself for our sins.

5. whom: i. e. God. The glory is ascribed to God. It was a Rabbinical custom to interject a doxology when the name of God was mentioned. With Paul there is more than obedience to custom. He writes with real feeling.

i. 6–10. *The Galatian perversion.* Paul is astonished at the quickness with which the Galatians are being turned aside from his gospel. If the most authoritative of teachers proclaimed any gospel different from that which they had received at first, he would deserve to be accursed. Paul is not to be stayed by considerations as to whether he may give offence in the determined stand he is taking; if he were influenced by such motives he would be no servant of Christ.

Thus the Apostle plunges at once into the subject of his Epistle in a tone of indignant expostulation. This is wholly unlike his method in any other of his letters. Elsewhere it is his invariable custom to commence with thanksgivings and congratulations. He always begins in a spirit of kind appreciativeness and Christian courtesy by gladly enumerating the merits of his correspondents and expressing his joy at their progress. Even when writing his First Epistle to the Corinthians, wherein he has occasion to introduce several matters of fault-finding, he is careful to begin by gratefully referring to the one point of progress that he can discover in the very imperfect church, and therefore he congratulates them on their growth in knowledge, eloquence, and various gifts, though he cannot speak of their growth in grace. But here there is nothing of the kind. The churches had been named at first in the baldest way, without the ascription to them of any attributes; now they are addressed without the recognition of any merits in them. This is a painful letter. It must have distressed the readers, as we may be sure the writer was pained in having to send it.

6. I marvel. Observe the startling and abrupt commencement.

called you in the grace of Christ unto a different gospel;

The declension of the Galatians is so swift that it is a matter of astonishment to the Apostle.

so quickly. This phrase has given rise to much discussion concerning the date of the Epistle. Those who favour an early date point to it as a reason for supposing that it could not have been written long after the founding of the Galatian churches. But may not the word 'quickly' here have reference not to the time of the conversion of the Galatians, but to the time of the visit of the disturbing teachers who had come from Jerusalem? They had been but a short time among these Galatians when the fickle people came right round to their views. It was a quick process of perversion. Lightfoot suggests that the word rendered quickly (*tacheōs*) may here signify 'readily,' 'rashly.'

removing: as in the R. V., not 'removed' as in the A. V. The verb is in the present tense and thus it indicates a process still going on. The perversion is not yet complete. Paul hastens to arrest it before it goes any further. The word is used for military desertion, and also for a change in religious opinion. Lightfoot cites the case of Dionysius of Heraclea who from being a Stoic became an Epicurean and therefore was said to have become a 'turncoat.' These Galatians were becoming 'turncoats.'

from him that called you: from God. So serious a view does Paul take of this perversion. He has not yet said in what it consists; but he begins by characterizing it in the gravest terms, that the essential significance of it may be felt.

in the grace, &c.: or, '*by* the grace,' according to a familiar Hebraism.

different. The Revisers have followed Lightfoot in substituting this word for 'another,' the term in the A.V. The Greek word (*heteron*) is not the same as that rendered 'another' (*allo*) in the next verse, and Lightfoot took it to indicate difference in kind and the second word simply to mean an additional one of the same kind. Thus the two clauses would mean that the Galatians were being perverted towards a different kind of gospel which was not really another gospel because it was no gospel at all. But Prof. Ramsay has shewn that this distinction is not borne out by usage and that the exact reverse is the case. Accordingly if we retained the present punctuation we should read the passage as meaning 'a second gospel, which indeed is not really a different gospel,' because all the apostles preached essentially the same gospel. But would Paul say that here? Surely he would not allow that the intrusive teachers who were leading the Galatians astray were preaching his gospel; and verse 9 distinctly brings up the idea of an essentially different gospel.

7 which is not another *gospel*: only there are some that
8 trouble you, and would pervert the gospel of Christ. But
though we, or an angel from heaven, should preach unto
you any gospel other than that which we preached unto
9 you, let him be anathema. As we have said before, so

A third possibility is suggested by a change in the punctuation of the following verse.

7. Lipsius rejects the idea just described and understands 'not another *gospel*' to mean 'no *gospel* at all.' But the American Revisers propose to remove the colon that occurs in the R. V. after the first five words of this verse—a perfectly legitimate treatment of the text, since there were no punctuation marks in the original MSS. Then they read 'a different gospel which is nothing else save that there are some that . . . would pervert the gospel of Christ.' That is to say, this other gospel they offer is only a perversion of the one true gospel. This view is advocated by the German classical scholar Prof. Blass and favoured by Prof. Ramsay.

8. we. It has been suggested that Paul's actions in bringing to the Galatians the decision of the Jerusalem council (Acts xvi. 4) and in circumcising Timothy (xvi. 3) may have given rise to the supposition that Paul had modified his views and come round somewhat to the position of the Judaizing party. The Apostle repudiates the notion.

an angel from heaven. Some of the Galatians had taken Paul for 'Hermes,' the wing-footed messenger god, i. e. the Greek angel (Acts xiv. 12). He seems to be alluding to that incident here, and again in iv. 14, where he says, 'ye received me as an angel of God.' Now Paul is so absolutely sure of the one gospel he has preached to the Galatians that even if, on superhuman authority, something else were preached as the gospel the preacher must be denounced. It may be said that this is the language of bigotry and intolerance. But observe, it rests on the assurance of experience; it is the language of an apostle missionary addressing his own converts with whom other people have been wantonly interfering; and the Apostle does not propose to take any external action, affording a precedent for Inquisitors with their *autos da fé*.

anathema: a Greek word, *lit.* 'devoted'; in the first instance used in a good sense for that which is consecrated to God and therefore forbidden to be handled profanely; then used in a bad sense for that which is devoted to destruction or misery, an accursed thing or person (cf. Deut. vii. 26).

9. As we have said before: not referring to the previous verse.

say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now persuading men, or God? or 10
am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.

For I make known to you, brethren, as touching the 11

The language points to utterance by word of mouth, and that on some quite distinct occasion. Probably the Apostle is reminding his readers of what he had said during his second visit to Galatia. He had then warned them against any teaching that would lead them away from the gospel they had received when he and Barnabas had been preaching among them on their first missionary journey. This shews that the danger of the perversion had been perceived by Paul as early as his second journey.

which ye received: an advance on the expression in the previous sentence where Paul had said 'which we preached.' There had been more than the proclamation of the gospel; it had been welcomed by the Galatians. To turn from it now would be to shew inconsistency, would be to belie their own history.

10. This implies that the Apostle had been charged with unworthily shifting his ground to win favour, by a misjudging of his policy of becoming 'all things to all men,' perhaps with reference to his action in the matters of the Jerusalem decree and the circumcision of Timothy. But what he has just said is a repudiation of all vacillating conduct. After that vehement outburst, so clear and uncompromising, will his enemies venture to accuse him of mincing words to win the approval of men?

persuading men: to regard him favourably.

or God. We cannot actually speak of persuading God. Paul means seeking God's favour and approval.

servant: *lit.* 'slave.' Contrary to his common custom Paul has not introduced this title of himself at the opening of the Epistle. Yet he will not keep it back even from the restive Galatians. He is not ashamed of it. He counts it his supreme honour to be the slave of Christ. But to seek to please men as the chief aim of his life would be the abandonment of the service of Christ.

I. PERSONAL DEFENCE. i. 11—ii. 21.

i. 11–17. *Paul's account of his own conversion.* The Apostle now embarks on his 'apologia.' His first aim is to shew from the facts of his life-history that he was not dependent on any human source for the gospel he had preached in Galatia. To begin with, his conversion was brought about directly by means of a revelation

gospel which was preached by me, that it is not after man.
12 For neither did I receive it from man, nor was I taught it, but *it came to me* through revelation of Jesus Christ.

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of Jesus Christ. He had been a loyal Jew of exceptional zeal when God, who from his birth had destined him to his apostolic mission, was pleased to give him an inward revelation of Christ for the purpose of sending him as a preacher to the Gentiles. Immediately after this Paul refrained from consulting any human being, and did not go up to Jerusalem to see the apostles, but retired in seclusion to Arabia, whence he returned direct to Damascus.

11. I make known: the Apostle's customary phrase in making some new assertion, declaring something that was not in his previous teaching (cf. 1 Cor. xv. 1; 2 Cor. viii. 1). The correlative to this when reference is made to what has been previously taught, or at all events ought to be familiar, is 'Know ye not?' (Rom. vi. 16).

not after man: not according to a human standard or customary ways of thinking.

12. neither did I receive it: the usual word for receiving a tradition handed down from one to another. It was no mere tradition of the church that Paul passed on to the Galatians.

nor was I taught it. Paul had not been taken in hand by Christian teachers to be trained in the doctrines of the faith. This may seem to contradict the record in Acts where we read of the commission of Ananias. But that record says nothing of teaching; it only mentions two things done for Paul through the instrumentality of the Damascus disciple—the restoration of his sight and the gift of the Holy Ghost, followed by his baptism (Acts ix. 17, 18).

through revelation. Paul claims to have received his gospel by means of a Divine revelation. We need not conclude that all his knowledge of the details of the life and death of Christ and of our Lord's teachings were communicated to him in this way. In 1 Cor. xi. 23-25 he gives an account of the institution of the Lord's Supper which closely corresponds with the synoptic record. It is reasonable to suppose that he had this by word of mouth from the apostles, or perhaps in some written notes containing it, together with other reminiscences of our Lord's life on earth. Paul only claims to have received his *gospel* by means of a revelation. Now we know from this Epistle and other of his writings what this gospel was. It was not any historical narrative, such as the narratives that make up our four gospels. It was the message of redemption by means of the death and resurrection of Christ to be enjoyed on condition of faith in him.

Jesus Christ: the subject of the revelation. This was making

For ye have heard of my manner of life in time past in 13
the Jews' religion, how that beyond measure I persecuted
the church of God, and made havock of it: and I ad- 14
vanced in the Jews' religion beyond many of mine own
age among my countrymen, being more exceedingly
zealous for the traditions of my fathers. But when it 15
was the good pleasure of God, who separated me, *even*

Christ known, what Paul calls God revealing His Son in him (verse 16). When he was made to see Christ aright and understand him he could perceive the nature and character of the gospel of which Christ is the centre.

13. For ye have heard, &c.: more correctly, 'ye heard'; perhaps because Paul had confessed it; possibly because his opponents had busied themselves to circulate the tale.

the Jews' religion: *lit.* 'Judaism,' but with reference to its practices rather than its beliefs. Paul had been a rigid observer of Jewish rites.

the church of God. The word 'church' here does not represent any one local community. It points to Christians generally. This is the earliest reference in Paul to this larger sense of the word.

made havock. Lightfoot has 'devastated.'

14. of mine own age. The Revisers wisely adopted this phrase from Lightfoot in preference to 'my equals' in the A.V.

my countrymen: Jews. Paul is writing to Gentiles.

more exceedingly zealous: i.e. than other Jews of his own age.

traditions: not the law, but Rabbinical details, pretended explanations and applications of the law, often false to its spirit and purpose, as Jesus Christ shewed (cf. Mark vii. 8). Thus Paul's conduct was the exact opposite to that of Christ, whose principal polemic was against the traditions which his future chief Apostle once so zealously advocated.

15. the good pleasure. Though this word originally meant no more than choice, i.e. that which one is well pleased to do, in the Bible it has come to mean favourable choice, and when applied to God, that which He chooses to do for the good of those to whom He is gracious, or simply His pleasure in them (cf. applied to men, Rom. xv. 26; 1 Thess. ii. 8; applied to God, Matt. iii. 17). Paul counts it as a favour that God chose him to be an apostle.

separated: marked off from others for a special calling. This, Paul recognizes, had been done from his very birth. Cf. 'separated unto the gospel of God' (Rom. i. 1).

from my mother's womb, and called me through his grace,
16 to reveal his Son in me, that I might preach him among
the Gentiles; immediately I conferred not with flesh

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called me. That came later, in the revelation on the road to Damascus.

through his grace. The call was brought about by reason of God's free favour, not on account of any merit or claim on the part of the man called. This does not exclude essential fitness in gifts and capacities as a reason for the call, a fitness which is implied in the previous idea of being marked off from birth for the special vocation.

16. to reveal his Son in me. Two explanations of this phrase have been maintained: (1) Taking the preposition 'in' according to a common Hebraistic usage as instrumental and equivalent to 'by means of,' so that the expression would mean 'to reveal his Son by means of me,' i. e. in Paul's preaching of the gospel. This is Lightfoot's view; he points out that the next clause describes that preaching and he calls attention to similar statements elsewhere, e. g. 'they glorified God in me' (verse 24), i. e. on account of me (cf. 2 Cor. xiii. 3; Phil. i. 30; 1 Tim. i. 16). (2) Understanding the phrase to refer to an internal revelation enjoyed by the Apostle himself. This view is maintained by Lipsius, Pfleiderer, and most other interpreters. (*a*) It has strongly in its favour the fact that Paul has just been mentioning a revelation made to him in the words, 'through revelation of Jesus Christ' (verse 12). (*b*) It is required by the context. Without this idea there would be no mention of Paul's conversion in the autobiographical sketch. He speaks of his Divine destiny, then of his call, next comes this phrase, and the mission to the Gentiles follows. Thus it comes in just at the right place to refer to his conversion. The revelation would seem to be the great occurrence on the road to Damascus which turned the course of Paul's life. That it is here said to be internal need not disturb us. The narrative in Acts implies that the manifestation of Christ was made to Paul alone, and was not perceived by his companions, which shews that it was not physically objective, though it was not the less real, a real revelation made by God to Paul, not a creation of his own imagination (see Acts ix. 7).

that I might preach, &c. Paul connects his conversion with his mission. The revelation was made to him in order that he might become a preacher.

among the Gentiles: the specific sphere of Paul's mission, of interest to the Galatians who were Gentiles, and bearing on the object of the Epistle which is to maintain Paul's own gospel with its freer outlook for the Gentiles as against the interference of Judaizers.

and blood: neither went I up to Jerusalem to them which 17
were apostles before me: but I went away into Arabia;
and again I returned unto Damascus.

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immediately I conferred not, &c. The Apostle's point is that he did not derive his gospel from men—that he had it direct from God. Proving this he shews how he went away immediately after his conversion into seclusion without any conference with the Christians who might be supposed to have instructed him. The word 'immediately' does not exclude later conferences.

flesh and blood. A common Hebraism for 'man' is 'flesh.' Evidently the fuller expression has the same meaning; cf. 'flesh and blood hath not revealed it unto thee' (Matt. xvi. 17), i. e. it was not revealed by any human being.

17. up to Jerusalem. Not simply as we say 'up to London' as to the capital, but because the city is only reached by ascending to a great height, since it is about 2,000 feet above the sea level. Thus leaving Jerusalem is called 'going down' (cf. Acts xviii. 22, xxiv. 1).

apostles before me: the Twelve and possibly also James the Lord's brother (cf. verse 19). It would have been most natural for a new convert who felt himself called to a great mission to have consulted the leaders of the church, his seniors in the faith, on the subject. We do not know why Paul declined to do so, perhaps because he feared they would not welcome the persecutor so suddenly turned disciple. Doubts may be felt as to whether he acted wisely in this matter. Possibly if he had taken the Jerusalem church into his confidence future troubles and misunderstandings, to be discussed in this Epistle, might have been avoided. But it looks as though Paul had been overwhelmed with a torrent of ideas and feelings which simply drove him into seclusion, where he might adjust himself to his entirely altered view of truth and his entirely new conception of his own vocation. So we read how, when Jesus at his baptism had consecrated himself to his great mission, 'straightway the Spirit driveth him forth into the wilderness' (Mark i. 12).

Arabia: probably the desert country in the environs of Damascus and to the south, which was reckoned part of Arabia at this time. It is not to be supposed that Paul went there to preach to the Bedouin. No doubt he only sought solitude for his own meditations. This journey to Arabia is not mentioned in Acts. We have it here on the unquestionable authority of the traveller himself.

again I returned. Paul has not yet stated that he had previously been to Damascus as recorded in Acts; but this phrase implies that fact and thus indirectly confirms Luke's narrative.

18 Then after three years I went up to Jerusalem to visit
19 Cephas, and tarried with him fifteen days. But other of
the apostles saw I none, save James the Lord's brother.

Damascus. A most ancient city situated between the Lebanon and Anti-Lebanon ranges of mountains, formerly the capital of Syria and thus frequently brought into the O. T. history, since that country was the neighbour and sometimes the enemy of Israel. Our knowledge of its history begins with the capture of it by David (2 Sam. viii. 3–6). It was overthrown by the Assyrians under Tiglath-Pileser. Subsequently it was possessed by the Macedonians and then by the Romans, but when Paul was there it was in the hands of Aretas, king of Arabia, by whose ethnarch it was then governed. Elsewhere Paul states that he escaped from Damascus through a window, being let down in a basket by the wall (2 Cor. xi. 33; cf. Acts ix. 23–25).

i. 18–24. *First visit to Jerusalem.* Paul tells how after three years he visited Cephas at Jerusalem, staying with him a fortnight, seeing no other apostle except James the Lord's brother. He says he is speaking the truth in this matter. After this he went into Syria and Cilicia without having become personally known to the churches of Judæa, only they heard of his conversion and glorified God on account of him.

18. after three years. Prof. Ramsay states that according to the ancient way of speaking about time this might mean only between two and three years, so long as it was after the beginning of the third year. But, while the instances he cites shew that the expression 'three years' might be used for two years and a portion of a third, they give no authority for understanding the very definite '*after* three years' to mean less than that full period. He must mean more than three years. The question has been raised whether this period is to be reckoned from the date of Paul's conversion or from that of his return to Damascus. Probably the former, in contrast to 'immediately' (verse 16). Paul had gone to Arabia directly after his conversion and not to Jerusalem till three years subsequent to that great crisis.

visit: rather 'to become acquainted with' (margin of the R. V.).

Cephas: the Aramaic for Peter (Greek).

fifteen days: long enough for personal acquaintance, much too short a time for instruction in the gospel and the establishment of the great principles of his teaching.

19. other of the apostles: any other besides Peter.

save James. This might mean 'I did not see any other apostle, but I did see James.' But the use of the expression 'any

Now touching the things which I write unto you, behold, 20
before God, I lie not. Then I came into the regions of 21
Syria and Cilicia. And I was still unknown by face unto 22
the churches of Judæa which were in Christ: but they 23

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other of the apostles' makes it more natural to take the passage to mean 'I did not see any other apostle except James,' i. e. reckoning James as an apostle. Paul used the word apostle occasionally for others besides the Twelve, e. g. for Andronicus and Junias (Rom. xvi. 7).

the Lord's brother: to be distinguished both from James the son of Zebedee and from James the son of Alphæus (see Mark vi. 3). During our Lord's life none of his brethren had believed on him (John vii. 5). But Jesus appeared to James after the resurrection (1 Cor. xv. 7), and a little later we meet with him as the leader of the church at Jerusalem (Acts xii. 17, xv. 13 ff., xxi. 18; Gal. ii. 9, 12). Observe the distinction: Paul went up to Jerusalem with the sole object of becoming acquainted with Peter, the foremost apostle, preacher, and teacher, not with the intention of seeking out James; but while there he did also see James.

20. A vigorous assertion of the truthfulness of what is now stated, amounting to an oath (**before God**), implying that Paul's opponents had made contrary statements concerning his intercourse with the apostles to the intent that he had learnt his doctrines from them.

21. the regions of Syria and Cilicia: a Roman province including these two districts—Syria, with the capital Antioch, and Cilicia, whose chief town, Tarsus, was Paul's birthplace. Both cities became centres of Paul's subsequent missionary work. Probably his reason for evangelizing this province was that it was 'his own country.'

22. still unknown by face, &c., and therefore could not be learning his lessons as to the nature of the gospel from the primitive Christians of Palestine.

the churches of Judæa: i. e. others besides that of Jerusalem. It is not to be inferred that Paul's visit to Jerusalem had been so secret that he had not come into contact with the church in that city. Nevertheless there is some difficulty in reconciling with this what Luke says about Barnabas introducing Paul 'to the apostles' and Paul 'going in and going out at Jerusalem, preaching boldly in the name of the Lord' (Acts ix. 26–29). There is no actual contradiction, since Paul writes of his having seen two apostles, and does not deny that he saw the Jerusalem church, and Luke does not say that he visited any other church. Then it

only heard say, He that once persecuted us now preacheth
24 the faith of which he once made havock; and they
glorified God in me.

2 Then after the space of fourteen years I went up

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should be observed that the two writers have different ends in view; for while Paul is simply concerned to shew that he did not learn his gospel from the Palestine Christians, Luke is interested in tracing out the growth of missionary enterprises. Still it cannot be denied that the two accounts leave very different impressions as to the character of Paul's visit to Jerusalem, and a later account in Acts (xxvi. 20) tells of his evangelizing 'all the country of Judæa.' Between the two records we must give Paul's own statement the preference as regards accuracy over that of the later historian.

23. they only heard: only had reports of Paul, did not see him.

the faith. This cannot mean 'the Christian religion' in the modern sense of the expression, as that meaning does not seem to have been given to it so early as our Epistle. In this primitive time the word 'faith' is always used for the internal experience of trust. To preach the faith would seem to be 'to proclaim the glad tidings of faith in Christ' (Grimm). Lipsius calls this 'the belief in the Messiah as the way of salvation.'

24. glorified God: gave glory to God, praised God.

in me: on account of what they heard had happened to me and what I was doing in preaching the gospel.

ii. 1–10. *Second visit to Jerusalem.* Paul declares how in the course of fourteen years he again went up to Jerusalem, travelling with Barnabas, and accompanied by Titus. This time it was as the result of a Divine revelation, and his object was to explain his preaching among the heathen to the chief people in the church in order to prevent his work from failing. Titus, a Greek, who accompanied him was not compelled to be circumcised by some false, spying members of the church to whom Paul and his friends would not yield. The leading people at Jerusalem then contributed nothing to his knowledge and beliefs; but on recognizing how God was blessing his work among the heathen the three who were reckoned the pillars of the church, James, Peter, and John, heartily acknowledged him as a brother in Christian work, agreeing that while they laboured among the Jews, Paul and Barnabas should go to the Gentiles, though not forgetting also to care for the wants of the poor in the Jerusalem church.

1. after the space of: a different preposition (*dia*) from that again to Jerusalem with Barnabas, taking Titus also with

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translated 'after' at the commencement of the previous paragraph (*meta*, verse 18). Strictly rendered it means 'in the course of,' lit. 'through.' Still there would be no sense in the note of time if Paul did not mean that what he was about to relate occurred at the end of that period.

fourteen years. Are we to reckon these fourteen years from the conversion of Paul, or from his previous visit to Jerusalem? Prof. Ramsay considers that the former view must be adopted, because Paul is reckoning everything from his conversion and regarding all the later events in relation to that supreme crisis of his life. Mr. Turner in the article on 'Chronology' in Hastings' *Dictionary of the Bible* and Harnack also count the fourteen years from the conversion. Nevertheless Lightfoot is followed by Lipsius in taking the fourteen years on from the first visit to Jerusalem, and there is much in favour of that view. The repeated use of the word 'then' (i. 18, 21, ii. 1) seems to indicate a regular chronological succession of events. Besides, Paul would wish to mark the periods during which he had no intercourse with the apostles; and further the use of the expression 'in the course of' so many years excludes from this period another visit to Jerusalem previously named. On the whole, therefore, it seems desirable to reckon the fourteen years from the previous visit.

with Barnabas. Paul accompanies Barnabas who is the senior Christian teacher. We learn from Acts iv. 36 that Barnabas was a Levite from Cyprus, who had sold land for the benefit of the poor, and who subsequently commended Paul to the church at Jerusalem (Acts ix. 27). At a later time he fetched Paul from Tarsus to Antioch (xi. 25, 26). The two friends brought the gifts from the church at Antioch for the relief of the church at Jerusalem during a famine (xi. 30), and afterwards travelled together on what is now known as Paul's 'first missionary journey' (xiii. 1 ff.), and together were deputed to go up to the Jerusalem conference (xv. 2); they parted company on the eve of the 'second missionary journey' (xv. 36-39). The Galatians would have a special interest in hearing anything about Barnabas since the missionary journey in which he and Paul were together was through their towns, and Barnabas was one of the founders of their churches.

taking Titus also. The relation of Titus to Paul was entirely different from that of Barnabas. He was a young disciple and attendant of the Apostle. He is not mentioned in Acts, and all we know of him is gathered from Paul's Epistles, which shew that he was a Gentile whom the Apostle employed as his travelling companion and occasional messenger. Thus he was sent to Corinth and anxiously awaited at Troas by Paul (2 Cor. ii. 13). But it was not till Paul reached Macedonia that Titus met him with news of the

2 me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any
3 means I should be running, or had run, in vain. But not

Corinthian church (2 Cor. vii. 6, 7, 13–15). Titus was then sent back to Corinth with the Second Epistle, in charge of the collection for the Jerusalem poor (2 Cor. viii. 6, 17). One of the Pastoral Epistles is addressed to him, and from this we learn that at some later time Paul had left him in Crete to set things in order and appoint elders in the island (Titus i. 5).

2. by revelation: either made directly to himself, or through one of the Christian prophets.

the gospel which I preach. This implies that there was some doubt among the Jerusalem Christians as to what Paul was preaching. The main message of the Christian missionaries was the same in all cases—the preaching of Jesus as Christ, of his resurrection, and of salvation through him. Nor was there any unwillingness on the part of the Jewish Christians to admit Gentiles to the church—if they would become proselytes to Judaism and observe the law. But Paul was dispensing with this condition and that was especially his gospel.

privately. This does not exclude a subsequent public meeting with the whole church. The explanation of his peculiar doctrinal standpoint was private.

them who were of repute: or 'who are'; there is no verb in the original Greek. Verse 9 shews who these were, viz. James, Cephas, and John, though perhaps other leaders are also included here in the less definite expression. There is nothing satirical in the phrase, though the emphatic repetition of it (verse 9) may convey a touch of irony.

should be running, &c.: referring to his present and past work. The illustration is from the Greek stadium—a favourite form of illustration with Paul (cf. 1 Cor. ix. 26).

had run: referring to his past work, the good results of which were endangered.

in vain. It could not be that Paul was in doubt as to the correctness of his teaching. His attitude in this Epistle is that of such perfect independence of human authority that he could not mean he had any hesitation about what he was doing till he obtained the sanction of the Jerusalem leaders. His fear must have been lest the influence of the Jerusalem church should be exercised to hinder his missionary labours among the heathen; and it was to prevent that disaster that he explained his teaching in a private conference with the chief apostles, in the hope of eliciting even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false 4

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their sympathy. He did not require their sanction; but he deprecated the hindrance that their disapproval would have caused.

3. Was Titus circumcised? The verse may be read in agreement with either answer to this question. It may mean that the known fact of his circumcision was not brought about by compulsion; that it was done in accordance with what he and the Apostle also felt to be wise. Luke tells us that Paul had Timothy circumcised 'because of the Jews that were in those parts' (Acts xvi. 3). But the cases are not parallel, for Timothy's mother was a Jewess (Acts xvi. 1), while Titus was wholly Gentile. Timothy, by undergoing the initial rite of Judaism, would be fitted to carry on evangelistic work among the Jews of his own neighbourhood. It is much more likely that Titus was not circumcised. Paul's position was uncompromising; he says that he did not give place 'in the way of subjection' in the least degree. Under such circumstances a voluntary acquiescence must have been misunderstood. Besides, the circumcising of Titus, a Gentile, would have been in direct conflict with the very position Paul is vehemently contending for in the doctrinal part of this Epistle. The expression 'not *even* Titus' implies that great pressure was brought to bear on Titus.

4. and that because of the false brethren, &c.: *lit.* 'and because of the false brethren.' The sentence is incomplete. Paul cannot mean that though not compelled to circumcise Titus he did it to please these false brethren; nor that he refused to do it to please the false brethren, though otherwise he might have performed the rite, both of which ideas would conflict with his position throughout the Epistle. Lightfoot suggests that if Paul had completed the sentence it would have run thus: 'But to satisfy, to disarm, the false brethren, &c., the leading apostles urged me to yield.' That view implies that the Apostle never worked out the idea of the sentence at all. The thought in the Apostle's mind seems to be that the importance given to the question of the circumcision of Titus arose from the action of false brethren in the matter, but certainly he never sufficiently finished the sentence actually to say this. These 'false brethren' would be Jews, who contrived to get an entrance into the church for the express purpose of thwarting Paul's work. Whether that was at Jerusalem, or at Antioch, or among the Gentile churches which Paul had founded, is not made clear. They must not be identified with the Judaizing disturbers of the Galatian churches, who belong to a later period and are not charged with hypocrisy.

brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they
5 might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth
6 of the gospel might continue with you. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's

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our liberty: the liberty of dispensing with the Jewish law in Gentile churches.

in Christ Jesus. This liberty is enjoyed by virtue of the relation of Paul and his converts to Christ. If full salvation is found in Christ alone, no bondage of the law can be required for these converted heathen who have it.

5. the truth of the gospel. If Paul had yielded, the truth of his large gospel of liberty would have been obscured.

with you: the Galatians. Paul had been fighting their battle at Jerusalem. It was in order that they, in common with the other Gentile churches, might retain their gospel unimpaired, and so their freedom from the law of the Jews, that Paul had explained the whole case to the Jerusalem leaders. How supremely disappointing then it was that, after this, the Galatians should be voluntarily putting themselves under the very yoke from which the Apostle had been at such great pains to keep them free!

6. But from those, &c. This sentence also, like that in verse 4, is not completed, or rather the Apostle changes the form of it as he proceeds, beginning by saying 'from those,' &c., never adding what comes from them, but returning to them in the nominative case to describe their conduct directly: 'they, I say, who were of repute imparted nothing to me.' The bad grammar must be accounted for by the vehemence of the Apostle's mind. He rushes on from point to point quite heedless of the construction of his sentences. This is living writing, though awkward to construe.

reputed to be somewhat: the three apostles named in verse 9, with perhaps other leaders.

whatsoever they were: i. e. in the past, as men who had been personal disciples of Jesus on earth. This could not be said of Paul. The apparent irritation of his language shews that the fact had been flung at him to mark his inferiority. Paul will not let that affect the measure of authority he allows the senior apostles.

accepteth not man's person: a Hebraism, meaning to shew favouritism. It may be said that Paul goes too far here. Mere person)—they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been 7 intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that 8 wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they 9 perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars,

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favouritism was not claimed for the elder apostles. Their supposed privilege was based on the historical fact of their personal intercourse with Jesus on earth and all they had derived from it.

imparted nothing: in the way of authority to preach, spiritual power, or understanding of the principles of the gospel.

7. but contrariwise. Not only did not the leaders correct or complete Paul's apostolic equipment; they recognized to the full his mission to the heathen, and gave him brotherly sympathy with regard to it.

intrusted: by God, the context shewing an admission that God's hand was in this.

the gospel of the uncircumcision: the gospel for Gentiles, i. e. the mission of evangelizing the heathen.

Peter: as the leading Christian missionary to the Jews.

the gospel **of the circumcision:** the gospel for Jews, in distinction from the mission of evangelizing the heathen.

8. The same influence was at work with both of these great apostles in their missionary labours. The successful results of both proved that God was in them. If the recognition of this fact in Peter's case stamped and authenticated his mission, the same should be said of Paul.

9. and when they, &c.: completing the sentence of verse 7 which had been interrupted by the parenthesis in verse 8.

the grace, &c.: probably not referring to Paul's personal character, but meaning the signs of God's favour and the effects of His gracious assistance given to Paul, as seen in the fruits of his missionary work.

James: the Lord's brother. See note on i. 19.

Cephas: Peter. See note on i. 18.

John: the son of Zebedee, appearing in Acts (iii. 1, 11, iv. 13 ff.) as the companion of Peter. Thus Peter, James, and John are now the leading apostles, just as the three chief disciples in the gospel history were Peter, James, and John (cf. Mark v. 37, ix. 2, xiv. 33). But while Peter and John are the same men,

gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the
10 circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.

James the brother of Jesus now takes the place of James the brother of John.

reputed: the third use of this word (cf. verses 2, 6). Paul does not deny that the three men were as great as what the church reckoned them to be. Still his repetition of the same expression lays emphasis on the estimation in which they were held, rather than on their actual characters and worth. This would help the Apostle's argument. If those who were most highly honoured and considered to be of most importance in the Jerusalem community treated Paul as he here describes, it was unreasonable for the Galatians to listen to the insinuations of smaller people, who had come from that church to undermine their confidence in their own apostle.

pillars: a metaphor applied by Jews to great teachers of the law.

Barnabas. The narrative in Acts shews that Barnabas had been a trusted member of the Jerusalem church long before this. But when associated with Paul in missionary work among the heathen he joined in that Apostle's methods, and therefore appeared before his old friends in new relations.

the right hands of fellowship. Brotherly sympathy of the most unqualified nature is here implied. Baur maintained that there was a feud between Paul and the older apostles. This undoubtedly genuine statement is quite irreconcilable with such a hypothesis.

that we should go unto the Gentiles, &c. This division, as Lipsius says, is ethnographical, not geographical. It could not be maintained permanently, but it represented the main distinction of work among the apostles. Nothing is said here of any difference in the preaching, but as Paul's full rights were recognized, evidently it would be understood that he would preach to the heathen a gospel free from the Jewish law, while the other apostles would continue to preach to Jews without relaxing the requirements of their law.

10. remember the poor: i. e. of Jerusalem. Before this Paul had come up to Jerusalem with gifts from Antioch (Acts xi. 29, 30). He had been eagerly gathering similar offerings from his Galatian friends before the writing of our Epistle (1 Cor. xvi. 1).

NOTE. There is considerable difficulty in determining how this incident stands related to the narrative in Acts. The commonly accepted view is to identify it with Paul's visit to Jerusalem described in Acts xv. But serious objections have been urged against that view: (1) Luke describes an intermediate visit (Acts xi. 27-30, xii. 25). In proving his independence of the older church authorities could Paul omit all reference to this? (2) Here he says he went up 'by revelation'; but the narrative in Acts xv shews us Paul and Barnabas dispatched by the church at Antioch as a deputation to Jerusalem. (3) Paul writes of a private interview with 'them of repute,' in which he gave an account of his preaching, and he makes no reference to any meeting with the church or any decree coming thence; but in Acts xv there is an important church meeting, commonly called 'The Jerusalem Council,' in which the condition of the Gentile churches is discussed and a proposal to settle the differences between the two classes of Christians is formally adopted. Could Paul omit all reference to this when sending the Galatians an account of the very visit to Jerusalem at which so important a decision was reached? These apparent discrepancies have been used to discredit the history in Acts, and vice versa, by a recent Dutch school, to throw doubts on our Epistle. Prof. Ramsay denies the suggested identification, and understands Paul to be here referring to the second visit (that in Acts xi). To do so he has to make the fourteen years date back from Paul's conversion. He finds 'the revelation' which induced Paul to go up in Agabus's prophecy (Acts xi. 28), and he thinks that verse 10 in our section has a distinct bearing on the fact that Paul was then the bearer of aid to the poor. Then Prof. Bartlet, dissatisfied with all attempts at a reconciliation between the two documents, supposes Paul to be referring to a still earlier visit to Jerusalem not recorded in Acts, and Wieseler identifies it with a visit set later than all of these in Acts xviii. 22. But is the older view, identifying our section with Acts xv, really untenable? Lightfoot argued strongly in its favour, and he has been supported by Hort. (1) If the apostles were absent from Jerusalem when Paul came up during the famine, he would not have to mention this visit (*Judaistic Christianity*, p. 61). The fact that Luke describes the relief as given to 'the elders,' and does not make any reference to the apostles in his account of the famine visit, points to the conclusion that the apostles were then absent. (2) Could not Paul describe a solemn embassy dispatched by the church, probably after prayer and with full faith in the presence of the Holy Spirit, as the result of a revelation? Besides, he may have had a private revelation encouraging him to go. All his other references to revelations in their bearings on his conduct point to personal experiences of his own (cf. i. 12, 16). (3) Paul is here dealing with his apostolic rights and authority; Luke, in Acts xv, is concerned with a question of public policy. It is quite reasonable to suppose that

11 But when Cephas came to Antioch, I resisted him to

Paul might have a private interview with the leading apostles to settle his personal relations with them. When dealing with that here he might think it irrelevant to add an account of the other object of his visit. After all, Acts and Galatians agree on the main point—the freedom of the Gentiles from any obligation to become proselytes to Judaism as a condition to reception in the church. That was the essential point Paul desired to get the apostles to assent to, and concession to which was implied in their admission of his right to preach his gospel; and that was also the main result of the 'Jerusalem Council.' On the whole, therefore, it seems best to identify this visit with that of Acts xv. Prof. McGiffert cuts the knot by suggesting that 'Acts xi and xv both refer to the same event,' i. e. in each case 'the second of the two visits mentioned by Paul in his Epistle to the Galatians.' He adds, 'It is entirely conceivable that Luke found two independent accounts of the same journey in his sources; and as the occasion was given differently in the two cases, he supposed them to refer to separate events, and inserted them at what seemed to him the proper point in his narrative' (*Christianity in the Apostolic Age*, p. 171).

ii. 11–14. *Dispute with Peter.* Paul tells how he had a dispute with Peter—here called by his Aramaic name 'Cephas'—at Antioch, because that Apostle drew back from social intercourse with the Gentiles after some messengers from James had arrived, carrying with him the rest of the Jews and even Barnabas. Paul openly expostulated with Peter for this inconsistency.

11. when. There is nothing to fix the chronological position of this incident, and Prof. Ramsay agrees with Prof. Zahn and Mr. Turner (article 'Chronology' in Hastings' *Dictionary of the Bible*) that Paul's language would allow of it coming earlier than the incident just recorded, i. e. if that referred to the visit to Jerusalem in Acts xv. Lightfoot considered that Paul was still continuing his narrative in chronological order; but the phrasing is changed. Instead of reading 'then,' after such and such a time, Paul here writes 'but when,' quite indefinitely.

Cephas. See note on i. 18.

Antioch: a large city founded by the Greeks and named after Antiochus; the capital of the Roman province of Syria, on the Orontes, and well situated for communication with the west by the Levant. Josephus calls it the third city of the empire, only Rome and Alexandria standing before it in importance (*Wars*, III. ii. 4). The church at Antioch was founded by unknown and unofficial Christians from Cyprus and Cyrene, who preached to the Greeks there and so originated the first Gentile

the face, because he stood condemned. For before that 12
certain came from James, he did eat with the Gentiles:

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church (Acts xi. 20). It became the church of greatest influence next to that of Jerusalem, and in resources and energy even went beyond the mother church. Antioch was the great missionary centre, and it was from this city that Paul and Barnabas were dispatched on the mission which resulted in the evangelizing of the Galatians. These people, therefore, would be especially interested in hearing anything of significance concerning the church in that city. After the Mohammedan conquest the position of the chief town in Syria reverted to Damascus, the ancient capital in the desert. Antioch is now represented by a town of only 6,000 inhabitants, called in Turkish *Antaki* and in Arabic *Antakiyeh*, with little ancient remains except the ruins of Justinian's wall.

stood condemned: more correct than the A. V. rendering 'he was to be blamed.' Another possible alternative is 'he had been accused,' the idea with that rendering being that the Greek Christians had brought a charge against Peter; but this is a less likely meaning. 'Stood condemned' here means 'plainly proved to be in the wrong by his conduct.' There is no thought of a formal trial or act of church censure. It is not to be denied that the difference between the apostles was real. Origen started the theory that it was only simulated, and he was followed by Jerome on the same lines, which led to a controversy between that father and Augustine. There can be no doubt that Augustine was right in his contention that to allow the idea of the two leading apostles conspiring to act a lie would be to undermine the whole authority of Scripture.

12. certain . . . from James: messengers from James, we do not know on what errand. Mr. Turner is inclined to identify them with those of whom we read in Acts xv. 1: 'and certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved.' If we accept this view we must place the incident just before the Jerusalem council recorded later in Acts xv, and therefore prior to the previous incident in Galatians. Acts represents Barnabas as united with Paul in resisting the Jewish influence, while in Galatians he follows Paul in being carried away by it. Besides, the questions are not identical. In the present case there is no mention of compelling the Gentiles to be circumcised; the only point is that of Jewish Christians eating at the same table with their Gentile brethren. Still, if so serious a breach of church unity as the exclusive policy which the Jewish party would advocate were brought about, Gentile Christians

but when they came, he drew back and separated himself,
13 fearing them that were of the circumcision. And the rest
of the Jews dissembled likewise with him; insomuch that

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would feel themselves ostracized until they had embraced the Jewish law, and thus a measure of constraint would be brought to bear upon them in order to induce them to do so. In any case, it would not be fair to make James up at Jerusalem responsible for the action of his messengers at Antioch, when we do not know but that they were exceeding their authority, if the words in Acts xv. 1 are to be attributed to them.

eat with the Gentiles: contrary to Jewish custom and especially reprobated by the Pharisees, the party specified in Acts xv. 1–5 as interfering with the liberty of the church at Antioch. Peter's conduct at this point is not to be set down to weakness or lack of principle. Further on Paul implies that it was based on that Apostle's convictions of Christian liberty. The vision at Joppa points in this direction (Acts x. 15). The custom of the *agapē* in the early church gave great importance to the question. To refuse to eat with the Gentiles would mean to decline to meet them at those feasts of brotherly love, and the Lord's supper, with which it was then associated.

drew back: in the imperfect tense, signifying a slow and cautious movement.

separated: in the aorist tense, indicating the final result. Peter gradually withdrew himself till at length he was quite separated from the Gentile Christians.

fearing, &c. Thus it is Paul's view of the case that Peter changed his conduct simply out of fear, dreading the censure of the narrower-minded Jewish Christians from Jerusalem. We should like to have Peter's version of the incident. Possibly that Apostle actually wavered in his opinion as to what was right in the matter when strong pressure was brought to bear upon him. His whole career reveals him as a man under the influence of the impressions of the moment. To a man of Paul's strong, independent character such a nature would not be easily intelligible.

13. the rest of the Jews: Jewish members of the church at Antioch. Previously, encouraged by Peter's example, these people had freely associated with their Gentile brethren. Thus unity of a very liberal stamp had prevailed. Peter's conduct led to a serious breach of church unity.

dissembled likewise. Thus Paul considers that this change of conduct was pure dissimulation, holding that both Peter and the Jewish Christians really believed in the liberal position and only pretended to share the principles of James's messengers. Whether this is quite fair to them or not, it is plain that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according 14 to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles,

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Paul did not believe Peter's fundamental position to be that of the strong Judaizers, the view of the so-called Tübingen hypothesis which represents the early church to be divided into two antagonistic parties, on the one side Paul and his followers, on the other James, Peter, John and all the other apostles and Jewish Christians. Paul here declares that when Peter sided with the Judaizers that Apostle was hiding his real convictions, so sure is he that Peter was at heart in agreement with his own position.

even Barnabas. Why 'even'? Because Barnabas had been Paul's travelling companion, and indeed, as the senior, regarded as the leader in the mission to the heathen which had resulted in the founding of the Galatian churches. The Galatians might well be amazed that their senior evangelist should have succumbed to the influence of the party of exclusiveness. Indirectly the prominence given to Barnabas is a testimony in favour of the 'South Galatian theory,' since it was on the tour through Antioch, Pisidium, Derbe, and Lystra that Paul and Barnabas travelled together.

14. uprightly: more exactly 'in a straight course.' Paul does not mean to insinuate want of integrity. His words should be interpreted objectively, with regard to the course pursued by Peter and his followers. This Paul finds to deviate from the norm of the gospel.

according to the truth, &c.: the line from which they deviated. Paul holds that the truth of the gospel is with the liberalism that unites Jews and Gentiles in the common Christian family.

before them **all:** perhaps neither a wise nor a kind course, considering that Peter was the senior Apostle. Peter's conduct was public and his example had spread, and therefore Paul would feel that it must be publicly rebuked. Still, if we read between the lines we may see that he was carried away by the heat of his indignation beyond the bounds of the considerateness due to such a man as Peter. His excuse is that his indignation—if not his way of shewing it—was justified by the seriousness of the crisis. To Paul everything vital was at stake. If the Gentiles were to be cut off from communion with the Jewish Christians, the unity of the brotherhood would be fatally severed, and all who believed in the position of the apostolic church would necessarily regard the converts from heathenism, who followed Paul's liberal teaching, as of a lower grade.

and not as do the Jews, how compellest thou the Gentiles
15 to live as do the Jews? We being Jews by nature, and

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how compellest thou, &c. Peter had lived in the free Gentile style until the friends of James had arrived at Antioch. By using the present tense, 'If thou livest,' Paul here assumes that this is the older apostle's habit. And yet by now changing his line of action he is tending to draw the Gentiles after him into the narrower Jewish way. When Paul uses the word 'compel' he cannot mean direct action, of which we have no hint. To people of scrupulous conscience anxious to follow the lead of so eminent a personage, Peter's example virtually amounted to compulsion. The result would be that such people would seek circumcision, become proselytes to Judaism, and take on them the yoke of the Jewish law.

ii. 15–21. *The new life in Christ.* Even Peter and Paul, though Jews by nature, were not justified by the law, but had their justification through faith in Christ, since nobody can be justified by the law. This does not allow of continuance in sin, which would be most inconsistent with faith in Christ. The old life is crucified with Christ: the new life is enjoyed through faith in the Son of God who manifested his love by dying. This grace of love would be nullified if, after all, justification were to be got by way of law.

This passage begins as part of Paul's expostulations with Peter and so continues to the end of verse 17, where the plural is dropped and the paragraph passes into the first person singular, indicating that the Apostle is adding his own comment. Still the whole passage is so much of a piece that it is best to read it as one section. It would seem that even in the earlier part Paul is not certainly reproducing the *ipsissima verba* of his address to Peter. The passage reads rather like a meditative working up of what was said in the heat of controversy with later reflection. Thus the historical recital melts into doctrinal discussion, and we are not told how the incident ended—probably not satisfactorily, for if Peter had yielded at the time Paul would have said so. It would have made an excellent point in the argument with the Galatians. Probably therefore the apostles parted on this occasion without coming to an agreement. Yet the quarrel passed off in course of time, and Peter came more and more to accept Paul's views. This is proved by the fact that 1 Peter is thoroughly Pauline, and betrays a sympathetic acquaintance with some of Paul's Epistles.

15. We: Peter and Paul.

Jews by nature: Jews born, not even proselytes, much less uncircumcised Gentiles. Cf. Phil. iii. 4, 5.

not sinners of the Gentiles, yet knowing that a man is 16
not justified by the works of the law, save through faith

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sinners of the Gentiles: an ironical expression. The Jews reckoned the Gentiles as such to be sinners. Cf. 1 Macc. ii. 44: 'they mustered a host, and smote sinners in their anger.' In Luke vi. 32 we have 'even *sinners* love those that love them,' corresponding to Matt. v. 47, 'do not even the *Gentiles* the same?'

16. knowing, &c. Again Paul assumes that Peter shares his fundamental position. As Christians they had both reached justification by means of faith.

justified: 'pronounced righteous,' 'reckoned to be righteous,' and in Paul especially 'treated as righteous.' (1) The Greek word (*dikaioō*) is often used in the sense of clearing of guilt; cf. Gen. xlv. 16, 'How shall we clear ourselves?' Exod. xxiii. 7, 'I will not justify the wicked'; Ps. cxliii. 2, 'In thy sight shall no man living be justified.' This is a familiar English use of the word. Thus Shakespeare has it: 'I cannot justify whom the law condemns' (2 Henry VI, Act ii. Scene 3). This is the most frequent sense of the word in the gospels (cf. Matt. xii. 37; Luke x. 29). But for this usage the original innocence of the person justified is requisite. (2) A secondary meaning appears in the teaching of Paul when the word is used for a guilty person. Here it does not mean making righteous in character, but treating as righteous, i. e. treating as though a person were justified in the original sense of the word. This is equivalent to forgiveness; it is forgiveness viewed from the standpoint of law and right. At the same time as implying the re-establishment of right relations with God, the result of it is called 'righteousness' (Rom. iii. 21-24). This peculiar meaning of the word—since made familiar, especially through Luther's teaching—is frequent in Romans and Galatians, but scarcely to be met with anywhere else—only once in 1 Cor. (vi. 11) and once in Titus (iii. 7). It also appears once in Acts (xiii. 39). In this sense of forgiveness the word occurs nowhere else in the N. T., except perhaps in Luke xviii. 14. It is used in James in the earlier sense of acquitting or pronouncing innocent, apart from the notion of forgiveness. It does not occur at all in Hebrews, 1 and 2 Peter, 1, 2, and 3 John, or Revelation.

the works of the law: rather 'works of law,' i. e. works prescribed by law.

save: more correct than 'but' (A. V.), the Greek expression (*ean mē*) meaning 'except.' Yet Paul cannot intend to teach that justification is by works of the law if only faith is added, the very position of the Judaizing Christians which he is contesting.

in Jesus Christ, even we believed on Christ Jesus, that
we might be justified by faith in Christ, and not by the
works of the law: because by the works of the law shall
17 no flesh be justified. But if, while we sought to be
justified in Christ, we ourselves also were found sinners,

Lightfoot connects the clause directly with 'justified' as 'not justified except through faith.' Otherwise we are bound to give it the meaning 'but,' although no satisfactory instances of such a meaning can be adduced, and the grammarians (Winer, &c.) deny that it ever has it.

through faith. Faith is not the ground of justification, but the means through which it is received.

faith in Jesus Christ: not '*the* faith of Jesus Christ,' as in the A. V. There is no article. It does not mean the Christian religion, but trust reposed in Jesus Christ. The great positive idea of the Epistle is here introduced, that justification is given on condition of personal faith in Jesus Christ.

even we: Peter and Paul; emphatic.

believed: came to have faith. The verb is in the aorist, signifying a single act in the past.

by faith. A different preposition is used here, meaning literally 'out of,' which might suggest that faith is itself the ground of justification, if we had not just had the more exact expression 'through faith.' Probably Paul has no subtle distinction in mind, but varies the prepositions for the sake of euphony, as he varies the names—Jesus Christ and Christ Jesus.

no flesh: Hebraism, meaning no man. The sentence is a quotation from Ps. cxliii. 2, 'for in thy sight shall no man living be justified,' somewhat freely rendered. The LXX has the expression 'no flesh' in this passage. The clause 'by the works of the law' is not in the psalm, but is here added by Paul. He would consider it appropriate because the psalm was part of the Scriptures of Jews living under the law, who would be seeking justification by legal works, if at all. In Rom. iii. 20 the same passage is quoted and with the same addition by Paul, but also with the words 'in his sight,' not given in Galatians, which more certainly identify the sentence with the verse from the psalm where it also occurs. The impossibility of obtaining any other justification asserted in order that we may be shut up to the one available justification through faith in Christ.

17. The following are the most important of the various proposed interpretations of this verse:—(1) It is a Jewish objection complaining that since to abandon the law is sinful, if Christ encourages such conduct he must be ministering to sin,

is Christ a minister of sin? God forbid. For if I build 18
up again those things which I destroyed, I prove myself

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a conclusion which Paul indignantly repudiates because he rejects the premises, and does not admit that to abandon the law is sinful. There is no indication that Paul is bringing in an objection from any opponent; and such an objection would demand a more complete answer than an indignant repudiation. Moreover it would not lead on to the next sentence. (2) It is an argument by the Apostle to shew that abandonment of the law is not sinful, since if it were, Christ by encouraging it would be ministering to sin, an utterly unbelievable conclusion. For this argument to have a starting-point there must have been some previous statement of the assumption that it is sinful to abandon the law. (3) It is admitted that to abandon the law is to place ourselves in the position of sinners, not because it is wicked to do this, but because we lose the privileges of the law and range ourselves with the heathen in this matter. Yet it is outrageous to charge Christ with ministering to sin. This view gives the same meaning to the word 'sinners,' with its touch of irony, that we had in verse 15, i. e. as equivalent to Gentiles, or heathen, people out of the pale of the law. Thus we see how it is introduced here. With the previous interpretations it comes in abruptly, apart from any apparent reason. Then the expression 'found' best suits this meaning. It does not point to a definite overt act, such as the abandonment of the law would be; it indicates the discovery of a condition already existing. The Pauline Christian, though a Jew, is seen to be on a level with the Gentile sinner. He too, notwithstanding his law, must be regarded as a sinner in order to be justified by Christ. Nevertheless it would be outrageous to say that Christ brings about this condition.

God forbid: *lit.* 'let it not be'; an indignant repudiation of an utterly impossible notion.

18. I. Paul now passes to the first person singular, thereby dropping the form of speech suitable for his expostulation with Peter and directly addressing the Galatians.

build up again, &c.: reconstruct the obligation of the law, as Peter had been doing at Antioch by returning to Jewish exclusiveness.

which I destroyed. There is no evidence that Paul had destroyed the obligations of the law before this by directly agitating against them. But in dispensing with those obligations when carrying on his missionary work he had been virtually destroying them.

I prove myself a transgressor: in having previously

19 a transgressor. For I through the law died unto the law,
20 that I might live unto God. I have been crucified with
Christ; yet I live; *and yet* no longer I, but Christ liveth

abandoned the law. The word 'transgressor' is always used for one who breaks the definite commandments of the written law, an offender against the law as such. If the law is to be restored as a standard of judgement, the man who is guilty of having repudiated it is plainly an offender against it.

19. through the law, &c.: *lit.* 'through law died to law.' The absence of the articles helps the interpretation of the phrase. It cannot mean that the law as containing types and prophecies of Christ tends to liberate us from its own bondage, because this would involve allusions to the specific contents of the Mosaic law, *the* law. It must refer to the operation of law in general. This Paul discusses more fully in Rom. vii, where he shews that it was the function of law to awaken the consciousness of guilt. Now he also shews that there is no escape from guilt by way of law. Therefore the only liberation must be found in ceasing to live under the accusing law. Thus the law, by making its yoke intolerable, provokes us to abandon it.

that I might live unto God. The purpose of this abandonment of law is not antinomian licence, but a life set in relation to God. That was prevented by the bondage of law and the oppression of guilt accompanying it. Then the supreme consideration in life was our depressing relation to condemning law. When that is dissolved we are free to come into personal relations with God. Henceforth the chief consideration becomes how we may adjust our lives in regard to God. Thus God takes the place of law.

20. crucified with Christ: Paul's doctrine of the mystical union. His union with Christ involves a personal experience corresponding to the death of Christ on the cross, and produced by it. In that experience his old life perishes under the influence of the cross of Christ. Cf. Rom. vi. 6, 'our old man was crucified with *him*'; Col. ii. 20.

yet I live; and yet **no longer I.** The reading in the margin of the R. V. seems preferable on account of the contrast that follows, viz. 'And it is no longer I that live, but Christ,' &c. Paul teaches that crucifixion with Christ is followed by resurrection with him (cf. Col iii. 1). Here he writes of the new life, after death with regard to the old state. So completely is it dependent on Christ and directed by Christ that Paul considers it to be no longer his only life, but simply Christ, who has taken possession of him, living in him.

in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not make void 21 the grace of God: for if righteousness is through the law, then Christ died for nought.

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now: after the great change, in the present Christian condition.

in the flesh: *lit.* 'in flesh,' a Hebraism indicating human life on earth. Although the Christian life is like a resurrection, it is still spent amid material surroundings and with a human body.

in faith: set in antithesis to 'in flesh,' indicating another sphere in which this new life is spent. It is in the body and in the world, but not confined to these things; it is also lived in the sphere of faith. Possibly, however the preposition 'in' is instrumental (a Hebraism), so that the phrase means 'by faith'; but this misses the antithesis of 'in flesh.'

the Son of God. Some of the oldest and best MSS. read 'God and Christ.' But in verse 16 Paul wrote of Jesus Christ only as the specific object of the faith here referred to, and in any case the clause which follows can only refer to Christ.

loved me: a touching personal utterance shewing how deeply the Apostle feels what he is writing. The past tense is used because he is thinking especially of the one past proof, love, which he proceeds to specify. The love of Christ here appears as the reason for faith in him.

gave himself up: i. e. to death (cf. i. 4). The word is frequently used in the gospels for the giving up of Jesus to death by God or by men (cf. Mark ix. 31, x. 33). Here Paul applies it to Christ's own act in surrendering himself to death.

for me: on behalf of me, for my benefit. The Greek preposition is *hyper,* which has this meaning, not *anti,* which would be used if the Apostle meant 'instead of,' in the sense that Christ gave himself to die instead of our dying. Whether Paul would have said that or not, all his language here implies is that Christ's death was for our benefit. This is according to the Apostle's invariable custom. He frequently uses the word *hyper* in this connexion (e. g. Rom. i. 32, ix. 3; 1 Cor. i. 13, v. 7; Gal. iii. 13), never *anti.*

21. make void: nullify, sometimes rendered 'reject' (cf. Luke vii. 30; 1 Cor. i. 19). To return to the law would be to nullify or reject the grace which God has manifested in the love of Christ and his surrender to death.

the grace of God: that special favour which was manifested in the love and sacrifice of Christ.

righteousness: primarily 'rightness,' a substantive corresponding to the adjective which means 'right' and 'just.' This is the sense of the word in the O. T. (cf. Ps. vii. 8; Prov. viii. 20; Isa. lxiv. 5, &c.). It is also used in this sense in the gospels (cf. Matt. iii. 15, v. 20; Luke i. 75; John xvi. 8, &c.) and other parts of the N. T. (cf. Acts x. 35; Jas. i. 20; 1 Pet. ii. 24; 1 John ii. 29; Rev. xix. 11, &c.). In fact wherever it is employed by our Lord or by any O. T. or N. T. writer, except Paul, this is the meaning of the word. Moreover Paul himself uses it in this sense (cf. Rom. vi. 13, 16, 18, 19, 20; 2 Cor. vi. 14; Eph. v. 9, &c.). But the Apostle also employs the term in a specific theological sense which is peculiar to him among Scripture authorities, identifying justification with righteousness. Manifestly he does so here. In verses 16, 17 he discusses justification, which we have seen is simply forgiveness regarded from the standpoint of law and right (see note on verse 16). Then in verse 21 he is evidently referring to the same subject. That is clear from (1) the use of the connecting word 'for,' and (2) the reference to the law as not bringing about the desired result, which was more fully described in verses 16, 17. Yet it is not 'justification' that he names here, but 'righteousness.' Righteousness then is the condition of being justified. The idea is that the Divine act of forgiveness puts the soul in right relations with God. Seeing that in Paul's teaching those right relations are the sources of the new life of holiness, they must contain the germs of righteousness in the old sense of the word, i. e. of a right character and right conduct. When Paul writes about 'righteousness of God' (Rom. i. 17) as a gift to us, and more explicitly as 'righteousness which is of God' (Phil. iii. 9) he means forgiveness of sins in the first instance; but this forgiveness is viewed as restoring right relations with God, so that the man who has it stands right with God. The same identification of justification, or forgiveness of sins, with righteousness is worked out more fully in Romans (iii. 21-26) where Paul first described 'a righteousness of God' given to men, and then proceeds to refer to this as a 'being justified.'

through the law: better 'through law'; if law is the means by which righteousness is attained.

for naught: rather 'unnecessarily,' 'without sufficient reason,' a meaning of the Greek word (*dōrean*) not found in classic authors, but met with in the LXX (Ps. xxxiv [xxxv], 7; lxviii [lxix] 4, quoted in John xv. 25). If the end of Christ's death, which was to give us righteousness, put us in right relations with God through the forgiveness of sins, could be effected in some other way, namely by means of law, then that great sacrifice was unnecessary.

O foolish Galatians, who did bewitch you, before whose 3
eyes Jesus Christ was openly set forth crucified? This 2

II. Doctrinal Argument. iii. 1—v. 1.

iii. 1-5. *An appeal to experience.* Paul appeals to the experience of the Galatians, whom he considers to be quite senseless, since they have received the clearest instruction in the gospel, and yet now are resorting to the law. Did they receive the Spirit by the law? If not, having begun in the better way, do they expect to be perfected by adopting the inferior method? Is their present exercise of spiritual gifts derived from works of law or from what they hear in faith?

1. foolish: senseless, wanting in intelligence.

Galatians. See Introduction, p. 58 ff. Prof. Ramsay points out that this title, drawn from the name of the Roman province, would be especially appropriate for those of the inhabitants who had adopted the Græco-Roman civilization, among whom the Apostle would be likely to find most of his converts. In contrast to the rest of the population, which was still involved in Asiatic customs of thought and life, these more cultured people would regard themselves as superior in intelligence. Yet even they are behaving senselessly. The personal address by name only occurs here and in 2 Cor. vi. 11; Phil. iv. 15; 1 Tim. i. 18, vi. 20; and in all cases the context shews that Paul is moved with deep feeling.

bewitch. The Greek word (*ebaskanen*) means the blighting of the evil eye. The Galatians are behaving so senselessly that they must be under a spell. Who is it that has cast an evil eye on them?

openly set forth. The more usual meaning of the Greek word is 'to write before' (cf. Rom. xv. 4; Eph. iii. 3), and if intended here would refer to the O. T. prophecies of Christ. But it would be out of place to bring in such an allusion at this point with reference to the Galatians. Besides, the expression 'before whose eyes' points to a different meaning. Lightfoot renders the word 'was posted up,' 'placarded,' seeing that it was commonly used in this sense for public notices and proclamations. But is not this meaning harsh when applied to the idea of presenting Christ as crucified? The root-word (*graphō*) is used of a painter's art—hence our word 'graphic' for what is vividly pictorical. Accordingly Grimm-Thayer suggests here the meaning 'depict (paint, portray) before the eyes.' Paul in his preaching had vividly portrayed Christ as crucified; the picture had been set before the eyes of the Galatians. For them to be bewitched as by the evil eye shews that they had taken their eyes off that central object of contemplation.

only would I learn from you, Received ye the Spirit by
3 the works of the law, or by the hearing of faith? Are
ye so foolish? having begun in the Spirit, are ye now
4 perfected in the flesh? Did ye suffer so many things

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crucified: without the addition 'among you' as in the A. V., which is absent from the best MSS. The notion of Christ being crucified afresh among the Galatians in their crucifixion with him and dying to sin is not in Paul's mind. The word refers to the actual, historical crucifixion of Christ; it stands at the end of the sentence for emphasis, the significance of which is made evident by the previous verse. The Galatians were behaving as though the death of Christ had not been necessary to their salvation. Did they forget that it was as crucified, with especial reference to his cross, that Christ had been depicted to them in Paul's preaching?

2. This only, &c. Here is a critical dilemma. Paul will be satisfied if his correspondents will answer this one question, for that will settle the dispute. If they had the gift of the Spirit by means of the law, well and good; let them keep to the law. But if not, they have no excuse for turning to the law.

Received: the aorist tense, indicating one event in the past, an experience frequently referred to in the apostolic church, when the Spirit of God was given to the converts (cf. Acts x. 44, xix. 20).

the works of the law: rather, 'works of law.' See note on ii. 16.

the hearing of faith. This might be rendered 'the message,' as in the margin of the R. V.; but as it is contrasted with works it is more likely to refer to the personal experience of the Galatians, and 'hearing' is therefore the probable idea.

of faith: not '*the* faith' as the substance of Christian teaching, a meaning never found in Paul, or at least not so early as this; nor 'faith' as a topic of preaching, for the gospel was what Paul preached; but faith characterizing the hearing. The whole expression means 'the hearing which was with faith.' This is the view of Lipsius. Lightfoot's interpretation, 'which comes of faith,' is less natural. The hearing does not come from faith; but faith accompanies and characterizes it.

3. having begun in the Spirit: in the power of the Spirit of God, the receiving of which has just been mentioned.

perfected. The Galatians were not formally abandoning Christian grace and falling back on mere Judaism. Their position, as here indicated, was that of adding the observance of the Jewish law to their Christian faith as a means of attaining perfection.

in vain? if it be indeed in vain. He therefore that 5 supplieth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing

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This is different from the question at Antioch referred to in Acts xv. 1, which made circumcision a condition of salvation. Here it is only proposed to be added to Christian faith as a means of attaining perfection.

in the flesh: by external ordinances, especially circumcision. The paradox is in the notion that this lower process could come after the higher in order to crown it with perfection. To imagine such a thing is extremely foolish.

4. Did ye suffer, &c. Lightfoot remarks, 'The history indeed says nothing of persecutions in Galatia'; but that is on the North-Galatian theory. Lightfoot himself points out that 'the converts to the faith in Pisidia and Lycaonia . . . were exposed to suffering' (as recorded in Acts xiv. 2, 5, 19, 22), and now it seems to be proved that the Galatians to whom the Epistle is directed were the people of these very districts (see Introduction, p. 58 ff.).

in vain. The history in Acts shews that the persecution from which the Galatians suffered had been stirred up by the Jews. But if the Christians had accepted Judaism, of course this persecution would not have occurred. And now if after enduring it they proceed to adopt the Jewish religion, all they have suffered for their distinctive Gentile Christian faith goes for nothing. Why did they make the bold stand before persecution if afterwards they would voluntarily concede the very point on which the persecution turned?

if it be indeed in vain. The Apostle cannot really believe them to be so completely stultifying themselves.

5. He: God, who is always regarded as the Giver of the Spirit.

supplieth: an emphatic word meaning 'to bestow liberally.'

miracles: *lit.* 'powers'; but one of the usual words in the N. T. for those events which we call 'miracles' (cf. Mark vi. 2, 5, 14, &c.). Paul here assumes that miracles were occurring among the Galatians. In writing to the Corinthians he distinguishes 'workings of miracles' ('powers') from 'gifts of healing' (1 Cor. xii. 9, 10). Possibly by 'miracles' he means the exorcism of demons, one of the works of the Spirit most frequently referred to in the early church. Paul appeals to the testimony of these miracles. On what condition were they brought about—by performing works of law? or as a result of hearing with faith the message of the gospel? Experience must tell the Galatians that the latter was the case.

6 of faith? Even as Abraham believed God, and it was
7 reckoned unto him for righteousness. Know therefore
that they which be of faith, the same are sons of Abraham.

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iii. 6-9. *The example of Abraham.* Paul appeals to the classical instance of Abraham, whose faith was reckoned to him for righteousness. Then surely those who have faith are the true sons of Abraham. The Scriptures predicted the justification of the Gentiles by faith in the promise of Abraham's blessing, which blessing the men of faith share with the patriarch.

6. Quoted from the LXX of Gen. xv. 6; cited again in Rom. iv. 3; Jas. ii. 23.

Abraham. This patriarch was venerated by the Jews as their great religious hero, and it was a common practice for Rabbis to argue points of difference with reference to his life-story, seeking to determine their controversies by the precedents they found in it. Therefore Paul could distinctly score a point by shewing that this supreme historical authority supported his teaching about faith.

believed God. The specific act of faith was concerned with God's promise of a son to Abraham in his old age and numerous descendants.

for righteousness: not 'instead of,' but 'as equivalent to righteousness.' The preposition (*eis*) is used in the sentences, 'they shall be one flesh' (Gen. ii. 24), *lit.* 'for (*eis*) one flesh'; and 'they shall be my people' (Jer. xxxi. 33; cf. Heb. viii. 10), *lit.* 'to me for (*eis*) a people.' God takes Abraham's faith in His promise as itself equivalent to righteousness, apart from the performance of any external actions by the patriarch.

7. Know. The R. V. margin has 'Ye perceive,' and Lightfoot advocates the indicative 'Ye know.' But did the Galatians know what Paul proceeds to state here? It rather follows as a consequence of the previous verse. If the specific characteristic of Abraham is faith, then they who share in his faith are his true children. The point of the argument lies in the fact that the Judaizing tendency of the Galatians revealed in them a desire to come in for the privileges of the sons of Abraham which Jews claimed to enjoy. They will do that, Paul argues, by resembling Abraham in the righteousness God recognized in him, i. e. in possessing faith.

they which be of faith: *lit.* 'they who come from faith,' in accordance with a common idiom. Cf. 'them that are factious' (*lit.* 'them that are of faction,' Rom. ii. 8), 'they which are of the law' (Rom. iv. 14). Though the idiom in John expresses origin, that idea is lost sight of in common usage. Thus the phrase simply means 'men of faith,' 'men who have faith.'

And the scripture, foreseeing that God would justify the 8
Gentiles by faith, preached the gospel beforehand unto
Abraham, *saying*, In thee shall all the nations be blessed.
So then they which be of faith are blessed with the faith- 9
ful Abraham. For as many as are of the works of the 10
law are under a curse: for it is written, Cursed is every

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8. the scripture, foreseeing. The singular means some specific passage of Scripture (cf. Mark xii. 10; Luke iv. 21; John vii. 38; Rom. iv. 3), the plural 'Scriptures' being used for the O.T. as a whole (cf. Mark xii. 24; Luke xxiv. 27; John v. 39; Rom. xv. 4). The passage of Scripture is here personified as though it were a teacher. In verse 22 a passage of Scripture is supposed to be active—'the scripture hath shut up,' &c.

preached the gospel beforehand. The promise to Abraham is taken as a proclamation of the gospel of blessing for the heathen.

In thee, &c.: a sentence combining Gen. xii. 3, 'in thee shall all the families of the earth be blessed,' and Gen. xviii. 18, 'all the nations of the earth shall be blessed in him.' O.T. critics consider these passages to mean that the nations will bless themselves by Abraham, taking his blessing as the type of blessing they will desire for themselves. Be that as it may, evidently Paul understands them to convey a distinct promise of blessing which the heathen are to receive through Abraham.

9. faithful: possessing faith, believing; not here 'trustworthy.' We have this meaning elsewhere (cf. 2 Cor. vi. 15, 'a believer,' for the same Greek word).

iii. 10-14. *The curse of the law.* Paul proceeds further. Not only is the law needless and superfluous, as the instance of Abraham shews, it is positively hurtful. Those who go the way of the law are actually under a curse, since that is threatened against all who do not keep it with absolute fidelity. That nobody is justified by law is proved by the Scripture statement that the righteous shall live by faith, which is not the way of the law. Christ, by becoming a curse for us in his crucifixion, redeemed us from the law's curse in order that through him Abraham's blessing might come to the Gentiles and we receive the promised gift of the Spirit.

10. of the works of the law. For the idiom see note on verse 7, 'they which be of faith.' Here it means the people whose characteristic way in religion is to observe the works of the law.

it is written: a phrase indicating authoritative Scripture.

one which continueth not in all things that are written in
11 the book of the law, to do them. Now that no man is
justified by the law in the sight of God, is evident: for,
12 The righteous shall live by faith; and the law is not
of faith; but, He that doeth them shall live in them.

It is met with in contemporary Greek in Egypt for any authoritative document to which an appeal is made.

Cursed, &c. Deut. xxvii. 26, the conclusion of the curses pronounced on Mount Ebal. Since nobody ever has kept the whole law it follows that all who are under the law are subject to its curse. It is a curious fact that the words 'every one' and 'all things' are not in the Hebrew, although they occur in the LXX Greek from which Paul quotes them. Lightfoot points out that Jerome attributed the omission to a wilful corruption of the text on the part of the Jews for fear they should appear to be under the curse—a groundless charge.

the book of the law: the Pentateuch.

11. justified. See note on ii. 16.

by the law: *lit.* 'in law,' meaning either (1) 'by means of law,' according to the common Hebrew idiom which uses the preposition 'in' instrumentally; or (2) 'in the region of law,' in the law religion. Lipsius prefers the latter meaning; but the absence of the article favours the former, which is both in the A. V. and in the R. V.

The righteous shall live, &c.: quoted from Hab. ii. 4; also cited in Rom. i. 17, and Heb. x. 38. The LXX has '*my* righteous man.' Paul corrects this by returning to the Hebrew, which has not the pronoun 'my.' In the language of the prophet 'faith' stands for 'fidelity'; so that the sentence meant originally 'the righteous man shall live by his fidelity,' that is to say, as the context shews, he shall be preserved amidst the dangers of the Chaldæan invasion because of his steadfastness and loyalty to God. But of course such fidelity is the outcome of faith.

righteous: better than 'just' as in the A.V. The word does not mean 'the strict,' 'the upright,' simply; but it has the more comprehensive sense of general righteousness.

12. not of faith: not possessing faith as its characteristic principle. The preposition (*ek*) literally means 'out of' and Lightfoot gives it that signification here; but see note on verse 7.

He that doeth, &c.: quoted from Lev. xviii. 5.

in them: meaning 'by means of them,' the Hebraistic instrumental sense of 'in.'

Christ redeemed us from the curse of the law, having 13
become a curse for us: for it is written, Cursed is every

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13. redeemed: not the usual Scripture word for redemption (*apolutrōsis*), which directs attention to the consequent liberation. The Greek word used here (*exēgorasen*) points rather to the act of buying. It might be rendered 'bought up,' but it is commonly employed for the ransom of slaves. The word is in the aorist tense, indicating a single act, which the context shews to be the dying of Christ.

us: Paul and other Christian Jews who had been under the law and therefore liable to its curse.

the curse of the law. See note on verse 10.

having become a curse. The Hebrew language, being deficient in adjectives, frequently employs substantives with an adjectival meaning. The expression 'becoming a curse' in our language would most naturally mean 'coming to be a means of cursing people.' Of course that is not the idea here; Paul means 'becoming accursed,' or 'coming under a curse.' Similarly he writes of Christ being 'made to be sin' (2 Cor. v. 21). This language might be interpreted by readers of the O. T. with reference to the transactions of the 'Day of Atonement,' when the goat, over the head of which the high-priest had pronounced the sins of the people, was driven out to the demon of the wilderness as an accursed thing (see Lev. xvi. 8, 21, 22). The miserable fate of this creature is powerfully portrayed in Holman Hunt's picture of 'The Scapegoat.'

for us: on our behalf. See ii. 20, note.

for it is written: appeal to the authority of Scripture. See note on verse 10.

Cursed is every one, &c.: quoted from Deut. xxi. 23 in the LXX. The Hebrew original is, 'for he that is hanged is accursed of God.' To be hanged, impaled, or crucified was reckoned as undergoing an accursed form of punishment. If it was brought about under the law it was regarded as the infliction of God's curse. Now Christ suffered from one of these horrible kinds of death. Consequently, Paul argues, the curse of it fell on him. Yet the Apostle does not give the full phrase 'accursed *of God*,' for he could not apply that to Christ whom he would not think of as coming under God's curse. Still, as Christ died the accursed death in the mere fact that he was crucified, that curse, the very curse of being crucified, fell on Christ. His being crucified was his endurance of the curse; so awful a death could not be thought of as anything short of a curse. The teaching of the whole verse is that by submitting to that accursed death on our behalf Jesus Christ freed us from the curse of the law.

14 one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been

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14. that upon the Gentiles, &c. The purpose of Christ's redemption is that the Gentiles might receive the blessing of Abraham. A gap in Paul's argument is here apparent. He has just spoken of deliverance from the curse of the law. Now he assumes that, as a consequence, the law itself ceases to be binding. The implied idea is that, if it has lost its sanction in the punishment it threatens, it ceases to be effective. Consequently it is now a dead letter. Therefore, in spite of its proscriptions, the Gentiles whom it had excluded from the privileges of Israel are now able to enjoy them.

the blessing of Abraham. See verse 8.

in Christ Jesus: by spiritual union with Christ Jesus.

we. Here Paul joins himself with the Gentiles. The pronoun is now most comprehensive, embracing all Christians.

the promise of the Spirit: not the promise made by the Spirit, but the promised gift which consists in the Holy Spirit bestowed on Christians; because (1) Paul has not spoken of this promise as coming from the Spirit; he has referred it to Scripture personified; and (2) he continually treats the gift of the Spirit as the chief present blessing of the gospel (cf. verse 5). This he takes to be part of Abraham's blessing; elsewhere he calls it the 'firstfruits' (Rom. viii. 23).

through faith: an emphatic final clause. This promised gift is received by means of faith, not by works of law, as the Galatians are bewitched into imagining.

iii. 15–18. *The ancient covenant.* Taking an analogy from human custom Paul points out that a covenant which has once been confirmed cannot be set aside. Such was God's promise to Abraham with its application to Christ. The law which was 430 years later than the confirmation of the covenant could not supersede it. And yet if the inheritance were to come by the law the promise would be neutralized.

15. Brethren: an urgent and affectionate address indicating the Apostle's desire to convince.

after the manner of men: according to the analogy of men's common actions in the world (cf. Rom. iii. 5; 1 Cor. ix. 8, xv. 32).

but a man's: introducing an *a fortiori* argument. Even confirmed, no one maketh it void, or addeth thereto.

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a man's covenant duly executed is inviolable ; much more then must this be the case with God's covenant.

covenant : the Greek word (*diathēkē*) usually means a 'will.' It has been generally supposed that this meaning only occurs once in the Bible (Heb. ix. 15-17), and that in all other cases the word means a formal agreement between two parties. This sense is given to it in the LXX, where the translators employ it as their rendering of the Hebrew word for 'covenant' (*bĕrith*), probably preferring it to the usual Greek word for 'covenant' (*sunthēkē*), because the Divine covenant is an arrangement made by God which men accept from Him, not a bargain settled on equal terms. It is the classic use of the word for a 'will' or 'testament' that gives us our popular titles of the two parts of the Bible—the 'Old Testament' and the 'New Testament'—really the Old and New Covenants. But now a flood of light has been thrown on this remarkable word by means of the Greek papyri recently discovered in Egypt. Prof. Ramsay shews, on the testimony of Messrs. Grenfell and Hunt, how the wills that have been found among those documents, and the Greek customs concerning them, illustrate Paul's statements here. Accordingly he argues that in the present case the word means a 'will' and not a 'covenant.' The following considerations point in this direction : (1) The phrase 'after the manner of men' indicating the analogy of ordinary human practice, and therefore not the special LXX use of the word ; (2) the mention of an inheritance ; (3) the Greek custom which made the will a public document and irrevocable even before the death of the testator, though the Attic law allowed of codicils. Nevertheless, while Paul is apparently appealing to the example of a Greek 'will' for his argument, it is evident that he has the O. T. 'covenant' also in mind, since he argues from its history. Thus he seems to apply the Greek usage concerning wills to the ancient covenant, without considering any difference of meaning in the two applications of the word. The nature of the Greek 'will,' as public and unchangeable when once executed, would assimilate it to such a covenant as we meet with in the O. T., an agreement between two parties, but really determined in the first instance by one, since it is God's covenant offered to man.

confirmed. A Greek will had to be lodged in the Record Office and there examined, and if found valid duly authenticated.

no one maketh it void, &c. : according to the Greek custom, even during the life of the testator. The Roman custom, on which our law is founded, was different.

addeth thereto : fresh clauses, codicils. The Judaizers treated the law as something subsequently added to the original agreement with Abraham. But inasmuch as that was a covenant

16 Now to Abraham were the promises spoken, and to his
seed. He saith not, And to seeds, as of many; but as
17 of one, And to thy seed, which is Christ. Now this I
say; A covenant confirmed beforehand by God, the law,
which came four hundred and thirty years after, doth not

---

or will, ordinary human usage in Greek society was contrary to such an interference with its original provisions.

16. promises: in the plural. Abraham received more than one promise (see Gen. xiii. 15, xvii. 8).

seed: Hebraism for 'children,' 'descendants.' The reference is to Gen. xiii. 15, 16.

not . . . to seeds, &c. Great ingenuity has been exercised in the attempt to prove the formal validity of Paul's argument here; but it is only reasonable to admit that he was using a Rabbinical method of treating Scripture which cannot be made to agree with exact exegesis. (1) The word 'seed' in the Hebrew original is collective, and stands for any number of seeds, the plural only being used for different kinds of seeds or for crops. (2) The narrative in Genesis distinctly refers to the multitude of Abraham's descendants, and makes no reference to one particular descendant who is to inherit the promises. Nevertheless the Rabbis applied these promises to the Messiah, and Paul was following a Jewish usage in the specific personal application he made of them. While his logic might not be called sound, the point to which he was coming could not be confuted, since it was in Christ that the promises to Abraham were fulfilled.

17. confirmed: see note on verse 15.

beforehand: before the law-giving.

the law: the Mosaic law, which was acknowledged in the Pentateuch.

four hundred and thirty years after: i. e. after Abraham received the covenant. The figure seems to be taken from Exod. xii. 40, where, however, in the Hebrew Bible 430 is given as the number of years for the sojourn in Egypt. The Samaritan Pentateuch and the LXX correct that by reading, instead of 'in Egypt,' the words 'in the land of Egypt and in the land of Caanan.' Paul here follows the LXX reading. Josephus also follows this reckoning in one passage (*Antiq.* ii. 15. 22), though elsewhere he follows the reckoning of the Hebrew text (*Antiq.* ii. 9. 1; *Bell. Iud*.v. 9. 4), which is borne out by Gen. xv. 13, where 400 years of oppression in Egypt are predicted, a prediction quoted by Stephen (Acts vii. 6). The obscurity of the early history of Israel renders it impossible for us to determine which reckoning may be nearest the facts of the case.

disannul, so as to make the promise of none effect. For 18
if the inheritance is of the law, it is no more of promise:
but God hath granted it to Abraham by promise. What 19
then is the law? It was added because of transgressions,

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doth not disannul. The later law cannot set aside the earlier covenant, since by its nature this is made for ever unalterable. Yet the Judaizing movement in Galatia assumed that to be the case, more or less, by requiring something beyond faith, although in the case of Abraham faith had been the sole condition of the covenant, God reckoning that for righteousness.

disannul: an old English word, an intensive form of annul. Thus Shakespeare has it:—

'Then Warwick *disannuls* great John of Gaunt' (3 *Henry VI*, iii. 3).

The Greek word is the negative form of the word previously rendered 'confirmed' (verses 15, 17). Being once 'confirmed,' the covenant cannot be subsequently made unconfirmed so as to have its provisions invalid.

18. the inheritance: as according to will, Abraham's blessing passing on to his 'seed.'

of the law: *lit.* 'out of law,' law regarded as the source from which it is derived.

no more: no longer; it had been a matter of promise from Abraham's time for those 430 years. On the supposed hypothesis this would be the case no longer.

of promise. The absence of the article before the word 'law' as well as before this word brings the contained ideas into comparison—law *versus* promise.

iii. 19-29. *The place and function of the law.* Having shewn that the law cannot supersede the older covenant Paul proceeds to discuss its place in the Divine economy of history. Temporarily necessitated for the sake of transgressions, it came through intermediary angels, by way of a mediator; while God in giving and executing His promises requires no such intermediaries. Not that the law stands in any way opposed to God's promises. If it could have given life it would have been admitted to be the way to righteousness. But what the O. T. does is to confine everything in subjection to sin in order that they who have faith in Christ may thus receive the promised blessing.

19. What then is the law? The argument seems to have led up to the conclusion that the law was a mere superfluity, even an unwarrantable intrusion. It is necessary then to see what the law really is.

added: i. e. in addition to the covenant.

till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand
20 of a mediator. Now a mediator is not *a mediator* of one;

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because of transgressions: not in order to prevent transgressions, for the context shews no such purpose in the law; nor in order to punish transgressions; but, according to Paul's peculiar conception of the law, in order to bring out transgressions as clearly acknowledged breaches of law. Therefore he uses the almost technical word 'transgression,' which means a breach of law, not the more common word 'sin.' Of course Paul could not deny the obvious, immediate purpose of the law as the Israelite code to be in part the restraint of evildoing. But much of this law did not concern crime or ethics; much of it was purely ceremonial. Besides, with Paul the supreme Divine purpose was much more than the immediate end to be served. That purpose, he held, was to convert vague, dormant sin into what could be recognized as the transgression of definite precepts. Cf. Rom. vii. 9: 'when the commandment came, sin revived' (or 'sprang into life').

the seed: Christ (cf. verse 16). The law was to do its work in bringing out transgression down to the time of Christ—no longer.

through angels. The Rabbis held that angels assisted in the giving of the law, basing the idea on the words 'he came from the ten thousands of holy ones' (Deut. xxxiii. 2, R. V.) This idea is referred to in Stephen's speech (Acts vii. 53). It is also found in Josephus (*Antiq.* xv. 5. 3). Paul mentions it here to indicate the inferiority of the law to the covenant which God gave directly to Abraham. If it be said that the O. T. does not warrant such a belief, at all events the Apostle's word would serve as an *argumentum ad homines*, since his Jewish opponents would accept this view of the law-giving.

a mediator: an intermediary, i. e. Moses. The specific notion of mediation in a quarrel is not here suggested.

20. Lightfoot observes that 'the number of interpretations of this passage is said to mount up to 250 or 300.' His own view is that now most generally adopted, viz.: The very idea of mediation supposes at least two persons between whom the mediation is carried on. That was the case with the law. There were two parties to it, God and Israel; and therefore it was conditioned by the action of each party. But it is different in the case of the promise. God gives this promise. Thus there is but one party to it, for God is one. Therefore the promise is absolute and unconditional. Another interpretation takes the word **'one'** qualitatively, understanding it to mean that God is not divided in

but God is one. Is the law then against the promises of 21
God? God forbid: for if there had been a law given
which could make alive, verily righteousness would have
been of the law. Howbeit the scripture hath shut up all 22
things under sin, that the promise by faith in Jesus
Christ might be given to them that believe.

will and counsel, so that there can be no other will in Him conflicting with the will which gave the promise; but this does not suit the previous clause so well. Then there is the view that, since a mediator requires two parties, and God is one, man, or specifically Israel, must be the other. But Paul does not draw that conclusion, nor would it be in place.

21. promises. For the plural form see note on verse 16.

God forbid. See note on ii. 17.

make alive: more than justify; an actual personal change of condition from death in sin to life in God. Cf. ii. 20, iii. 11; Rom. vi. 23.

righteousness. See note on ii. 21. This is here closely associated with the idea of making alive. He who is justified and therefore has righteousness is, according to Paul's teaching, *ipso facto* endowed with the gift of eternal life. Cf. Rom. v. 21: 'that, as sin reigned in death, even so might grace reign through *righteousness* unto eternal *life*,' &c. The life is a consequence of the righteousness.

The whole verse is the answer to a supposed objection. If, as Paul has just been saying, the law is so different from the promises, must it not be in conflict with them and therefore after all nullify them? That would be so if the law were the Divinely appointed means of conferring the gift of eternal life. Then of course it would be the way to righteousness. But it is nothing of the kind.

22. the scripture: apparently a single passage in the O. T., personified as in verse 8. See note on that verse. But since Paul does not here cite any such passage it may be that he is using the singular 'scripture' for the Scriptures generally, though this would be contrary to custom.

shut up: as in prison; stronger than 'conclude' (A. V.).

all things: neuter for comprehensiveness, as we say 'the whole world' when we mean 'all mankind.' Cf. Col. i. 20, 'to reconcile all things.'

under sin: sin being the tyrant holding the world in subjection.

that: indicating the purpose of the universal imprisonment. It is to drive men to resort to the sole method of escape.

23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be
24 revealed. So that the law hath been our tutor *to bring us*

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the promise: not the word promising, but the thing promised, i. e. Abraham's blessing, now interpreted by Paul as developed into the gift of righteousness leading to eternal life. This is implied in the references to 'making alive' and 'righteousness' in the previous verse. What the law could not do is conferred in the promise.

by faith: *lit.* 'from,' or 'out of faith,' the same preposition (*ek*) that is translated 'of' in the phrase '*of* the law' (verse 21). It is a pity the Revisers did not mark the antithesis by translating this preposition in the same way in each case. The blessing does not spring from law; it springs from faith.

in Jesus Christ: as the object of faith.

them that believe: them that have faith—in Greek the verbal form of the word rendered 'faith.'

23. faith: rather, 'this faith'; *lit.* 'the faith,' which however might seem to mean 'the Christian religion,' a sense not given to the expression at so early a date as the Epistle. Paul means 'the faith just mentioned,' i. e. faith in Christ. His idea is that before 'this faith' came the Jews were imprisoned under the law.

we: Paul as a Jew and other Jews—not including the Gentile Galatians.

kept in ward: a word usually meaning 'guarded by soldiers.'

under the law. Paul had just said, 'shut up . . . under sin.' Here he must be referring to the same restraint. He does not think of the law as a system of obligations to be fulfilled, but as a standard of judgement for transgressors. Thus subjection to sin and being held in keeping by the law are two aspects of the same condition; it is because of sin that law has its power of holding in ward. It is only the law-breaker who loses his liberty and can be retained in a lock-up by the police as guardians of law.

unto: or 'for,' indicating the object of this guarding and imprisonment.

the faith. See note on 'faith' earlier in this verse.

afterwards . . . revealed: in the gospel of Jesus Christ.

24. tutor: an unfortunate word of the Revisers, not much better than the 'schoolmaster' of the A. V. The Greek word (*paidagōgos*) stands for a slave who was entrusted with the charge of children. In the Roman world he was also their teacher; but this was not the case among the Greeks, and Paul is writing to a people living in a state of Greek civilization, as several of his references to manners and customs shew. He does not mean that the law was the teacher training for Christ, and that the ideas

unto Christ, that we might be justified by faith. But now 25
that faith is come, we are no longer under a tutor. For 26
ye are all sons of God, through faith, in Christ Jesus. For 27

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of Judaism were preliminary and preparatory to the fuller Christian truth. He simply means that the law was like a servant whose business it was to conduct the children to school. Christ is the one teacher.

to bring us **unto Christ:** (1) not by the partial development of a religious life under Judaism, which Paul never teaches; nor (2) as typical and symbolical of Christianity, leading to Christianity by foreshadowing it, an idea never found in Paul, though it is met with in Hebrews and pushed to an extreme in the so-called *Epistle of Barnabas*; but (3) by making people perceive their need of Christ through the sense of guilt and the consciousness of the danger of judgement which the law awakens, so that there is felt to be an imperative necessity of seeking what Paul calls justification, i. e. deliverance from this state of guilt, where alone it can be found, in Christ. His argument has distinctly led up to this point.

justified by faith. See notes on ii. 16.

25. we: still only Paul and the Jews, as far as they have become Christians.

26. ye . . . all: the Galatians, Gentile Christians.

sons of God. (1) According to Lightfoot, and apparently Prof. Ramsay also, this sonship is contrasted with the condition of childhood under a servant-custodian, as involving the liberty of older years. (2) Lipsius denies the contrast, and there is some reason for his view. Paul now deliberately drops the first person and uses the second person. That breaks the line of argument. The Gentiles never were as children under the law. Besides, the boy child is also a son. The notion of sonship does not in itself imply adult age. Still Paul evidently means that, since the Galatians are brought into sonship only as Christians, they do not have to undergo the irksome process to which Jewish Christians had been subject, since that was previous to their conversion to Christianity. Then the following paragraph distinctly contrasts the privilege of sonship with the restraints of childhood, and this throws us back on the first view.

in Christ Jesus. The Revisers are plainly right with their punctuation, which separates this clause from that which immediately precedes and connects it with the first clause of the sentence. He does not mean 'faith in Christ Jesus,' but 'sons of God . . . in Christ Jesus,' this sonship being realized by means of faith. He has written of the Jews being led to Christ (verse 24), and further down he describes Christians as being 'in Christ'

as many of you as were baptized into Christ did put on
28 Christ. There can be neither Jew nor Greek, there can
be neither bond nor free, there can be no male and
29 female: for ye all are one *man* in Christ Jesus. And if ye

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(verse 28). The sonship is a state of intimate union with Christ. Paul is not here thinking of the universal Fatherhood of God and consequent Divine childhood of man, but of the sonship which he elsewhere compares to adoption when by their union with Christ the Gentile heathen enter God's family (cf. Rom. viii. 23).

27. baptized into: rather 'to,' or 'for,' a common usage of the Greek preposition (*eis*) signifying an end or purpose. Thus Paul uses the same preposition where he says that the Israelites were 'baptized *unto* Moses' (1 Cor. x. 2); it is employed with reference to the baptism of John the Baptist, where we read of a 'baptism of repentance unto remission of sins' (Mark i. 4; Luke iii. 3). It occurs in the baptismal formula where the A. V. reads 'baptizing them *in* the name of the Father,' &c. (Matt. xxviii. 19). The R. V. has 'into' in this passage; but the analogy of the other passages cited would rather suggest 'unto' or 'for,' in all cases the preposition indicating the object of the baptism.

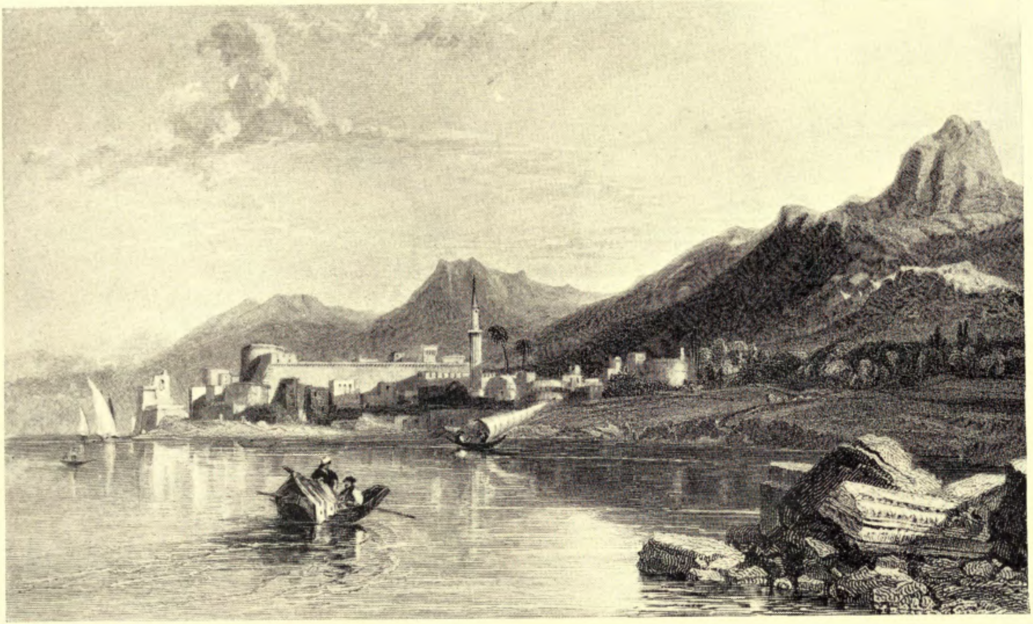
into Christ. The phrase 'baptized to Christ' indicates the primitive form of baptism as simply 'to Christ' (Rom. vi. 3), or, 'to the name of Jesus' (cf. Acts xix. 5; 1 Cor. i. 13).

put on: a common O. T. idiom (cf. Job viii. 22, xxix. 14, xxxix. 19; Ps. xxxv. 26) found also elsewhere in the N. T. (1 Pet. v. 5). Cf. Rom. xiii. 14, 'Put ye on the Lord Jesus Christ.' As the garment covers the person and is closely wrapped about him, so Christ is thought of as closely united to his people and giving them their characteristic appearance.

28. Jew . . . Greek: the racial distinction, named first, because it had given rise to the trouble in the Galatian churches. 'Greek' is the title of people of the Greek language and civilization, not simply Hellenes by birth. This title would suit the people of South Galatia, as it would not suit the North Galatians, the Gauls, who were Romanized, but who had not adopted Greek customs (see Introduction, p. 66 ff.).

bond . . . free: the great social distinction in the ancient world. Christianity did not formally denounce slavery. More misery than good would have come of that premature action. But by making master and slave equally brethren in the church it tended to remove the distinction between them, and so in the end to destroy the system on which that distinction rested.

male and female. Christianity, more than any other religion, gives equal rights to men and women.



Drawing by J. D. Harding

CYPRUS

are Christ's, then are ye Abraham's seed, heirs according to promise.

But I say that so long as the heir is a child, he 4

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all are one: not of one kind or nature but a unity. Being all as one man in Christ by reason of the close union with him in which they all participate, Christians cannot maintain the old lines of separation. This is a favourite doctrine in Paul's teaching, and the establishment of the fact to which it refers was one of the principal ends of his labours. A great part of his work, as in collecting the contributions of the Gentile churches for the assistance of the Jewish church at Jerusalem, was directed towards bringing about the union of these two branches of Christendom.

29. Christ's: of Christ, by being in Christ.

then . . . Abraham's seed: because Christ is Abraham's seed.

heirs: because Abraham's family. Therefore Abraham's promises will be realized by all Christians irrespective of any difference of race, social distinction, sex. Then there is no room for the Jewish privileges after which the Galatians were so foolishly hankering. As Christians they already possess the best privileges of Israel.

iv. 1–7. *Sonship.* So long as he is a child the heir is kept under the authority of certain officials till the time determined in his father's will. Similarly while Paul and the Jewish Christians were in religious childhood, they were in subjection to the elements of the world. But on the completion of this time of tutelage God sent His Son in a human life subject to the law in order to redeem those under law and grant them sonship. The Galatians, too, being sons, have received the Spirit of God whereby they can acknowledge Him as their Father. This privilege of sonship involves freedom from servitude and the rights of heirs.

1. But I say. Paul reverts to the idea of verse 23 in order to confirm it from another point of view, and thus explain more fully both why the law was given and how it came to be superseded.

the heir. The whole argument here proceeds on the supposition of a case in which property is left to a child under a will by the death of his father. Since Paul regards God as the Father, this part of the analogy cannot be worked out in detail. Still it serves to set the case of the heir before us as, in some respects, representative of the Jews in the pre-Christian age.

a child: an infant in the eyes of the law, a minor. According to Roman law the title *infans* ceased at the age of seven,

differeth nothing from a bondservant, though he is lord
2 of all; but is under guardians and stewards until the
3 term appointed of the father. So we also, when we
were children, were held in bondage under the rudiments
4 of the world: but when the fulness of the time came,

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after which the child was competent to perform certain legal acts; he was under a guardian till he was fourteen; and he did not have full power over his property till he was twenty-five. But Prof. Ramsay has shewn that Paul is following the Greek usage, known in Syria and therefore probably also in Southern Galatia.

differeth nothing, &c.: in being under authority and not allowed to dispose of property.

lord of all: i. e. of all the estate left by his father, including the slaves, like whom, for the time being, he has to be in subjection, and even the very officials whom he has to obey.

2. guardians: the recognized Greek legal word for the guardians of minors, having personal charge of them, as seen in the inscriptions.

stewards: having charge of the property. Cf. the parable of 'The Unjust Steward' (Luke xvi. 1 ff.).

the term appointed of the father. Roman law did not permit the testator to fix the age at which a son came into his estate; but this was allowed by the Syrian Greek law, to the example of which therefore Paul is now appealing. It would be the law of his own native province Cilicia, and that also of the churches to which he was writing.

3. we: Paul and fellow Jews (cf. verse 5, 'that he might redeem them which were under the law'), distinguished from the Galatians who are addressed in verse 6 as 'ye.'

when we were children: reverting to the idea of verse 24 where the law is the servant in charge of children. Paul regards the pre-Christian condition of the Jews as a state of childhood. This has an important bearing on his whole argument, shewing why he regarded the Galatians as foolish in adopting Judaism. They were voluntarily putting themselves in that state of restrained infancy from which Christianity was giving the Jews deliverance.

bondage. Law is essentially bondage compared with the freedom of the Christian state.

the rudiments of the world. The Revisers follow Lightfoot in giving the word 'rudiments' here, Lightfoot understanding the reference to be to elementary teaching. The Greek word is sometimes used for the alphabet. With this sense the passage

God sent forth his Son, born of a woman, born under the

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would describe the state of the Jews as possessing but the alphabet of religious knowledge in pre-Christian times. But there is much in favour of retaining the word 'elements' as in the A. V. That is a common use of the word (cf. Wisd. of Sol. vii. 17, xix. 18; 2 Pet. iii. 10, 12, 'the elements shall be dissolved,' 'the elements shall melt with fervent heat'). The addition of the phrase 'of the world' favours this view. It is difficult to see any sense in the expression 'the rudiments of the world' understood as we apply the word 'rudiments' to a grammar or a science. But then it is difficult to see how the Jews were especially subject to the elements of nature. Most of the Fathers understood the expression to mean the sun, moon, and stars. In Jewish speculation these were supposed to represent angel-powers. In the apocryphal *Testament of Solomon*, the spirits say, 'We are the so-called elements, the world rulers of this world.' In verse 9 'the weak and beggarly rudiments' (A. V. 'elements') seem to be identified with 'them which by nature are no gods' (verse 8), and then the idea of the Galatians turning back to these old influences implies that even they, though heathen, had been under them previous to their conversion. This would not apply to the Jewish law; and yet we must give the word the same meaning in both places. If then we understand it here to refer to the heavenly bodies, the Jewish observance of sabbaths, new moons and other seasons (verse 10) would be thought of as like a heathenish return to subjection to the heavenly bodies that were supposed to rule these seasons (so Lipsius, and Prof. Massie, article 'Elements' in Hastings' *Dictionary of the Bible*).

4. the fulness of the time: the completion of the time, when the preliminary period had come to an end. This corresponds to 'the term appointed' (verse 2) by the father in his will determining when the heir shall enter into his estate (cf. Eph. i. 10).

God sent forth his Son. The idea is Christ coming into this world from God and as a result of God's action.

born of a woman: indicating an actual human birth, with consequent human nature and its physical frailty, not a mere Christophany, or appearance of Christ on earth. This phrase has no direct bearing on the subject of the virgin birth of Jesus, since every man is 'born of a woman.' On the other hand, it contains nothing to exclude the virgin birth, being simply silent on the question of paternity. Evidently no such question was in the Apostle's mind, his purpose being simply to point to our Lord's actual humanity in contrast with his Divine origin.

born under the law: a Jew by birth; not like the Galatians

5 law, that he might redeem them which were under the
6 law, that we might receive the adoption of sons. And
because ye are sons, God sent forth the Spirit of his Son
7 into our hearts, crying, Abba, Father. So that thou art
no longer a bondservant, but a son; and if a son, then
an heir through God.

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who, though born apart from the law, were voluntarily subjecting themselves to it.

5. redeem. See note on iii. 13. Evidently Paul here connects redemption with the incarnation and subjection of Christ to the law. He was sent into these humiliating conditions for the purpose of effecting the redemption.

them which were under the law: Jews, to whom alone this verse applies.

we: strictly Paul and other Jews, as the context proves; and yet the next verse shews how ready Paul will be to extend the content of the pronoun to include all Christians—Gentile as well as Jew.

adoption: a familiar Greek and Roman custom. The striking thing is that the Apostle even describes the Divine sonship of Jewish Christians as obtained by adoption, not by nature.

6. ye are sons. Paul suddenly passes from the sonship he shares with Jewish Christians to that of the Galatians, as though having asserted the former he might take the latter for granted. He is not engaged in proving the sonship in either case. He appeals to it as an acknowledged fact. But he assumes that it has the same origin both with Jews and with Gentiles.

the Spirit of his Son. Paul does not tie himself down to exact Trinitarian distinctions. Here he is referring to the Divine Spirit, elsewhere known as the 'Holy Spirit,' now regarded as dwelling in Christ.

Abba: Aramaism for Father; hence our word 'Abbot.' It would seem that the Aramaic and Greek words were repeated together by the early Christians as a sort of familiar formula in prayer, marking the Divine Fatherhood common to both sections of the church. Paul here refers to it as prompted by the Spirit of Christ; elsewhere he argues that this inspired acknowledgement of God as our Father is a testimony to the sonship of Christians (Rom. viii. 15, 16).

7. thou. The singular makes the appeal personal to each reader.

no longer a bondservant. Both branches of the church had been in subjection—the Jews as children under guardians and stewards because subject to their law (verses 1, 2), the Gentiles as slaves to idolatry.

Howbeit at that time, not knowing God, ye were in 8
bondage to them which by nature are no gods: but now 9
that ye have come to know God, or rather to be known
of God, how turn ye back again to the weak and beggarly

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then an heir: not merely of the promises to Abraham which extended to his heirs, as might be said of Christians when considered to be 'sons of Abraham' (iii. 7), but an heir of God's inheritance as His son.

through God: by God's action of adoption, not by nature (verse 5).

iv. 8–11. *The return to the old bondage.* The Galatians had been in bondage to false gods previous to their knowledge of the true God; but how after that could they return to the miserable degradation? In their observance of sacred seasons they are really doing so. Such conduct makes Paul fear that he has thrown away his labour on them.

8. at that time: previous to conversion.

in bondage. Paul regards the heathen condition as a bondage to superstition just as he regards the Jewish condition as a bondage to law when contrasted with the liberty of Divine sonship.

them . . . by nature . . . no gods: 'the weak and beggarly elements,' i. e. the sun, moon, and stars. The commonest worship throughout the world was sun-worship. Renan points out that in the second century this pagan cult, under the form of adoration of the Persian Mithra, was the most serious rival to Christianity.

by nature . . . no gods: only gods by convention and superstition.

9. come to know God. Paul's preaching to the heathen, as that of every wise missionary must necessarily be, was based on an explanation of the pure Christian theism as opposed to pagan polytheism (cf. Acts xvii. 23–29).

or rather to be known of God: in the sense of being acknowledged by God, i. e. as sons. Cf 1 Cor. viii. 3, 'If any man loveth God, the same is known of him.'

turn ye back again. Paul regards the adoption of Judaism as virtually a reversion to heathenism, a startling opinion for Judaizing Christians who would regard themselves as further removed from paganism than the freer living Gentile Christians. Throughout the argument he insists on the essential resemblance between Judaism and paganism in contrast to Christianity.

weak. The pagan divinities were ineffective, impotent to save as the Christian God saves in His redemption. But it was bold to say this in the hearing of sun-worshippers, in effect to call the blazing sun of Asia 'weak'!

rudiments, whereunto ye desire to be in bondage over
10 again? Ye observe days, and months, and seasons, and
11 years. I am afraid of you, lest by any means I have
bestowed labour upon you in vain.

12 I beseech you, brethren, be as I *am*, for I *am* as ye
13 *are*. Ye did me no wrong: but ye know that because

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beggarly: unable to bestow any gifts of value, such as the Christian God gives in His grace.

rudiments: 'elements' as in the A. V. See note on verse 3.

10. days: sabbaths and perhaps fast days; cf. Col. ii. 16.

months: new moon festivals; cf. Isa. i. 14, lxvi. 23.

seasons: various other periodical festivals.

years: annual Jewish feasts—Passover, Pentecost, &c. Lightfoot suggests the Sabbatical and Jubilee years; but these were not really observed. The pagan education of the Galatians would predispose them to adopt especially this aspect of Judaism, since it fell in with their traditional reverence for the heavenly bodies.

iv. 12-20. *The earlier sympathy between Paul and the Galatians.* The Apostle entreats the Galatians to follow his example, reminding them how he was first led to preach to them through his physical infirmity; and yet they did not despise him on that account, but gave him a most enthusiastic welcome. No sacrifice would have been too great for them to have made for him. But now has he become their enemy merely because he tells them the truth? Their new friends have no good end in view, though in itself it is well that people should shew an interest in them. Paul feels like a mother in birth-pains for them again. He longs to be present with them and to be able to change his tone from the style of grieved expostulation.

12. I beseech: a strong word in the Greek, 'I beg and pray.'

be as I am: i. e. free from the bondage of Jewish ordinances. This shews that not only did Paul not require his Gentile converts to adopt the law; though a Jew by birth he himself had abandoned it. There is no reason to believe that the other apostles had thus wholly renounced Judaism, though Peter had taken a timid step in that direction (ii. 12).

I am as ye are: like the Gentiles who are free from the Jewish law. Since Paul has taken the bold step of breaking with the law of his fathers in order to put himself on a level with his converts, he begs them to come back to that position of freedom from law in deference to his example.

Ye did me no wrong. The punctuation of the A. V. connects this sentence with what precedes, and seems to imply that the

of an infirmity of the flesh I preached the gospel unto
you the first time: and that which was a temptation 14

Apostle is repudiating any feeling of personal offence. In this their perversion the Galatians have not wronged Paul personally. But the punctuation of the R. V. better suits the context, in associating the sentence with what follows, especially as the pronoun 'me' is not in an emphatic place. In the old time the Galatians had behaved well to Paul. He will proceed to enlarge on that subject. Possibly, as Lightfoot suggests, Paul is alluding to some unrecorded incident of his intercourse with the Galatians in which they may have thought to have done him an injustice.

13. because of an infirmity, &c.: not 'through infirmity' as in the A. V. Paul distinctly asserts that it was because of some bodily ailment that he came to preach the gospel at all to the Galatians, and this they themselves know. Prof. Ramsay makes an ingenious suggestion to explain this position, viz. that Paul's 'infirmity of the flesh,' which he takes to be the same as the 'thorn' (or 'stake') 'in the flesh' (2 Cor. xii. 7), was an attack of malarial fever brought on while he was in the low-lying district of Perga in Pamphylia (Acts xiii. 13). This induced him to seek restoration of health by crossing the bracing range of Taurus mountains. Thus the Apostle was brought into the region of the South Galatian cities, and came to carry on evangelistic work there as recorded in Acts xiii, xiv. The change of plan would account for Mark's desertion of the party and return to Jerusalem (ibid.). The attacks of this fever are intermittent, and when they occur they produce extreme prostration with severe headache. Now it was a tradition in Asia Minor as early as the second century (see Tertullian, *De Pudic.* xiii) that Paul's 'thorn in the flesh' was severe headache, a pain which in its acuteness of agony fever patients have compared to 'a red-hot bar thrust through the forehead,' 'the grinding, boring pain in one temple, like the dentist's drill—the phantom wedge driven in between the jaw,' so that the patient seems to have 'reached the extreme point of human endurance.'

the first time: or 'the former' (R. V. marg.). This would mean that Paul had been twice to the Galatian district: (1) Acts xiii, xiv and (2) xvi. 1-6. Thus he would be now referring to the former of these two visits, which was the occasion when he founded the churches at Antioch, Iconium, Derbe, and Lystra. This would shew that the Epistle was not written till after the second visit, when apparently he had not been so well received. But the word may mean 'formerly,' irrespective of the number of visits, e.g. Eph. iv. 22, 'your former manner of life.'

14. a temptation to you. All the best MSS. give this reading

to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, *even* as Christ Jesus.
15 Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked
16 out your eyes and given them to me. So then am I
17 become your enemy, because I tell you the truth? They

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in preference to 'my temptation' as in the A. V. Paul means that the wretched appearance he presented in his illness was a temptation to the Galatians to treat him with contempt.

despised: the word used by our Lord in predicting his rejection, where it is translated 'set at nought' (Mark ix. 12).

rejected: *lit.* 'spat out.' This strong language favours the idea that Paul's physical infirmity was such as to make him present a humiliating spectacle. Accordingly some have suggested that it was 'epilepsy.'

as an angel of God. Some of the Galatians, at Lystra, had taken Paul and Barnabas for divinities (see Acts xiv. 12), regarding the Apostle as Hermes, the Greek messenger-god. Seeing that the word 'angel' means 'messenger' it seems likely that Paul is here referring to that incident. We had an earlier reference to this idea of the angel (see note on i. 8).

15. gratulation. Lightfoot has 'felicitation.' Paul means the joy which the Galatians experienced in receiving him and his message.

if possible: i. e. to give their eyes to Paul, not merely to pluck them out, which of course was possible.

would have plucked out your eyes. This expression has led some to conjecture that the thorn in the flesh was some affection of the eyes. The fact that Paul was in the habit of dictating his Epistles to an amanuensis, and his reference to the 'large letters' in which he wrote with his own hand the sentences he thus appended (vi. 11), have been thought to bear out this suggestion. But the illustration was very natural, quite apart from any such specific use of it. The 'apple of one's eye' was proverbial for something very precious (Ps. xvii. 8).

16. So then: in view of the changed attitude of the Galatians to Paul.

your enemy. This word could be used in the passive sense as 'one whom you hate'; but then it would require the dative of the pronoun, whereas it has the genitive. Therefore it must mean 'your antagonist' or 'one who injures you,' probably with reference to the insinuations of the Judaizers that Paul was hurting his converts by withholding from them the privileges of the law.

zealously seek you in no good way; nay, they desire to
shut you out, that ye may seek them. But it is good to 18
be zealously sought in a good matter at all times, and

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tell: rather, 'in telling.' The form is participial. Paul is not referring to what he is now saying, which of course could not be the ground of offence and occasion of expostulation before the Galatians had read it; he is going back to his teaching during his visits to the Galatians.

the truth: i. e. that they have the blessings of Christianity solely on condition of faith in Christ and apart from the law (cf. ii. 5, 14).

17. They: the Judaizing intruders.

zealously seek. The sense of 'zeal' is not appropriate here. 'To desire one earnestly,' one of the meanings given in the Grimm-Thayer Dictionary, is more suitable (cf. 2 Cor. xi. 2, where the rendering is 'jealous'). In the O. T. the Septuagint translators used the word for 'envy' (cf. Ps. xxxvi. [xxxvii.] 1; Prov. xxiii. 17, xxiv. 1). Here it seems to be used for courting one's goodwill and favour.

to shut you out. (1) Lightfoot understands this to refer to the tendency of the false teaching which, by insisting on ceremonial, would in fact exclude the Galatians from Christ. But the idea of 'desiring' is not suitable to such a meaning. Therefore (2) it seems better to take the phrase with a more direct application. The Judaizers would desire to shut the Gentiles out of the church, not indeed finally, but until they consented to circumcision, and in order to drive them to undergo the rite.

seek them: not simply accept their teaching. Paul implies that personal ambition was at the bottom of this strenuous proselytizing.

18. to be zealously sought. The same meaning for this word must be preserved throughout, and also the same application of it. Therefore the Apostle cannot mean that it is well for him to be courted favourably by the Galatians during his absence as well as when present with them. He must refer to the treatment they receive. In itself it is well that the Galatians should have some who desire to win them if only it be for a good cause. This desire Paul displayed while he was with them. It would be good for them to experience the same thing during his absence if anybody would shew the same solicitude. The Apostle does not blame the Judaizers for being interested in the Galatians, but for the kind of influence they exert. He does not wish to deprive the Galatians of solicitous friends, if only those friends will shew their solicitude for a good object. The next verse hints that he is really

19 not only when I am present with you. My little children,
of whom I am again in travail until Christ be formed
20 in you, yea, I could wish to be present with you now,
and to change my voice; for I am perplexed about
you.
21 Tell me, ye that desire to be under the law, do ye

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thinking of himself as the friend who desires to win the Galatians during his absence as well as when present among them.

19. My little children: a mode of address found nowhere else in Paul's writings, though common in John (cf. 1 John ii. 1, 12, 18), not only very affectionate in tone, but also, as the context shews, implying some rebuke for the childishness of the Galatians and their backwardness in religious knowledge and life. Unlike our Lord in the gospels and John, Paul thinks of childhood especially in relation to its immaturity (cf. 1 Cor. xiii. 11). Yet the word 'My' is personally affectionate. The Apostle regards himself as a mother of his childish converts.

again. Their conversion was like a birth brought about through the travail of the Apostle. He is now going through the process again in endeavouring to bring them to the true Christian life after their perversion by the Judaizers.

until Christ be formed in you. The word rendered 'formed' is very explicit, meaning brought into a certain form. The idea seems to be that of the Christ life and character being shaped in the lives of the Galatians. There is some confusion of metaphor; but the Apostle cannot be thinking of them as the mother, since he has just applied the image to himself; and the image as applied to the Galatians is not one he would be likely to use (cf. Eph. iv. 13).

20. to change my voice: from the present tone of painful expostulation. If he were with them he might see it possible to change his manner of address in proportion as he saw them yield to his persuasion. As it is, he is at a loss to know what to think of them.

iv. 21—v. 1. *The allegory of Hagar.* Following the familiar method of a Rabbinical allegory, Paul compares Abraham's free wife and the handmaid Hagar to the two covenants, the second represented by Sinai, where the bondage of the law was given, and then Jerusalem, and the first by the heavenly Jerusalem which is the mother of Christians, who like Isaac are children brought forth according to promise. Just as Ishmael persecuted Isaac, so now Jews persecute Christians. But the Scripture commanded the handmaid and her son to be cast out.

not hear the law? For it is written, that Abraham had 22
two sons, one by the handmaid, and one by the free-
woman. Howbeit the *son* by the handmaid is born 23
after the flesh; but the *son* by the freewoman *is born*
through promise. Which things contain an allegory: 24
for these *women* are two covenants; one from mount

Since we are not such, but are the children of the freewoman, we ought to hold to our liberty.

21. ye that desire, &c.: the Galatians, or at least those of them who were hankering after Judaism. Paul is proceeding to an *argumentum ad homines.* Let those who think so much of the law listen to the law.

hear the law. The title 'the law' was used for the whole Pentateuch, the narratives as well as the precepts.

22. one by the handmaid: Ishmael, Hagar's child (Gen. xvi. 15).

one by the freewoman: Isaac, Sarah's child (Gen. xxi. 2).

23. While the birth of Ishmael was according to the course of nature, the birth of Isaac was described as a consequence of God's promise which enabled Sarah to bear a child in her old age. This was the great historic promise, faith with regard to which was reckoned to Abraham for righteousness (Gen. xv. 1-6). Thus Isaac has two advantages over Ishmael: (1) The status of his mother, who is a freewoman, while Ishmael's mother is a slave; (2) the circumstances of his birth, which included a specific Divine promise and its fulfilment, while Ishmael's birth was a mere natural event.

24. an allegory. The word 'allegorize' (Greek, *allēgoruein*) means literally 'to say something different,' and it is used in Jewish, and especially in Alexandrian, literature for giving a secondary spiritual or metaphorical meaning to narratives which in their first intention record external events. It is not used in the sense in which Bunyan's *Pilgrim's Progress* is an allegory, as something written solely with the intention of teaching ideas through the narrative of events that are only suppositious; but it is applied to ancient history, without denying the actuality of what is there stated, but seeing within it a deeper, secondary meaning. This allegorical treatment of their own sacred history was common among the Jews. Philo pushed it to an extreme, and under his hands the original sense of the history, though not denied to be true, is lost sight of and completely buried beneath a system of philosophizing metaphors.

covenants. See note on iii. 15.

Sinai, bearing children unto bondage, which is Hagar.
25 Now this Hagar is mount Sinai in Arabia, and answereth

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one from mount Sinai: the covenant of the law (see Exod. xxxiv. 10 ff.).

unto bondage: better, 'for bondage'; Jews under the law being regarded as children whose mother is the covenant of the law. This Paul has already described as a condition of restraint (iii. 23), equivalent to that of a bondservant (iv. 1). Now he calls it actual bondage, as he has described the condition of the heathen when subject to their superstitions (iv. 8).

which is Hagar. The covenant of the law is represented by Hagar.

25. Now this Hagar is mount Sinai in Arabia. Another reading is 'For Sinai is a mountain in Arabia,' and the MS. authorities are about equally divided between the two; but most of the versions and citations in ancient writers support the latter, which is accepted by most textual critics. This sentence is very apposite to the argument. Paul has made a daring use of allegory in comparing the law to Hagar the slave instead of Sarah the wife. To strengthen his position he reminds his readers that the scene of the law-giving was situated in the country of the Arabs, who were considered to be her descendants. Israel went to Sinai, to Arabia, to the land of Hagar, to the country of the slave for the much-vaunted law. Some who retain the reading in the text consider that the sentence contains a play upon words, since *chagar* is the Arabic for a 'rock'; but Paul could not expect the Greek-speaking Galatians to recognize this.

answereth to: *lit.* 'is in the same row or column with.' The Greek word is used in military language for a file or rank of soldiers. Here it means that mount Sinai is in the same line of comparison with Jerusalem in the allegory. This pushes the argument further home. Jerusalem was the head quarters of Judaism in Paul's day. Thus Jerusalem = Sinai = Hagar's country = bondage. Lipsius proposes a much more elaborate and recondite comparison. An ancient form of puzzle was to take the sum of the numerical value of the letters of a word as a cryptogram for the word. Thus in the Apocalypse 666, as 'the number of the beast,' is understood to be the sum of the numerical values of the Hebrew letters for 'Nero Cæsar.' The grammarians use the Greek word (*stoichos*), which appears in a compound form in our text, for such a series of letters. Accordingly Lipsius understands it to mean here a corresponding series of letter-numbers. Thus out of the Hebrew letters for the present and the future Jerusalem he gets the numbers 999 and 607, and arrives at similar totals

to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, 26
which is our mother. For it is written, 27

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For more are the children of the desolate than of
her which hath the husband.

Now we, brethren, as Isaac was, are children of promise. 28

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with sentences that introduce the name 'Hagar.' This is mere guess-work.

26. Jerusalem that is above. This expression was quite in agreement with the Rabbinical teaching in which Paul had been trained. The Rabbis used to speak of a heavenly Jerusalem, the ideal city of the future, as already existing in upper regions and destined to descend to earth in the Messianic era. We meet with 'the heavenly Jerusalem' (Heb. xii. 22), and in Rev. xxi. 2, with 'the new Jerusalem, coming down out of heaven.' With Paul it scarcely seems to correspond to the church, or Christianized society, as in Augustin's *City of God*. It is an idea, the heavenly idea which is realized in Christian lives on earth, and therefore thought of as their source, allegorically as their mother.

free. This is the leading conception of the allegory, Christian freedom contrasted with Jewish bondage.

27. Quoted from Isa. liv. 1. The context shews that the prophet was referring to the deliverance of the Jews from overwhelming calamities. Israel is pictured as a forsaken wife who is to be restored and comforted. But the language has a manifest reference to the story of Sarah, who indeed is mentioned earlier (Isa. li. 2); and the Rabbis were accustomed to associate these two passages. Paul would now compare this joy of Sarah at having a child and descendants with the gladness of Christian privileges. Thus Christians = restored Israel = Sarah when blessed with a child.

28. we. Another reading is 'ye,' and the authorities are about equally divided between them. With the reading 'we' in our text Paul cannot now mean only himself and other Jewish Christians, as in earlier passages (cf. iii. 24, iv. 3, 5). He must be including his readers, since he addresses them as brethren in a tone that implies that they share the privileges of God's children. The transition has come gradually and easily. When Paul thought of Jews becoming Christians by faith, just as Gentiles became Christians by faith, he recognized that there was no distinction

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so it is now.
30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not
31 inherit with the son of the freewoman. Wherefore,

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between them (cf. iii. 28). Christians, whether Jewish or Gentile, are the true children of Sarah.

children of promise, i. e. born as children in consequence of a Divine promise in contrast with those born merely in the course of nature (cf. verse 23). Such was Isaac, and such are Christians, who inherit God's promise to Abraham.

29. he . . . after the flesh. Ishmael, but now with a distinct reference to the actual words used, so as to introduce the idea of the carnality of the Jewish law in an allegorical use of the example of Hagar's child.

persecuted: a reference to the incident in Gen. xxi. 9, where the Hebrew only means 'laughing'; but the Septuagint gives a longer phrase, probably corresponding to the original Hebrew—'playing with her son.' This incident was made much of in later Jewish writings. Since it is connected with a feast in honour of Sarah in the original narrative some mockery seems to be intended. Possibly Paul was also thinking of the later historical relations between the descendants of the two mothers (cf. Ps. lxxxiii. 6, where the Ishmaelites appear in a confederacy of the enemies of Israel).

him . . . after the Spirit. A variation of the phrases 'through promise' (verse 23) and 'of promise' (verse 28), the promise being attributed to the Spirit of God. No doubt the change of language is made in order to get the contrast between flesh and spirit, and so that between the external character of Judaism and the spiritual character of Christianity.

30. Quoted from Gen. xxi. 10, but with an alteration towards the end, where Paul has 'the son of the freewoman' in place of 'my son, even with Isaac.' Thus Paul brings the passage round more directly to the line of his argument. He must have felt the desirability of changing its form, because in Genesis it appears as a saying of Sarah, while Paul has introduced it simply as a Scripture utterance.

31. Wherefore: the conclusion brought home to Christians. It must be evident to every reader, however, that this can only be admitted when the points of comparison in the allegory have already been assumed. This allegory of Hagar cannot be regarded as a logical argument. By a little manipulation it would be easy to construct one with a very different lesson. Philo brethren, we are not children of a handmaid, but of the freewoman. With freedom did Christ set us free: 5 stand fast therefore, and be not entangled again in a yoke of bondage.

allegorizes the same story, taking Abraham as the human soul, Sarah as Divine wisdom, and Hagar as secular learning. But as an illustration Paul's allegory vividly sets forth the truth he is teaching. Of this passage, as of much else in the Apostle's writings, we must say that the conclusions are true, but the arguments Rabbinical.

a handmaid: better than '*the* handmaid' as in the A. V. There is no article in the Greek, and the idea is indefinite. As Christians our origin is not in bondage.

the freewoman: 'Jerusalem that is above,' described as 'our mother.' See note on verse 26.

v. 1. With freedom, &c. This reading must certainly be preferred to that of the A. V., 'Stand fast therefore in the liberty,' which has the great weight of MS. authority against it. But Lightfoot prefers a reading which introduces a relative pronoun, and connecting the sentence with the previous verse runs thus, 'Sons of the free by virtue of the freedom which Christ has given us,' or preferably, 'of her who is free with that freedom which Christ,' &c. But there is little MS. authority for this reading, and most of the textual critics reject it. Accepting the reading of the R. V. we must still connect this verse with its predecessors rather than with what follows. It gives us the practical conclusion of the allegory.

Christ set us free. In iii. 13 Paul had written of Christ liberating Jews from the curse of the law (cf. iv. 5). But now the pronoun 'we' includes Gentiles. He had written of both as being in bondage to 'the elements'—Jews in iv. 3, and Gentiles in iv. 9. This applied to Jewish ordinances and Gentile superstitions. Christ bought freedom from both.

stand fast: in spite of temptations to swerve, such as came from the Judaizing influences in Galatia.

therefore: because there has been a great act of liberation at a heavy cost, as the previous arguments have shewn (cf. iii. 13). It would be unreasonable to go back from this, flinging away all its advantages.

again. Paul persists in his identification of Judaism with heathenism. The Galatians who were adopting the Jewish law had never been under it before; but Paul regards it as equivalent to their old superstitions. Therefore in taking it up they are really entangling themselves a second time with a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive
3 circumcision, Christ will profit you nothing. Yea, I
testify again to every man that receiveth circumcision,
4 that he is a debtor to do the whole law. Ye are severed

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a yoke: not '*the* yoke' as in the A.V. The Jewish law is not actually the same thing as the pagan superstitions, though the consequent bondage is the same in both cases.

III. PRACTICAL EXPOSTULATION. v. 2—vi. 18.

v. 2-12. *The danger of Judaizing.* The Apostle warns his readers that in being circumcised they will come under an obligation to keep the whole of the Jewish law. Then in seeking justification by means of law they stultify their relations with Christ, for we look for our righteousness by faith in him with whom this Jewish ritual counts for nothing. How was it that the Galatians who were making progress have come to be thus hindered? A mischievous leaven must be spreading through them; the person who has introduced it has incurred a heavy responsibility. Paul trusts that the Galatians will resist this influence. He reminds them that his own course would have been easy enough if only he had fallen in with the policy of the Judaizers.

2. Behold, I Paul: very emphatic. The Apostle is addressing the Galatians with all the weight of his authority as their founder and inspired director. At the same time he seems to be refuting the calumny of those who claim his example in favour of the Judaizing notions (cf. verse 11).

if ye receive, &c. This implies that the Galatians had not yet actually undergone the rite of circumcision, though they were inclined to believe in its efficacy.

Christ will profit you nothing. They cannot add legalism to Christianity as a sort of counsel of perfection. In accepting the former they renounce the latter.

3. testify: not 'bear witness,' but 'solemnly assert as in the presence of witnesses.'

again. Paul had not said this in any earlier part of the Epistle. He must be alluding to what he had declared to the Galatians during his second visit to them.

receiveth circumcision. The form of the Greek word implies a voluntary act on their part.

a debtor to do the whole law. Possibly the Galatians imagined that as Christians they might accept Judaism in a general way without being bound by all the rigour of its legal system. This *dilettante* method is impossible. There is no middle course.

from Christ, ye who would be justified by the law; ye are fallen away from grace. For we through the Spirit 5 by faith wait for the hope of righteousness. For in 6

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4. severed: *lit.* 'brought to nought.' Applied to a person the word means the cessation of all connexion. In Rom. ii. 2 and 6 Paul uses it of the wife who is '*discharged* from the law of the husband' by his death, and so of Christians who are '*discharged* from the law.' The idea is that a voluntary submission to the obligation of the law *ipso facto* nullifies any connexion with Christ.

justified by the law. Paul here introduces the aim and purpose of this singular perversion of the Galatians. They were seeking justification, and supposing that they could obtain it by means of law. That is why they thought it would be well to undergo circumcision.

fallen away from grace: i. e. from the special grace of justification on condition of faith. The acceptance of another condition of justification implies the abandonment of the Christian method. Lightfoot understands the expression 'fallen away' to correspond to the casting out of Hagar in the allegory. But though the classic usage of the word would allow of this, it is doubtful whether he has that illustration still in mind.

5. we: Christians, those who are living in the grace of Christ.

through the Spirit: or 'in spirit'; there is no preposition or article in the Greek, but merely the dative of the word for spirit (*pneumati*). By using a capital 'S,' which was not in the A. V., the Revisers indicate that the Spirit of God, not our own spirit, is intended. Elsewhere, however, they use a small 's,' indicating the human spirit, where the expression is very similar (cf. Rom. viii. 13). Lipsius understands the word to mean 'the Divine life-principle in believers.' Here, if Paul still has the allegory of Hagar in mind, the expression might be due to a comparison with Isaac as the son 'born after the Spirit' (iv. 29), in which case only the Spirit of God could be intended; but as that is doubtful it is perhaps best to understand the word in a sense very common with Paul, as meaning the human spirit when under the influence of the Divine Spirit.

by faith. The order of the words requires the reading of the R. V., which connects this expression with the verb 'wait,' and not with the word 'righteousness' as in the A. V. Paul is not here thinking of justification by faith, but of the patience to wait which is made possible by faith on the part of those who live the spiritual life.

the hope of righteousness. This cannot mean the hope

Christ Jesus neither circumcision availeth anything, nor 7 uncircumcision; but faith working through love. Ye were running well; who did hinder you that ye should 8 not obey the truth? This persuasion *came* not of him

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of receiving righteousness in the future, because (1) the expression 'waiting for' implies that the word 'hope' itself represents something future, and therefore must mean 'the thing hoped for' (cf. Col. i. 5; Heb. vi. 18); and (2), in Paul's own peculiar sense of the word, 'righteousness' is a present possession of Christians reckoned to them as soon as they are justified, not a future attainment only to be hoped for, not enjoyed as yet. Accordingly it must mean the future good we are hoping for which is associated with righteousness as its source and condition, i. e. the great Christian hope of eternal life.

6. For: confirming the previous sentence. Our expectation is based on our spiritual relations and our faith, not on deeds of the law, because with Christ the external ordinances count for nothing.

in: in communion with Christ, in living union with Christ, and in all our spiritual relations with Christ.

neither circumcision . . . nor uncircumcision. The two are put together as equally useless. Circumcision will do no more good than uncircumcision, which, as all allow, can have no religious efficacy. The only thing which will avail in us, whether we be Jews or Gentiles, is faith shewing itself active in love.

working through love. The Revisers suggest in their margin 'wrought' as an alternative for 'working'; but Paul never uses the word in a passive sense, nor does he teach that Christian faith has to be produced by a previous experience of Christian love. The idea is that faith when in action manifests itself in love. Faith finds scope for activity in the region of love.

7. running well: a reference to the Greek athletics of the stadium (cf. ii. 2; 1 Cor. ix. 26; Phil. iii. 14). Paul is thinking of the earlier course of the Galatian churches. That part of their race was excellently run.

who: in the singular, as though some one person were at the bottom of this mischief; we have another reference to this person in verse 10. But though one takes the lead others are associated with him (cf. verse 10). No name is given, and we have no means of identifying the offender.

hinder: a word used for breaking up a road to impede the advance of an army, but here evidently meaning simply impeding the course of a runner in a race.

not obey the truth. Paul takes for granted that the Galatians

that calleth you. A little leaven leaveneth the whole 9
lump. I have confidence to you-ward in the Lord, that 10
ye will be none otherwise minded: but he that troubleth
you shall bear his judgement, whosoever he be. But 11

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know his gospel to be true. Therefore in not living according to its teaching they are not simply perverted in mind and thought, they are acting disobediently. Truth is regarded as a sovereign whose commands cannot be lightly neglected.

8. This persuasion: your being persuaded so to act.

him that calleth you: God. The present, as Lightfoot justly remarks, is used because 'the stress is laid on the *person* rather than the *act*' (cf. 1 Thess. v. 24).

9. A proverb, also quoted in 1 Cor. v. 6. Lightfoot understands the image to be applied to persons, the idea being 'a small and compact body disturbing the peace of the church.' Lipsius considers the illustration of spreading leaven to be more suitable to the doctrine taught by these people. But the context is concerned with men, not with ideas. Paul has just referred to some hinderer, and he will proceed to speak of a troubler. It is reasonable therefore to think him to have a personal reference here also. The illustration of **leaven** is always used in the N.T. in an evil sense both by Christ (cf. Matt. xvi. 6) and by Paul (cf. 1 Cor. v. 7, 8), with the solitary exception of the Parable of the Kingdom spreading like leaven (Matt. xiii. 33). The thought is of the gradual, silent, insidious, but thorough spread of an evil influence. The persons who exercise such an influence should never have been admitted to the church, and being in, should be removed.

10. I: emphatic here, in the Greek, as in verses 2 and 11. The Judaizers hope to win the Galatians to their practices; but on the other hand Paul, for his part, cannot but believe in their ultimate return to wiser ways.

to you-ward: a late Greek usage of the preposition *eis*, meaning 'with reference to.'

in the Lord: a peculiar Pauline or contemporary Christian phrase, meaning the association with Jesus Christ in life and thought which his people enjoy. It is because both Paul and his readers are thus living that he has hope for them.

none otherwise minded: than in that old time when 'ye were running well.'

he that troubleth you: a single individual, as in verse 7, and more definitely so here.

his judgement: the judgement that will be passed on him by God.

whosoever he be. Certainly this cannot be Peter, as some have said; nor is it likely to be James, though Lipsius allows that

I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the

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identification to be more probable; seeing that Paul has mentioned both these men earlier, he would use the name again if he had it in mind. Still, the phrase indicates some important personage in the church. The Apostle is not overawed by his position. Great as he may be in the estimation of his brethren he will come under the judgement of God.

11. I: once again emphatic, and now with reference to his own doings and a possible misconstruction of them.

still preach circumcision: as he had done before his conversion. The action of Paul in having Timothy circumcised when the Apostle was visiting the very churches to which he was now writing would afford his opponents a fine excuse for claiming the authority of his example. There was a difference, since Timothy was half a Jew by birth, while the Galatians were wholly Gentiles; and, besides, there is no proof that the circumcision of Timothy was for his own advantage; it seems to have been effected in order that he might be free to work among Jews. Still, even with these qualifications it does not look consistent with Paul's uncompromising position in our Epistle. Accordingly the narrative in Acts has been taken as an indication of the unhistoricity of that work. But are we sure that Paul was never inconsistent? In his eagerness to fit so hopeful a disciple as Timothy for evangelistic work, himself confessedly ready to become all things to all men if by any means he might win some, the Apostle might not have considered the bearing of his action on the freedom of his gospel from Judaism. The great controversy had not then broken out. We cannot imagine Paul circumcising Timothy after writing the strong words of the Epistle to the Galatians on the subject of circumcision.

why . . . persecuted? Paul's persecutions came from the Jews, who were opposed especially to the freedom of his gospel and to his offer of it to the heathen without requiring the converts to submit to Judaism. If he were preaching Judaism, what reason would there be for such persecution? The fact that he has to endure it is a proof that he does not preach Judaism.

stumblingblock: better than 'offence' (A. V.). The Greek word means primarily 'the trigger of a trap,' then a 'trap' or 'snare,' and so anything that trips up, catches, and hinders.

the cross: odious in the eyes of all contemporaries as a barbarous mode of execution, introduced by the Romans from the usage of the Phœnicians, and only inflicted on slaves and subject people. If Paul had preached salvation by circumcision, he might have been silent about the cross. But he was preaching cross been done away. I would that they which unsettle you would even cut themselves off. 12

For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another. For the 13 14

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salvation by means of the crucifixion of Christ. That was what chiefly provoked the Jews to resist his work.

12. they. Paul passes to the plural. There is one leader in the Judaizing movement; but others are associated with him in troubling the church.

cut themselves off: i. e. 'sever themselves from connexion with the church.' This meaning is adopted by Prof. Ramsay, who vehemently opposes the alternative in the margin of the R. V., 'mutilate themselves,' which is accepted by nearly all other modern scholars. The latter meaning of the word is the usual sense in which it is found in classic literature, and the only meaning in the LXX (Deut. xxiii. 1). It seems imperative therefore to understand it so here. The horrible act referred to would be familiar to readers in Asia Minor, as it was practised by devotees of Cybele. Prof. Ramsay holds that for Paul to speak of it in this connexion would be to descend to the scurrilous speech that disgraces enraged orientals. But he could not have used the term seriously in its literal sense, or as a mere insult. There is an allusion to the rite of circumcision. In dismissing his reference to the troublers he expresses the wish that, if they are urging that on the Galatians, it would be as well that they did a more serious thing to themselves. If salvation is to be had by the knife, the more effectual the use of that instrument the better; the Cybele fanatics are the saints to imitate! The utterance is ironical.

v. 13-15. *Love the fulfilment of the law.* Called to freedom Christians should not abuse their liberty, but use it in the service of love, which is the fulfilment of the law.

13. ye. The word is emphatic—'you' as distinguished from the Judaizers.

called, &c. The very purpose of the Divine call was to lead out of bondage into a state of freedom.

not . . . for an occasion to the flesh: a warning against Antinomianism. The subject is more fully discussed in Rom. vi.

but through love, &c. This is the use to be made of our Christian liberty. It gives scope for love, not room for licence.

be servants: the verbal form of the word for bondage. The Galatians were hankering after the bondage of the law. Here is a better bondage, and one within the limits of Christian liberty.

whole law is fulfilled in one word, *even* in this; Thou
15 shalt love thy neighbour as thyself. But if ye bite and
devour one another, take heed that ye be not consumed
one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil
17 the lust of the flesh. For the flesh lusteth against the

Let them voluntarily enslave themselves to the loving service one of another.

14. the whole law. Paul had said that circumcision made a man a debtor to do the whole law (verse 3). Yet he could never do it in the way of law. Now the Apostle teaches that if he abandons the service of the law he will find a better way of completely carrying out its requirements.

fulfilled: fully kept (cf. Rom. xiii. 8).

Thou shalt love, &c.: Lev. xix. 18, quoted by Jesus as the second commandment, following that of love to God, on which 'hangeth the whole law, and the prophets' (Matt. xxii. 40). Possibly Paul derives this from the teaching of Jesus; but, if so, we should expect to see a reference to the first commandment. Therefore, though he may have heard a general report of our Lord's words on the subject, he does not seem to have been in possession of an exact account of them.

v. 16-26. *The Spirit and the flesh.* Christians are urged to live under the influence of the Spirit of God as a means of escape from the tyranny of the senses. There is a conflict between the two. A life under the influence of the Spirit is free from law. The flesh produces a multitude of evil works against which Paul warns his readers, for the practice of them will exclude from the kingdom of God. On the other hand, the fruit of the Spirit is seen in a number of graces; there is no law against them. Christians are people who have crucified the flesh; therefore they should live as becomes their new relation to the Spirit without vanity or envy.

16. Walk: a common Hebraism indicating the course of daily life.

the Spirit. Here as elsewhere the Revisers suggest the Holy Spirit by using a capital 'S' where the A.V. has a small 's' indicating the human spirit (see note on verse 5). The expression '*by* the Spirit' (the Greek dative without a preposition) points both to the power by means of which the life is to be sustained and also to its character.

ye shall not: future, not imperative. If the life is maintained in its relations to the Spirit of God, this will of itself be a safeguard against the invasion of the lower desires.

17. lusteth: an old English word for 'desires.' It is more

Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the 18 Spirit, ye are not under the law. Now the works of the 19 flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, 20

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suitable for the flesh than for the Spirit; yet in this case it is used for both. Here is a conflict of desires, the lower desire of sense meeting the higher desire inspired by the Spirit of God. The result is a deadlock, or rather that the higher desires are frustrated.

that: 'in order that,' not merely 'so that'; the word indicates purpose.

the things that ye would: implying that the will sides with the impulses of the Spirit; the Apostle is writing to Christians. This conflict is differently viewed in Rom. vii, where the better self conflicts with the lower self and is reduced to despair in the pre-Christian stage, the next chapter shewing how victory is attained through Christ by means of a life influenced by the Spirit of God.

18. are led: the present tense, 'are being led,' for the continuous course of life.

the Spirit: undoubtedly the Divine Spirit here, therefore probably also elsewhere throughout the passage.

not under the law: because being led by the Spirit. 'No man can serve two masters.'

19. the works of the flesh: the operations of the lower nature when this is allowed full sway to rule the man through his senses and appetites.

manifest: especially in the shameless empire of the Cæsars, where little or no attempt was made to hide these corruptions. But probably Paul is not merely referring to contemporary circumstances. He means that there is no mistaking what this self-abandonment to the lower life leads to. Dr. Jekyll cannot keep the secret of Mr. Hyde. Meanwhile, the present is not an academic discussion; it treats of obvious facts.

20. idolatry: classed with these works of the lower nature, because essentially sensuous in its nature and, too, observed with immoral rites, especially in Asia Minor and Syria. Idolatry must be distinguished from paganism. All pagans were not idolaters.

sorcery: the black art was too commonly associated with malignity and uncleanness. The resort to wizards was expressly condemned in the O. T. (Isa. viii. 18). Sorcery and spiritualism

21 jealousies, wraths, factions, divisions, heresies, envyings,
drunkenness, revellings, and such like: of the which
I forewarn you, even as I did forewarn you, that they
which practise such things shall not inherit the kingdom
22 of God. But the fruit of the Spirit is love, joy, peace,

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were very fashionable in the decadent civilization of the Roman Empire. Paul has already referred to the Galatians being bewitched with the evil eye (iii. 1).

divisions: not 'seditions' (A. V.). There is no reference to politics.

heresies: rather, 'parties.' The word is used by the orator Tertullus in speaking of 'the *sect* of the Nazarenes' (Acts xxiv. 5), and Paul takes note of it in his reply as though it were inappropriate, saying, 'the Way which they call a *sect*' (verse 14). It is derived from a word indicating choice, and it points to narrow opinionativeness resulting in petty exclusiveness. It has nothing to do with theological divergence from the standard of doctrine, in the later sense of the word.

21. forewarn. An alternative, 'tell you plainly,' is in the margin of the R. V.; but there is no clear proof of that use of the word in the N. T., and here it refers to the future—'not inherit.'

I did forewarn you: probably during Paul's second visit to the Galatian churches.

practise: are in the habit of doing.

the kingdom of God. An expression singularly rare in Paul's writings considering that it was the central topic of our Lord's teaching. Meaning primarily both the rule of God and also the realm, the sphere of that rule, it had come to have a specific sense among the Jews as the realization of the Messianic ideal. Among Christians it takes its form and character from the teaching of Jesus Christ, who not only realized the Messianic ideal, but also exalted it as the conception of a spiritual kingdom. Paul writes of it as something to come (cf. Matt. vi. 10, 'Thy kingdom come'). It is a future inheritance (cf. 1 Cor. vi. 9, 10, xv. 50). In this passage we have a full, emphatic pronouncement against Antinomianism.

22. the fruit of the Spirit contrasted with 'the works of the flesh' (verse 19). Those works were of a lower order, made, produced, but not conceived of as the outgrowth of any true life. On the other hand, the Spirit vitalizes, and therefore does not simply do works, but rather develops fruit. Here is the idea of the Christian character growing and ripening.

love: named first, in contrast with the impish mockery of it

longsuffering, kindness, goodness, faithfulness, meekness, 23
temperance: against such there is no law. And they 24
that are of Christ Jesus have crucified the flesh with
the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. 25

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that stood first in the black list; and rightly first on its own account as the fulfilling of the whole law (verse 14; cf. 1 Cor. xiii.).

joy: as distinguished from the pleasures of the life of sense.

peace: in all relations, with God, with our fellows, as contrasted with the enmities, &c., in the previous list, and in ourselves as a state of calm. Joy and peace go together in Rom. xiv. 17.

longsuffering: the opposite to 'strife, jealousies,' &c. (cf 2 Cor. vi. 6).

kindness: more exactly, 'friendliness of disposition.'

goodness: active beneficence.

faithfulness: a better word than 'faith' (A. V.). The original Greek admits of either meaning. But as moral excellences, and especially those that concern our relations with our fellow men, are chiefly enumerated here the idea of fidelity to a trust is what seems to be intended (cf. Rom. iii. 2, 3).

23. meekness: especially opposed to the strife, &c., of the earlier list.

temperance: self-control, as opposed to the outrageous licence of the vices previously enumerated. It fitly brings the list of fruits of the Spirit to a conclusion. Here we see the victory of the Spirit of God over the lower appetites as promised in verse 16.

24. they that are of Christ Jesus. The A.V. seems preferable here: 'they that are Christ's' (though we must add the word 'Jesus' on the best MS. authority), the meaning being, 'they who belong to Christ Jesus,' his people.

have crucified the flesh. An allusion to Paul's mystical doctrine of union with Christ, according to which his people die, rise, and ascend with him (cf. Col. ii. 20, iii. 1). The Christian unites himself to Christ in the crucifixion. As Christ's body died nailed to the cross, so his disciples' tyrannous appetites and passions are killed by their spiritual union with him (cf. Rom. vi. 6). The past tense is used to indicate one definite act, as the crucifixion was one event in the past. It points to the first surrender of the converts to faith in Christ.

25. Not merely a justification of the mandate in verse 16. Another word for **walk** is here used, meaning 'to go in a row,' 'keep to the line.' In this way the outer life should correspond to the inner life.

26 Let us not be vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the law of

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26. vainglorious: thirsting for empty praise. Cf. Phil. ii. 3, where 'vainglory' is associated with 'faction' and opposed to 'lowliness' and a humble opinion of oneself.

provoking one another: by the self-assertion and pretentiousness just mentioned. According to Mommsen urban rivalries were common in Asia Minor.

vi. 1–5. *On burden-bearing.* The more spiritual should restore a fallen brother with meekness, bearing his burden. It is a mistake to think much of oneself. Each man has just his own work to do.

1. overtaken: not overcome by sudden temptation, but suddenly surprised and discovered. It is '*in* any trespass,' not 'into.'

trespass. The word 'fault' (A. V.) is too weak. A real sin is meant by the Greek term.

spiritual: implying that the sin came from unspirituality.

restore: not simply bring him back to a place of honour, but influence him personally so that his character may be rectified. The word refers to the inner experience of the fallen man, not to his status in society. It is the duty of the more spiritual members of the church to lead their brethren who have fallen into sin back to the better life, not to treat the offence with indifference, but also not to regard the offender with contempt.

a spirit of meekness: a spirit that inclines to meekness. Paul sees the difficulty of carrying out his advice without the pride of superiority which would effectually frustrate all attempts at restoring the offender (cf. 1 Cor. iv. 21).

thyself: the singular number, to make the appeal more direct and personal.

2. Bear ye. The verb is in the present tense, indicating a continuous habit of life. Let this be your habit; be continually bearing 'one another's burdens.'

one another's burdens. The word 'one another' is in the most emphatic position in the sentence. Paul concentrates attention on it, no doubt to contrast these burdens of sympathy with the useless burdens of Judaism which the Galatians were taking on themselves. The context shews that by 'burdens' he here means especially things like the trespass just referred to. The

Christ. For if a man thinketh himself to be something, 3
when he is nothing, he deceiveth himself. But let each 4
man prove his own work, and then shall he have his
glorying in regard of himself alone, and not of his
neighbour. For each man shall bear his own burden. 5
But let him that is taught in the word communicate 6

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idea is, that, if people are to wear a yoke, let it not be the useless yoke of rigorous religious practices, but the serviceable yoke of rescue work.

fulfil: a stronger word than that rendered 'fulfil' in v. 14; meaning literally to 'fill up,' like a measure filled to the brim. He who does this particularly delicate and difficult work of restoring a brother effectually, most completely accomplishes the will of his Master.

the law of Christ: the law Christ laid down, exhibiting it in his own redeeming work, in contradistinction from the law of Moses, which imposed the rite the Galatians were hankering after. Though Paul repudiates the religion of law he has room for law in the religion of grace. Thus he speaks of 'a law of faith' (Rom. iii. 27), 'the law of the Spirit of life' (viii. 2), and here of 'the law of Christ,' in each case meaning some authoritative rule of conduct.

4. prove: test and try.

The meaning of the passage seems to be—Let not anybody be puffed up with vainglory, especially by comparing himself with other people. But let each man examine his own conduct and what comes of it. Then if after the self-examination he is honestly convinced that it is not a failure he may congratulate himself. Still, this is a wholly private and personal matter. He is not to compare himself with his neighbours in order to increase his self-complacency; much less is he to pose for his neighbours to admire him.

5. his own burden: a different word for 'burdens' from that in verse 2, which means a heavy weight, something distressing to be borne. The word in this verse is used for a soldier's kit, and also for anything to be carried, apart from any idea of its weight. Therefore 'load' which the Revisers suggest in their margin is more appropriate. In the one case, the burden is a defect of character; in the other, it is the obligation of duty. The contradiction between the two verses is only apparent and verbal. We are to help each other out of evil ways; at the same time each man must do his own duty.

vi. 6-10. *On well-doing.* The church teachers should receive

7 unto him that teacheth in all good things. Be not
deceived; God is not mocked: for whatsoever a man
8 soweth, that shall he also reap. For he that soweth

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temporal support. The harvest will be according to the sowing. Patience in working for the harvest of well-doing will be rewarded. Meanwhile every opportunity should be seized for doing good, especially to our fellow Christians.

6. the word: a term used in the early church for the sum of Christian truth as preached and taught.

communicate. This word is frequently used for making contributions, but inasmuch as its original meaning involves the idea of association, it indicates something more than the mere act of giving, and excludes any patronizing. The giver bestows himself with his gift, the idea being that he is sharing his goods with the recipient.

him that teacheth. This Epistle contains no reference to church officers as such. According to Acts xiv. 23 Paul and Barnabas had appointed elders in every church on their return from their first missionary journey through the district to which we now know our Epistle was directed. There is no mention of elders in the Epistle. Still, we cannot infer their non-existence from mere silence. Moreover, this passage plainly implies that there were recognized teachers, who, since they required support, must have been definitely set apart for their work. Elsewhere we read of 'teachers' as a distinct order in the church (cf. 1 Cor. xii. 28, 29; Eph. iv. 11). But here another word is used, the precise meaning of which is to 'catechize.' Jewish teaching was catechetical, and in all probability early Christian teaching was also.

The duty or custom of supporting the ministry is frequently referred to by Paul (cf. 1 Cor. ix. 11; 2 Cor. xi. 7 ff.; Phil. iv. 10 ff.; 1 Tim. v. 17, 18).

7. mocked: a word meaning literally 'to turn up the nose.' To connect this verse with its predecessor we must conclude that Paul suspected the Galatians of meanness towards their recognized instructors, while they were under the spell of the Judaizing visitors. To pretend to be very religious while refusing to make the necessary pecuniary sacrifices is a form of meanness that cannot be practised in defiance of the notice of God.

whatsoever a man soweth, &c. Lightfoot calls this 'a common proverb'; but his instances from Plato, Aristotle, and the Bible (Job iv. 8; 2 Cor. ix. 6) illustrate the principle rather than the phrase. Nothing could be more natural than thus to draw the obvious and yet striking lessons of harvest over and over again without the aid of any formal proverb. But Cicero unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well- 9

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comes close to Paul's words here, writing, 'ut sementem feceris, ita metes' (*de Orat.* ii. 65).

8. unto his own flesh . . . unto the Spirit. The preposition 'unto' or 'into' shews that the 'flesh' and the 'Spirit' are here regarded as seed-beds. In the previous verse the character of the harvest is seen to be dependent on the nature of the seed. Now the metaphor is changed, and the harvest depends on the soil, as in our Lord's parable of the Sower (Mark iv. 3–9).

It is usual to take this as a contrast between a carnal and a spiritual course of life. But Lipsius applies it to the contrast between the Judaizing and the more spiritual Christian life, taking the resort to circumcision as the one sowing, and the life of faith taught by Paul as the other. Against the more common view observe (1) the opening (verse 6) and closing (verses 9, 10) sentences of the paragraph refer to generosity of conduct; (2) the phrase 'his own flesh' is evidently to be contrasted with 'the Spirit,' the Revisers rightly printing that word with a capital 'S' to signify the Spirit of God in contrast with a man's *own* flesh, or bodily life. Therefore the contrast seems to be between living for self, and especially for the lower self, as is usually the case with the purely selfish character, and living for God in pursuit of the aims inspired by His Spirit.

of the flesh: *lit.* 'out of,' as the harvest is drawn out of the soil.

corruption: 'blighted and putrescent grain' (Lightfoot), corresponding to a life perishing like a rotten thing.

eternal life: *lit.* the 'life of the ages,' the word (*aiōnios*) rendered 'eternal' meaning that which belongs to the age, or the ages. Thus it points to a vast and indefinite future. Practically it is used as equivalent to 'everlasting.' The compound phrase 'eternal life' is a well-known expression in N. T. teaching and evidently among the early Christians. It is found in the Synoptic records of the teaching of Jesus as a blessing of the future (cf. Mark x. 30); so it is regarded by Paul here and elsewhere (cf. Rom. v. 21). In John it is treated as a present possession (cf. John v. 24), though the conception of it as something future also appears in the Fourth Gospel (cf. vi. 27). As a phrase in contemporary Jewish speech it would mean the resurrection life, and the enjoyment of this in contrast with the doom of lingering in the gloom of Hades as a dead soul without a resurrection. Carried over to Christian thought, it still means the life of the resurrection, even in John the life which, though

doing: for in due season we shall reap, if we faint not.
10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.
11 See with how large letters I have written unto you

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begun here, outlasts death and realizes itself fully after the resurrection. But Christianity deepens its meaning, bringing out the rich spiritual nature of the gift—making much of the substantive as well as the adjective, the life itself as well as the fact that it is eternal.

9. be weary: lose courage, flag, in the long interval between sowing and reaping. There is a play upon words in the Greek. This verb is founded on a word meaning 'evil' (*kakon*), and so it stands in contrast to the word 'well' (*kalon*) in 'well-doing.'

well-doing: doing what is good and morally beautiful.

in due season: *lit.* 'at its own season,' i. e. when the grain is ripe for harvest.

10. opportunity: the same word that is rendered 'season' in the previous verse. The harvest will come at its own season; then let us see to it that we seize the season for sowing when that is with us.

that which is good. In this expression (*to agathon*), as well as in the earlier one, the 'well' of 'well-doing' (*to kalon*), Paul uses language familiar to every reader of Plato, the current language of Greek ethics. There is a more distinctly moral tone in the word rendered 'good,' as with that term in our language; and it is especially applied to the goodness shewn in kindness to other people, for being good to them.

toward all men: the Christian duty of universal philanthropy; and yet the early Christians were accused of misanthropy and hated as 'enemies of the human race'!

the household: regarding Christians as all members of one family.

the faith: a misleading rendering of the R. V., due to pedantic exactness. It is true the article is found in the Greek text. But this is possible before an abstract noun where we should not have it in English; and the Apostle may mean 'the well-known experience of Christian faith.' Still, the A. V. rendering 'faith' without the article is really more accurate. The expression 'the faith,' meaning 'the Christian religion,' is not found so early as this. The whole phrase means 'the household of those who share in the experience of Christian faith,' 'the household of believers.'

vi. 11-18. *Conclusion written by Paul himself.* Writing with

with mine own hand. As many as desire to make a 12

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his own hand in large letters, the Apostle gives a final warning against the Judaizing intruders, whose honesty of purpose he does not believe in. He will only glory in Christ, for neither circumcision nor uncircumcision count for anything, but only a renewed life. He desires that he may be troubled no more with these matters, and concludes with a brief benediction.

11. with how large letters : not 'how large a letter.' This fact has been explained (1) as a sign of Paul's bad eyesight. The willingness of the Galatians to pluck out their eyes and give them to him (cf. iv. 15 and note) has been taken by some as a hint of this trouble, which is then regarded as Paul's 'infirmity in the flesh' (iv. 13), and 'thorn in the flesh' (2 Cor. xii. 7). (2) An indication of his difficulty in writing owing to his hands having been roughened by the manual labour of his craft, the tent-making, and to his unfamiliarity with the use of the pen. (3) A sign of the importance of what he is going to write. There is not sufficient reason for his making the statement on either of the first two grounds, except as a casual remark; and the gravity of what he adds, with its stern and almost angry tone, excludes any but grave and serious reasons for what he says. Prof. Ramsay points out that when a document was to be exposed in public 'attention was often called to some specially important point, especially at the beginning or end, by the use of larger letters.' Instances of this may be seen in advertisements at Pompeii.

I have written. This is an instance of what grammarians call the 'epistolary aorist,' a Greek verb used in a letter in the past tense for what will be past when the letter is read, although it is present while the letter is being written, the sentence being constructed from the reader's, not the writer's, standpoint. Paul is not referring to the previous part of the Epistle : he is drawing attention to the paragraph which he is in the act of writing. It would be better to read 'write' with the A. V. and the margin of the R. V.

with mine own hand. From this point, then, all that follows was written in the original document by the author himself. In common with many ancient authors Paul was in the habit of dictating to an amanuensis. In Romans (xvi. 22) the amanuensis gives his name as Tertius, adding his own salutation. We cannot say how many of the Epistles this man may have written out for Paul. Since the Apostle was accompanied by various attendant evangelists at different times, probably the letters would not all be dictated to the same person. The Apostle who obtained his livelihood as a mechanic would not be able to keep a private secretary. Slaves did this work in the Roman Empire ; but Paul owned no slave, we may be sure. It was the Apostle's custom to authen-

fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of
13 Christ. For not even they who receive circumcision

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ticate his dictated letters with a few words in his own handwriting. Cf. 2 Thess. iii. 17, 'The salutation of me Paul with mine own hand, which is the token in every epistle.' The short personal letter to Philemon was written by the Apostle entirely with his own hand, but he calls his friend's attention to the fact as something exceptional (Philem. 19).

12. a fair show in the flesh: not meaning 'in the world and among men,' nor 'in things observable by the senses,' but more specifically 'in ordinances that are bodily and external.' Cf. 'in your flesh' (verse 13). The context shews that the reference is to the Judaizers.

that they may not be persecuted. Persecution in these primitive times came from the Jews, and it was directed especially against those Christians who were of Jewish birth. The special ground of the persecution was disloyalty to the law of Israel. If Jewish Christians shewed themselves zealous in winning proselytes to that law they might hope to escape. Paul roundly declares that this is their only motive. He will not admit that they really believe in the law which they would impose on the Galatians; their own carelessness in regard to it reveals their personal indifference to it. Neither will he allow that they have the slightest genuine interest in the Galatians; he holds that their motive is purely selfish and of the meanest possible kind, leading them to impose irksome obligations on other people simply in order to gain a false reputation for zeal, so as to escape being suspected themselves. Thus they appear in a very odious light. One cannot but hope that the vehemence of his indignation carried Paul too far in this wholesale condemnation of his opponents. No letter of the Judaizers has been preserved to represent their view of the case. Still, we may be sure that Paul was perfectly true to his convictions in uttering this severe judgement, and the next verse certainly points in that direction and goes some way to verify it.

for the cross of Christ: for preaching the cross instead of Jewish ideas. Cf. v. 11 and note.

13. they who receive circumcision: the circumcision party, the Judaizers, who indeed receive that rite themselves, though they do not fulfil the obligations it imposes.

not even . . . keep the law. This can scarcely mean that the Judaizers share in the common inability of all mankind to perfectly fulfil the requirements of the Pentateuch, as Paul shews elsewhere. The charge is too specific. A distinct laxity is meant. The free atmosphere of the church made it easy to abandon do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far 14 be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision 15

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the tiresome rigour of Judaism in many matters, and these Judaizing Christians were availing themselves of this fact to ease their own burdens. Thus their Judaism was more external and formal even than that of the Pharisees. It consisted in little more than submission to the rite of circumcision themselves and pretentious zeal in forcing that rite on Gentile Christians.

that they may glory: exult and boast.

in your flesh: in regard to a rite that is only performed on your bodies, apart from your spiritual condition, irrespective of the question whether any change in that condition, such as the becoming 'a new creature' (verse 15) which Paul aims at for his converts, has taken place.

14. But far be it from me, &c. The pronoun 'me' is in the most emphatic place in the sentence. Paul says in effect, 'Whatever may be the grounds of exulting these people take up, as to myself, for my part, I will not exult except,' &c.

in the cross. Paul had recognized that 'the cross' was a stumblingblock to many (v. 11), and the preaching of it a reason why Christians were persecuted (vi. 12). Yet he never obscured it, but set it in the most prominent place in his teaching. When going to visit the clever people at Corinth, all he previously determined was that he would preach to them about Christ in regard to his crucifixion (1 Cor. ii. 2). Here, far from apologizing for it, he makes it his one ground of exultation. This would appear absolutely paradoxical in the view of contemporaries who only thought of the cross as a cruel, disgraceful instrument of execution. It is to be explained by what Paul saw in the cross. (1) On Christ's side, the centre of his supreme act of love in sacrificing himself for the redemption of the world; (2) on the Christian's side, the symbol of his crucifixion to the world, and the influence by means of which his old evil life was destroyed in order that he might live the new life in Christ.

the world . . . crucified unto me: ceasing therefore to live as a power to fascinate, terrify, or hurt.

I unto the world: no longer concerning myself with it. The scope of this verse must be determined by its context. Paul is not here repudiating any interest in politics, business, society, nature, art, or literature. He is contrasting his position with that of the proselytizers who are trimming their sails

16 anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

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to catch the breeze of popular favour. He is perfectly indifferent to this. It cannot really hurt him—for the world is crucified as far as he is concerned; he will not consider it—for he is crucified as far as the world is concerned.

15. The first part of this verse resembles an earlier phrase in the Epistle (v. 6), but with some alterations. (1) The former passage begins with the words 'in Christ Jesus,' indicating that for Christians both the rite and the absence of it count for nothing; now that clause is dropped and the sentence is given absolutely as of universal application. Even for those who are not Christians, yes, even for Jews, when its true nature is known, this is seen to be nothing. (2) Paul had said that it was of no avail; now he says that it is nothing at all, i. e. that in all considerations of religion it does not find any place; as far as they are concerned it is not anything. (3) The former contrast was with 'faith working by love'—the Christian spiritual experience; now the contrast is with **a new creature,** indicating the most fundamental change, and therefore the greatest possible difference in comparison with a merely external rite.

a new creature. The phrase may mean (1) 'a new creation,' i. e. 'a new act of creation' (cf. Rom. i. 20), and in favour of this view is the contrast with circumcision as a process and supposed means of salvation; or (2) 'a new creature' as a newly created being. While the Greek word (*ktisis*) admits of both meanings, the latter is the more usual in the N. T. (cf. Rom. i. 25, viii. 39; 2 Cor. v. 17; Heb. iv. 13), and especially suits the phrase 'a new creature' in 2 Cor. v. 17.

16. walk: *lit.* 'walk in line,' like soldiers in a file or rank.

this rule: *lit.* 'canon,' a word used for a carpenter's or surveyor's measuring line; here meaning the way of the Christian life by faith in Christ and the power of his cross, as just indicated, in distinction from the way of an external rite such as circumcision.

peace . . . and mercy. The usual greeting is 'grace and peace.' Probably 'peace' is named first here because it is especially needed in view of the troubles disturbing the Galatian churches. Then 'mercy' rather than 'grace' may be mentioned, (1) because these troubles call especially for the Divine pity and saving grace, (2) because they reveal faults that need forgiveness, and (3) because in distinction from the Jewish spirit of self-made righteousness Paul has been insisting throughout on the gospel of God's pity for man's helplessness received only on condition of faith.

From henceforth let no man trouble me: for I bear 17
branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your 18
spirit, brethren. Amen.

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the Israel of God: neither (1) only Jewish Christians, nor (2) Israel as such, but (3) all Christians as 'the spiritual Israel,' and therefore 'the true Israel' in contrast with those who are only Israel 'after the flesh' (1 Cor. x. 18; cf. Rom. ix. 8). These are the 'children of promise' (iv. 28). This idea of Christians as the true Israel appears in 1 Pet. i. 1, where they are called 'sojourners of the Dispersion.' Appearing here at the close of the Epistle, it is a parting shot at the Judaizers, and a concluding claim for Paul's contention maintained throughout the argument.

17. From henceforth. Paul would dismiss the subject. He has completely disposed of the contentions of his opponents. He hopes he may hear no more of them.

for, &c. The reason for this demand is now to be given. It is to be found in the way in which the Apostle's status and mission are duly authenticated.

the marks of Jesus. It was customary for slaves to be cut or branded with marks which would identify them as their master's property. Paul claims that he has such marks proving him to be in the service of Jesus. The notion of the 'stigmata' as the nail-prints in the hands and feet, reproduced in St. Francis, is quite out of place in the time of Paul. The use of the simple name 'Jesus,' according to the best MS. authority, without the titles 'Christ' or 'Lord' which Paul nearly always applies, might seem to point to our Lord in his earthly life. But 'Jesus' was the personal name. Paul seems to use it here to indicate distinctly that he is marked for the one Person, Jesus. The simplicity of the phrase emphasizes the idea that he belongs to Jesus and to Jesus only; then let no one else interfere with him. Deissmann, relying on the analogy of contemporary documents, thinks that Paul alludes to the 'protective marks' of magical amulets. But it is not probable that the Apostle would compare his Christian experience to the doings of sorcery. His marks would be the scars of persecution left by the stoning at Lystra, the lictor's rods at Philippi, &c.

18. See note on 1 Thess. v. 28. This Epistle closes as abruptly as it is opened, with the briefest possible salutations. Here are no personal greetings. Paul will not omit his usual benediction, and his last word is **brethren,** for he still owns the Galatians as Christians in a brotherly relation with himself, and he wishes them to receive the blessing of Christ. It is a Christian conclusion, and one of well-wishing. That is all.

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The Century Bible
A MODERN COMMENTARY

Hebrews

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY

A. S. PEAKE, M.A., B.D.
PROFESSOR IN THE PRIMITIVE METHODIST COLLEGE, MANCHESTER, AND
LECTURER IN LANCASHIRE INDEPENDENT COLLEGE; SOMETIME
FELLOW OF MERTON COLLEGE, AND LECTURER IN
MANSFIELD COLLEGE, OXFORD

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS

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INTRODUCTION

LIKE the First Epistle of John, but unlike any other New Testament epistle, this letter tells us neither its author's name nor the destination to which it was sent. We have therefore no problem of authenticity to face, for no claim to authorship is made. But all the more difficult are the questions that arise touching the writer and his readers. Their solution may be beyond our reach; it is none the less a duty to examine the conditions of the problem which any solution must satisfy, and thus narrow as far as may be the licence of conjecture. We may do this best by working inward towards the centre, beginning at the outer edge with the witness of antiquity, studying next the characteristics of the letter for the light they shed on the objects of our search, and lastly attempting an estimate of the answers that have been proposed.

I. THE EPISTLE IN THE ANCIENT CHURCH.

The first evidence we have for the existence of the Epistle is unusually early. In a letter sent by the Church of Rome to the Church of Corinth, commonly known as the First Epistle of Clement, and written about A.D. 95, sentences from the Epistle are quoted, though with no mention of the author's name, or indeed any indication that a quotation is being made. In chap. xxxvi. the author, speaking of Christ, says: 'Who being the radiance of his majesty, is by so much better than the angels as he hath inherited a more excellent name. For it is written, Who maketh his angels winds and his ministers a flame of fire.' The passage continues with clear reference to Heb. i. 5, 13. The fact that Clement tacitly appropriates the words, with no allusion to the source from which he has drawn them, stands in significant contrast to his usual practice. Apart from these passages there are reminiscences of the Epistle in chap. xvii, and Jesus is several times referred to as our High Priest. The Epistle was therefore known and used in the Roman Church before the close of the first century A. D. It may have been known to Hermas, though the proofs of dependence are not cogent, for he, too, belonged to the Church of Rome. His date is fixed either about A.D. 100, or later, while Pius was bishop of Rome (A.D. 140–155). But no trace of it can be discovered in any other Christian writer till we come to Justin Martyr. His residence in Rome makes his use of it not unlikely, though the coincidences with it that he presents may be due rather to its influence on religious thought and phraseology than to direct borrowing from it. The apostolic fathers and the apologists, with the exceptions named, betray no acquaintance with it. The great Gnostics, so far as we know, made no use of it. Marcion did not include it in his canon, which consisted of a mutilated gospel of Luke, and the Pauline epistles (with the exception of Timothy and Titus), which he edited into conformity with his views. It follows from this, at least, that if he knew the Epistle he did not regard it as Paul's. It is omitted in the Muratorian Canon, which was compiled in the West about the close of the second century. This may be due to a gap in the list, which has been imperfectly preserved, but more probably to the fact that, if the author knew it, he did not count it canonical. It is most important that Irenæus nowhere uses it in his great work against heresies, written probably shortly after A. D. 180, though he uses all the epistles attributed to Paul, with the unimportant exception of Philemon. He is said by Eusebius to have quoted it in a volume which we no longer possess. He plainly did not regard it as Paul's. His evidence is important, for he represents the traditions of the churches in Asia Minor, Rome, and Gaul. His pupil Hippolytus, who lived in Rome in the early part of the third century, while he quotes the Epistle is said to have denied its Pauline authorship. His contemporary, Caius of Rome, Eusebius tells us, 'mentions only thirteen epistles of the holy apostle, not counting that to the Hebrews with the others.' The historian adds that down to his own time some of the Romans did not regard it as a work of the apostle. In fact this remained true of Rome and the Western Church generally for a considerable period after the time of Eusebius.

In Northern Africa we find the Epistle assigned to a definite author. Tertullian in one of his latest works, a treatise on Modesty, written probably towards the year A. D. 220, makes a famous reference to it. After quoting the testimonies of the apostles, he says that he will add the testimony of a companion of the apostles: 'For there is extant a work of Barnabas inscribed to the Hebrews, a man of such authority that Paul has placed him beside himself in the career of abstinence.' He goes on to say that the Epistle of Barnabas is more generally received among the churches than the Shepherd of Hermas. That he means our Epistle, and not the work which is commonly known as the Epistle of Barnabas, is clear from the fact that he quotes Heb. vi. 1, 4-6, in favour of the Montanist doctrine that a second repentance was impossible. We may confidently infer that he had no suspicion that the letter was attributed by some to Paul.

Its doctrine was congenial to his views, but he cannot place it on a level with the apostolic writings. Further, he speaks with no sign of misgiving as to Barnabas' authorship, and therefore is not putting forward a conjecture of his own. Apparently he does not anticipate contradiction, though it is difficult to judge how widely diffused the opinion was. It may have come to Carthage from the Montanists of Asia Minor. It is remarkable that Cyprian, who was bishop of Carthage (A. D. 248–258) and a devoted student of Tertullian, makes no use of the Epistle and practically denies its Pauline authorship, in spite of the prominence in it of the idea of priesthood, in which he was specially interested. Nor did his contemporary Novatian appeal to the Epistle in support of his doctrine that no second repentance was possible.

In Alexandria we find the Pauline authorship asserted. Here was the famous catechetical school, over which Pantænus, Clement, and Origen successively presided. It is probable that Clement has preserved an opinion of Pantænus on the subject, though possibly 'the blessed presbyter' to whom he refers may be some one otherwise unknown. This opinion is to the effect that Paul's name is not attached to the Epistle from modesty, since he was an apostle to the Gentiles, whereas the Lord as the Apostle of the Almighty was sent to the Hebrews. Clement himself says that the Epistle is Paul's, but was written in Hebrew, and translated into Greek by Luke, hence its similarity in style to the Acts. Paul did not prefix his name because the Hebrews were prejudiced against him. This reason, it may at once be said, is not only absurd—as if the church would receive an anonymous letter or the bearer fail to communicate the author's name—but inconsistent with the language of the Epistle, which proves that the author was well known to the readers. 'The blessed presbyter' deals only with the absence of the author's name, but the fact to which he refers would more legitimately be pressed against the Pauline authorship. The guesswork of the explanations raises the question how far the ascription of authorship was due to guesswork. It is true that the passages suggest that the Pauline authorship was the fixed point of departure, and that Pantænus and Clement alike are explaining difficulties that had been felt with respect to it. The explanations seem to have no tradition behind them, but the same cannot so confidently be said of the assertion of Pauline authorship. Yet this does not carry us far. We have no evidence for the connexion of Pantænus with the catechetical school before A. D. 180. It is further to be remarked that Origen speaks of 'the ancient men' as having handed down the Epistle as Paul's. It is difficult to estimate the sense of this vague phrase; if, as is probable, his Homilies on the Epistle are as late as A.D. 240, it may not imply a tradition much older than Pantænus. And on the other hand it should be said that Origen's words, 'If then any church holds this Epistle to be Paul's, let it be well accounted of for doing so,' favour the view that there was no such tradition in the *church* of Alexandria, but only in the catechetical school. Origen's own discussion is far more valuable than that of his predecessors. He observes that the style is more classical than Paul's, while the thoughts are wonderful and not inferior to those of the apostle. His solution is that the thoughts are Paul's, but the actual composition is due to some one who recorded Paul's teaching from memory and, so to speak, annotated it. Who this may be God only knows, but tradition mentions Clement of Rome and Luke. From this we may infer that the Alexandrians had merely an uncertain tradition as to the immediate author of the work in its present form, and that Origen's view that it was only indirectly Paul's was not his own suggestion. Further, there is a significant difference between his statement as to the impression made by the thoughts of the Epistle and the view he actually takes of them. The thoughts impress him as wonderful and not inferior to those of Paul. In other words, they do not impress him as Paul's thoughts, but as thoughts equal to the apostle's. We may then infer that his conclusion rests on the tradition of Pauline origin, not on the Pauline stamp of the teaching. Had he not been bound by tradition he would probably have emancipated himself from the opinion that Paul had anything whatever to do with the Epistle. He usually cites it as Paul's, and includes it as one of the fourteen written by him. It may also be noticed that the Syrian churches seem to have regarded it as in some sense Paul's. It is included in their canon as embodied in the Peshitta, or Syriac version of the Bible. Unfortunately we do not know the date at which the New Testament was translated, and some place it in the first half of the second century, but others towards its close. It is added at the end of the Pauline epistles, after the private letters, with some consciousness, it would seem, that it stood on a different footing. Perhaps it was translated by another hand. Zahn thinks that the Theodotians in Rome (about A. D. 170) also looked on it as Paul's. By the fourth century the Pauline authorship was generally accepted in the Eastern Church, without the limitations laid down by Origen, but in the Western it was more usually rejected, till Augustine and Jerome, while dubious of it, were induced by deference to the East to treat it as Paul's, and through their example Western Christendom acquiesced in uncritical acceptance.

II. THE COMMUNITY: ITS HISTORY AND CHARACTER.

The readers, like the author, had not received their Christianity from Christ himself, but from immediate disciples of his, whose message had been attested by signs and wonders (ii. 3, 4). Their conversion had not been superficial. They had been enlightened and tasted of the heavenly gift, had been made partakers of the Holy Ghost, had tasted the good word of God and the powers of the age to come (vi. 4, 5, x. 32). They had received a knowledge of the truth and had been consecrated by the covenant blood (x. 26, 29). They had proved the genuineness of their Christian experience by the love they had shewn in ministering to the saints, and by their joyful endurance of sufferings and compassionate sharing in the lot of those who were persecuted (vi. 10, x. 32–34). They had passed soon after their conversion through a severe persecution, 'being made a gazingstock both by reproaches and afflictions,' and had suffered the spoiling of their possessions. They had had compassion on those in bonds; whether these belonged to this community, or, if so, were still members of it, is not clear. The community had been founded for a considerable period (v. 12) and still consisted for the most part of its original members, for those addressed are they who received the gospel from the ear-witnesses of Jesus, and had lived through the experiences described in x. 32–34. The readers do not therefore form a second generation of the community. They have lost their earlier leaders who had proclaimed the gospel to them (xiii. 7) and are bidden remember these, but no reference is made to an earlier generation, which had passed away. The author exhorts them to be worthy, not of their fathers, but of their own past. At the time he writes another persecution seems to have begun (xiii. 3, cf. verse 13). It has been inferred from the words, 'Ye have not yet resisted unto blood,' that no martyrdoms had taken place, but the phrase is probably to be otherwise interpreted (see note on xii. 4). It is also clear that the community was pretty homogeneous in its composition. No reference is made to differences of race or view of Christianity, and the members are praised and blamed without distinction. They seem to have been Christians of the same standing and character (v. 12). It naturally follows from this that the community was small. It might, therefore, be either a church in a city where Christians were not numerous, or a single congregation in a city where the church consisted of more congregations than one. It is more probable that in the case of so highly specialized a type of community we should adopt the latter rather than the former alternative, for even in a small city the whole church would be likely to present a more varied character. And there are certain indications in favour of this. In xiii. 17 the readers are enjoined to obey those who have the rule over them, but in verse 24 we read, 'Salute all them that have the rule over you, and all the saints.' The latter passage gains in force if all the rulers are tacitly contrasted with those of a special community, and the members of a single congregation are bidden salute the rulers and members of the whole church in the city. It is also not unlikely that Zahn is right in the view that 'not forsaking our own assembly' (x. 25) has reference, not to a desertion of Christian fellowship altogether, but to an abandonment of the congregation to which they belonged in order to attend the meetings of other Christian congregations in the same city. Their duty was to stay at their post and help the wavering (see note on x. 25). And on this view it is easiest to account for the loss of the address. If sent to the whole church of a city, the name would probably have been preserved; sent to a single congregation it was quickly forgotten. Further, the writer's relations with the community were close and intimate. He knows well its origin, history, and present condition, is acquainted with its leaders and endorses their work, and while an object of some suspicion to the readers (xiii. 18) entreats their prayers that he may be restored to them (verse 18). It is natural to infer from this that he was himself one of the leaders, though separated from them for a time.

The letter was called forth by an urgent peril. The author speaks of it as a 'word of exhortation.' Its chief purpose was therefore practical, and the teaching is given less for its own sake than to influence conduct. The danger to which the readers were exposed was that of falling away from Christianity. So far, they still remain within the church, are 'holy brethren, partakers of a heavenly calling,' confess Jesus as Apostle and High Priest (iii. 1); they still show their love to God's name in ministering to the saints, and thus justify the author's belief in their ultimate salvation (vi. 9, 10); they are not of those who shrink back but of them that have faith (x. 39), and the writer can still earnestly desire their prayers (xiii. 18) and co-operation in the task of strengthening the weak and wavering (xii. 12, 13). But they were nevertheless in serious peril of falling away, so serious that the author, while he expects to see them soon, does not wait for this, but writes at once. The general nature of the danger may be gathered from the repeated warnings and exhortations of the letter. They must be on their guard against drifting away or neglecting the great salvation (ii. 1, 3), against unbelief and hardness of heart in falling away from the living God (iii. 8–13), or the disobedience which brought Israel to ruin in the wilderness. They are in danger of so falling away that renewal will be impossible, of ignominiously crucifying the Son of God afresh and counting unholy his covenant blood (vi. 6, x. 29), and of refusing to hear God's voice from heaven (xii. 25). The root of much of the mischief is intellectual stagnation. They were Christians of long standing and ought to have become teachers. But they were still infants in understanding, needing to be taught the rudiments over again (v. 11, 12). They were in danger of falling under the fascination of varied forms of teaching, foreign to Christianity, of which the author singles out a belief in the value of 'meats' (xiii. 9). And with intellectual error went a certain moral defect. There was a tendency to disaffection towards their present rulers (xiii. 17). They had not yet resisted sin in deadly earnest

(xii. 4, see note), they shrank from the decisive act which involved a full acceptance of the reproach of Christ (xiii. 13). While moral cowardice characterized the community as a whole, there were indications on the part of some of a lax chastity (xii. 16, xiii. 4), of avarice (xiii. 5), or a profane spirit, which preferred the temporal to the eternal (xii. 16). And as a natural outcome of these varied tendencies, love of the brethren was likely to grow cold (xiii. 1–3). The remedy is that they should 'hold fast' (iii. 6, 14, iv. 14, x. 23), cultivate patient endurance, of which they have great need (v. 12, x. 36, xii. 1), and that faith which gives assurance of the eternal and unseen (iv. 2, 3, vi. 12, x. 22, 39, xi, xiii. 7). To save themselves from drifting with the current, which sets away from the gospel, they must make a strenuous effort. They must give earnest heed to the message (ii. 1, iii. 12), give diligence to enter into the promised rest (iv. 11), press on to full growth (vi. 1), cast away all sluggishness (vi. 12), and stripping off every encumbrance run with patience the race set before them (xii. 1). They should imitate the saints of the Old Covenant, those heroes of faith who still stand in dense throngs round the course where they won their race (xii. 1); they should remember their former leaders and copy their faith (xiii. 7), but above all contemplate Jesus, the supreme example of faith and endurance (xii. 2, 3), and thus nerve themselves to endure the cross and despise the shame. They should seek to deepen their intellectual apprehension of Christianity, no longer remaining content with the elementary truths (v. 11–vi. 3). And as a safeguard against apostasy they must give themselves to practical Christianity (xiii. 1–3, 16), and loyally obey their leaders (xiii. 17).

While it is universally agreed that the readers were in danger of falling away from Christianity, opinion is sharply divided as to the precise form which apostasy was likely to take. Till recently the practically universal view has been that the letter was written to save them from falling back into Judaism. This implies that the readers were born Jews, or at least that they had been Jewish proselytes before conversion to Christianity. This, however, is denied by a very influential minority of scholars (von Soden, Weizsäcker, Jülicher, Pfleiderer, Harnack, McGiffert, Moffatt), who hold either that the readers were Gentiles, or were addressed without any reference to nationality. These scholars think that their danger was a lapse into heathenism or irreligion. And the latter view is taken by some who regard the readers as born Jews (Zahn and G. Milligan).

The first question, therefore, is whether the readers were or were not Jews. The title 'To the Hebrews' does not settle it. It cannot be due to the author, for a letter sent to a particular community can hardly have had originally so general an address, though it may be pointed out that there was a synagogue of Hebrews in Rome. It may embody an inference from the nature of the Epistle, but it may also rest upon tradition as to the nationality of the readers. The term 'Hebrews' was not confined to Jews of Palestine; Paul, who belonged to Tarsus, was a Hebrew of the Hebrews, and, as we see from the Gospel of John, Jews soon came to possess in the language of the church an anti-Christian significance. We have no evidence for the title earlier than Tertullian, and we cannot attach much weight to it. It must also be confessed that some of the passages quoted from the Epistle to prove the Jewish origin of the readers are capable of another explanation. Paul, in writing to Gentiles, could speak of the ancient Israelites as 'our fathers' (1 Cor. x. 1), of Abraham as 'our father' or 'our forefather according to the flesh' (Rom. iv. 1, 12), of Christians as 'the seed of Abraham' (Gal. iii. 29) or 'sons of Abraham' (Gal. iii. 7). The similar phrases in this Epistle may be so explained: but not so naturally, for the context, which speaks of physical descent, makes it highly probable that 'the seed of Abraham' in ii. 16

should be interpreted as Abraham's physical descendants. And if so, readers and writer are Jews to such a degree, that while not denying the universality of the gospel (ii. 9, 15, ix. 26–28), they instinctively think of it almost exclusively as it affects their own race. Thus the death of Christ is spoken of as 'for the redemption of the transgressions which were under the first covenant' (ix. 15), that is, to atone for the sins of Israelites, and since in the preceding verse the author speaks of the blood of Christ as cleansing 'your [or our] conscience,' the readers seem to be reckoned as Israelites. This is also the most natural interpretation of 'the people' in xiii. 12. The new covenant in Jeremiah's prophecy is made with 'the house of Israel and the house of Judah' (viii. 8). The exhortation to go forth to Jesus without the camp (xiii. 13) can naturally mean nothing else than a complete break with Judaism. These arguments will be much strengthened by such as prove that the readers were in danger of a relapse into Judaism. But it is necessary to touch upon the reasons which have led to the view that they were Gentiles. Several are dealt with more fully in the course of the commentary. It is urged that the rudimentary doctrines enumerated in vi. 1, 2 were not such as a Jew, but such as a heathen would need to learn on becoming a Christian, since they were for the most part common to Judaism and Christianity, and did not in any case contain what was specifically Christian as opposed to Jewish. For the detailed discussion of this the notes may be consulted, but it may be said here that no doctrine can be the same in Christianity as it was in the Old Testament, and instruction on the doctrines in question would thus be specially needed by Jews who became Christians. And Harnack himself confesses that from this passage we cannot derive absolutely certain testimony for the Gentile character of the readers.

Several passages are supposed to prove that the readers were in danger of falling away into heathenism or irreligion. The most important is the phrase 'falling away from the living God' (iii. 12), which is said not to suit apostasy to Judaism (but see note). Others are 'if we sin wilfully,' 'to be hardened by the deceitfulness of sin,' 'an evil heart of unbelief.' But why a lapse into Judaism, which involved the rejection of Christ, should not be characterized in such terms is what is really unintelligible. The expressions of vi. 6 and x. 29 are even stronger, but much fitter to describe apostates to Judaism, with its virulent hate of the Messiah it had crucified, than those who had relapsed into heathenism. Nor is it clear why the comparison with the Israelites in the wilderness should not suit those who fell back into Judaism. A lack of faith was precisely the fault of both. The case of Esau is not necessarily to be applied to the readers generally, but his 'profanity' was essentially the absence of faith. The references to the Law as spoken by angels and enforced by severe sanctions would only, it is affirmed, have misled Christians inclined to Judaism. But in face of the author's whole argument the readers would need to have been inconceivably 'dull of hearing,' if they had found in such references any encouragement to attach themselves to the Law. And it is in the argument as a whole that we must find the decisive proof that the readers were Jewish Christians in peril of falling back into Judaism. If we cannot see the wood for the trees, we may infer from various details the contrary opinion. But if the author had been confronted with a threatened apostasy to heathenism or surrender of religion altogether, is it conceivable that he should have constructed his argument as he has done? No attack on heathenism is to be discovered in the letter, no comparison between it and Christianity in the matter of truth or morality or capacity to satisfy the religious instinct. Instead of this we have an elaborate many-sided comparison between Judaism and Christianity, which would have been utterly irrelevant to the purpose the writer had in view. What value would any proof that Christianity was superior to Judaism have to readers who were in danger of rejecting both alike? To them the discussion would have merely an academic interest. A writer of such ability and in such deadly earnest may surely be trusted to have fitted his argument to the practical conclusion he wished to reach. And this comes out very clearly in his use of the Old Testament. That Gentile Christians regarded the Old Testament Scriptures as authoritative, and therefore recognized the validity of proofs based upon them, is true but irrelevant. For it was just because they had become Christians that they accepted them, and since their belief in them was not independent of their Christianity, their testimony would be so far from strengthening their loyalty to Christ, that it would itself be one of the things belief in which needed to be confirmed. The writer never dreams that his readers will reject an appeal to the Old Testament, though he fears that they may reject Christ. Their temptation therefore must have left their belief in the Old Testament intact while it undermined their faith in Christianity. It can thus have been nothing else than a temptation to fall away into Judaism, for this, while it meant a break with Christianity, left the authority of the Jewish Scriptures as unimpaired, and therefore the arguments from the Old Testament as impressive as ever.

III. THE TEACHING OF THE EPISTLE.

The subject of the Epistle is 'the world to come' (ii. 5), and it is developed by an elaborate contrast with this present world. The world to come does not bear its name because it has yet to come into being. It already exists, and has existed from eternity. It is regarded as still to come, because as yet it has not been realized in time. Our world is but its copy, created in time and destined in the imminent convulsion of heaven and earth to pass away. It is the earthly and material as contrasted with the heavenly and spiritual, the temporal and perishable as contrasted with the eternal and permanent. Two orders of things thus exist side by side, a higher and a lower, the pattern and the copy. But it is in the sphere of religion simply that the author works out the contrast. His starting-point is the lower order as instituted in the Law and its ritual. From the known he argues to the unknown. Moses had been commanded to make all things according to the pattern shewn him in the mount (ix. 5). This pattern was the true, original tabernacle, which the Lord pitched, not man (viii. 2), and since it was exactly copied in the material order, its form and internal arrangements could be inferred from those of the earthly tabernacle. Yet in the very fact that it belonged to the heavenly order, it was implied that it was not made with hands, was no tangible (xii. 18) or material structure. Its home was in the realm of ideas, as they live in the mind of God. This is not to say that it was a mere abstraction, a thought which lacked all reality till it was embodied in a material form. That would almost invert the true relation. The material is not the real, but its insubstantial shadow. No material imitation can give the actual image of the spiritual. It has no permanence; as it came, so it will perish in time. The ideal tabernacle is the truly real, since it is the spiritual and eternal, unfettered by the limitations of space or time, its inherent energies unsapped by the decay which exhausts the vitality of all earthly things. The main thesis of the author is that Christianity is superior to Judaism and is the perfect religion, because it belongs to the heavenly order, while Judaism belongs to the earthly and is stamped with its ineffectiveness.

The whole argument, we might almost say, falls under this contrast of material and spiritual, of temporal and eternal. It might seem inconsistent with this that the author places in the forefront of his discussion the superiority of the Son to the angels. Do not the angels, then, belong to the spiritual and eternal order? It is true that they are the firstborn, enrolled in the city of God. Yet Jewish theology connected them closely with the material universe, so that each thing, even the most insignificant, had its angel. And the writer asserts that such tenure of personality as they may possess is so slight that God transforms them into impersonal natural forces (i. 7). While the universe, with which they are inseparably connected, passes away, the Son's throne is for ever and ever. The Law itself, which they gave (ii. 2), was ushered in with congenial exhibition of elemental phenomena (xii. 18–21), making the physical senses quail with intolerable fear. Its scene was a material mount, dissolving in flame, fenced from all access by physical bounds. Moses and Joshua were weak, mortal men, who at the best could give their followers an unquiet settlement in an earthly land, but could not lead them into the rest of God. And the whole religious apparatus of Judaism was of this physical character. Its priesthood was ever changing, for its priests were subject to death; its succession depended on physical descent, the qualifications or disqualifications for it were physical. It was subject to infirmity just because it was constituted by the law of a fleshen commandment. The tabernacle which it served was pitched by human hands and decked with a golden splendour, which made only the more glaring its spiritual indigence and moral inefficiency. Its sacrifices belonged wholly to the earthly order, the blood of animal victims could cleanse the flesh but not the conscience, the material sanctuary but not the things in the heavens; and thus the access it could give to God was a mere make-believe. The covenant thus dedicated and maintained by physical blood-sprinkling, since it could not take away sin, and thus could provide no real fellowship with God, failed as a religion and hence could have no permanence. Moving wholly in the realm of the sensuous it could effect no spiritual result.

But Christianity is that heavenly original of which Judaism is the flickering and insubstantial shadow. Its revealer is no perishable angel, who lives only that he may serve, or ceases to live that as impersonal force he may serve the better. He is the eternal Son, Creator of the universe and Lord of the world to come. Radiance of the Divine glory and expression of the Divine essence he was the perfect revelation of God. Of heavenly origin, he could lead his followers into God's heavenly rest. As priest of the order of Melchizedek, with no beginning of days or end of life, his priesthood was unbroken by death. Nor did it rest on physical succession, but on personal worth. He offered no brute beast as his sacrifice, no irrational, unconscious victim. He, God's eternal Son, was himself the victim whom he offered, in loving sympathy for his brethren, in loyal obedience to the Father's will. The sacrifice of such a Person, offered in such a spirit, released the most potent spiritual energies. It opened a new and living way into the heavenly tabernacle, where he presented himself as priest and victim in one. He cleansed the heavenly sanctuary, removing the veil, which even in it separated the Holy Place from the Holiest of all and hid the face of God. Hence, while the Law was impotent to purge guilt away and bade the worshipper stand back, the blood of Christ cleansed the conscience and bade men draw nigh. So in the New Covenant, which he instituted, real communion with God first became possible and the hindrances to it on God's side and on man's were taken away. Thus Christianity proved itself to be the perfect religion, in that it perfectly satisfied the religious instinct for fellowship with God.

The two orders exist side by side and come into relation in the sphere of human life. Man himself belongs to both. He is a partaker of flesh and blood, subject to infirmity and death ; yet he is a son of the Father of spirits, and a brother of the eternal Son, who did not become his brother through the Incarnation, but became incarnate because he was already man's brother and recognized the claim of brotherhood. It is the competition of these antagonistic elements that creates the moral tragedy of man's career, and sets the speculative problem, which the author attempts to solve. As linked to the sensuous he is a victim of sin, as a son of God he seeks communion with his heavenly Father. But sin fills him with the consciousness of unfilial disobedience, which forbids this fellowship. A sensuous sacrifice cannot cleanse the conscience, it only aggravates the sense of sin by the constant reminder of what it is powerless to remove. It is thus man's misery that, poised between two worlds, he cannot heartily belong to either. If he is to achieve his destiny to be lord of the world to come, powers must stream forth from that world and redeem him. Even before the coming of Christ, gleams of the heavenly order burst through. But the light was shattered in separate rays and fitful flashes. The Law was a shadow cast into the world by the heavenly reality, but with none of the religious power of its original. After the long preparation in the religious history of Israel the crisis arrived. The Son moved with love for his brethren, and desirous of offering a sacrifice agreeable to the will of God, clothed himself in a human body and struck into the current of human life. He lived within the terms of this lower order, became lower than the angels who ruled it, and placed the veil of flesh between himself and the heavenly world. He accepted all the conditions of a truly human life, especially the moral discipline of temptation. Thus, Son though he was, he learnt through pain a human obedience, passing through the utmost strain of temptation, till he became perfect through suffering. For that he might help his brethren in their temptations, might be their leader and priestly representative before God, he must gain a sympathy which not love itself, but only experience, could teach him. And yet while he had to share man's experience of temptation, it was necessary that sympathy should not be purchased at the cost of sin. Only the sinless conqueror of temptation could be the Captain of salvation, only the morally spotless victim could be an acceptable sacrifice to God. And this intensified the keenness of his trial, for with him it passed the point at which other wills, even the strongest, had snapped under the strain. When the last lesson had been learnt in victory over the tremendous recoil from all that the cross implied, he became the High Priest of man. His offering of himself on the cross was itself a high-priestly act, for though locally it took place on earth, where he could not be a priest, it really belonged in virtue of its character to the heavenly order, since earthly and heavenly are matters not of space and time but of intrinsic quality. In death he broke free from the lower order, rending the veil of flesh, and passing into the heavenly sanctuary he presented himself before God. Thus having borne the sins which stained men's conscience with the sense of guilt, he opened a path by which his fellows might enter into the immediate presence of their Father. But here the actual clashes with the ideal. Christians while on earth cast their anchor into the heavenly city, and are bound fast to it by the bond of hope. They are strangers and pilgrims, seeking a city and their fatherland. All things are not yet made subject to man; those who are called have received the promise of the eternal inheritance, but still await its fulfilment. On the other hand, they have already come to the heavenly city, to God and the angels, to Jesus and the spirits of the righteous made perfect. This double point of view answers to the double position which the Christian holds, and the double life he leads, in eternity and in time. Actually he still lives within the lower order. But ideally he has already transcended it, and he confidently looks forward to the time when the actual shall be one with the ideal. Yet this is not the whole truth. He need not wait till death rends the fleshen veil. 'We which have believed do enter into rest.' Faith has the power to translate us into the heavenly sanctuary, we may at any moment draw nigh and enjoy unrestricted communion with God.

The foregoing discussion will have served its purpose if it sets the reader at the right point of view. The detailed development of the argument and elucidation of special points must be sought in the commentary; reference may also be made to the discussion of the contrast between the writer's theology and that of Paul in the section on the Author.

IV. THE DESTINATION OF THE EPISTLE.

We have already seen that the Epistle was addressed to a Jewish Christian community, forming probably a single congregation in a large town. The members were Christians of long standing, and had received the gospel from ear-witnesses of Jesus, who were no longer with them. Although they had thus a second generation of teachers, they did not themselves belong to the second generation of the church, but to the first. They had passed through a severe persecution soon after their conversion, and another seems already to have begun.

It has been very commonly supposed that the letter was sent to the Jewish Christians of Jerusalem. There is much to make such a view plausible. The temptation to revert to Judaism would be felt there with peculiar force, especially as it became more and more clear that the Jewish people would not embrace Christianity. The ties of blood and earlier faith, the fascination of the temple ritual, which even as Christians they had not abandoned, the pressure of persecution, the keen reproach of apostasy and disloyalty to their race, must have tried their constancy severely. To such a state of mind the Epistle was suited, with its proof that Christianity gave them actually that pardon of sin and fellowship with God which they falsely imagined they found in Judaism. But there are objections which seem to be fatal to this view. Among these we should not reckon the ministering to the saints, for which the readers had been conspicuous, since there is no ground to believe that 'the saints' are the poor Christians of Jerusalem, and the poverty of the Jerusalem church is no reason why they should not have shewn kindness to fellow Christians. Nor are the martyrdoms which had taken place in that church inconsistent with the statement of xii. 4, which probably has no reference to martyrdom at all. But the language of ii. 3 implies that the readers had not themselves heard Christ, but had been evangelized at a definite time by those who had heard him. This seems to suit no period of the Jerusalem church, in which many who had seen and heard the Lord must have still been living. The reply that a second generation of Christians is addressed has already been set aside. And at what definite period had such a second generation received enlightenment? Further, it is usually supposed that the author wished his readers to break decisively with the temple worship. It is true that he disparages the view that the heart can be established by meats, by which he probably means sacrificial meals (see note on xiii. 9). But his mode of speaking forcibly suggests that he is not addressing those whose immemorial practice had been to participate in the sacrificial ritual. It is also to be noticed that while he commends their former leaders, he would be counselling his readers to break with their tradition, for the leaders in Jerusalem had certainly kept up their connexion with the temple worship. The reference to meats must be explained by the fact that he is urging a decisive breach with Judaism, of which the sacrificial system was an integral and indeed the most prominent part. It is difficult to believe that Timothy, Paul's trusted companion, should have had any influence at Jerusalem in stemming the tide which was likely to sweep the readers back to Judaism, or have been welcome in Jerusalem at all. Still more unlikely was it that a writer, who sustained such a relation to the church in Jerusalem as the author sustained to the church which he addresses, should have written to it in Greek rather than Aramaic, and based his arguments on the LXX. That he did so because he could not write Aramaic and could not read the Bible in Hebrew is probable. For it is certain that the Epistle was not written in Aramaic. This is shewn by its style, and probably by the use of *diathēkē* in the double sense of 'will' and 'covenant'; which would have been impossible in Aramaic as in English. But it is decisively proved by the Biblical quotations. These are made from the LXX as a rule, and that this is not due to a translator is clear from the fact that the author argues from the LXX even where it differs from the Hebrew. That a writer who could not speak Aramaic and who employed arguments which possessed no cogency for those who read the Bible in Hebrew should have enjoyed a position of such authority in the church at Jerusalem is hard to believe. Nor is the feeling of disappointment with the condition of the readers so natural in this case. The members of a church which had been the fountain-head of such missionary activity should hardly have been blamed that they had not yet become teachers. Nor was the development which the author thinks his readers should have achieved quite on the lines of what would have been expected from the conservative and fanatically Jewish church at Jerusalem. Some of the conditions would be better met by other cities in Palestine, but we have no reason for fixing on any, and some of the objections to Jerusalem would apply here as well. Cæsarea has been suggested, and the words 'they of Italy salute you' would suit a city so connected with Rome. The population was for the most part

Gentile, and the church was probably mixed. A special congregation of Jewish Christians may have existed there, but of this we know nothing. Others again have suggested a Syrian church, such as Antioch. This is possible, and after the rebuke of Peter by Paul the Jewish and Gentile sections of the church may have formed separate congregations, but this is unlikely. The Gentiles were probably in a majority.

Some have thought of Alexandria. It is in favour of this that the author, who seems to have belonged to the church to which he writes, exhibits an acquaintance with Alexandrian thought, such as could be most readily accounted for by the view that he was an Alexandrian. The city was also large enough to contain several congregations, some of which may have been exclusively Jewish. The argument that in his descriptions of the sanctuary, where he diverges from the arrangements of the temple at Jerusalem, the author is thinking of the Jewish temple at Leontopolis, near Alexandria, is valueless. It cannot be proved that the latter conformed any better than the former to the description of the Epistle. But if this could be made out it would prove nothing, for the author does not refer to the temple ritual at all, but to the tabernacle (see notes on ix. 4). Further, the tradition in Alexandria was that Paul wrote the letter to the Hebrews in Palestine. Both parts of the tradition are probably incorrect, but it excludes the view that the letter was sent to Alexandria, unless there was a violent break in the continuity of the church, such as some scholars have assumed, our total ignorance of that church's early history affording ample room for conjecture.

Many scholars consider that it was addressed to Rome. It was a city in which Christianity had been long established, and which contained, of course, a large number of Jews. That the church was mainly composed of Gentiles is highly probable, though some eminent writers hold the contrary opinion. If so, the letter cannot have been addressed to the whole church, but, as we have seen reason on other grounds to believe, to a special section of it, consisting of Jewish Christians. That in Rome there were three groups, meeting apparently in private houses, we learn from Rom. xvi. 5, 14, 15, if we can assume that this chapter was really sent to Rome and not to Ephesus. To such a house-church the letter might have been sent. The phrase 'they of Italy' (xiii. 24) on the whole favours this view. In itself it might mean (1) Christians of Italy but away from home who send greeting to a church in Italy, or (2) Christians in Italy who send greeting to a church out of Italy, or (3) Italian Christians out of Italy who send greeting to a church out of Italy in which they had some special interest. It is probable that the second of these alternatives should be set aside, for it is most unlikely that a greeting should be sent in so general a form. Greetings from a whole country are far less natural than from a particular place. A definite group of Italian Christians out of Italy is therefore intended. And as between (1) and (3) the former should probably be preferred. It is clear from the fact that this group is selected for special mention that there must have been some intimate relations between it and the readers. It is simplest to assume that these Italians are saluting fellow countrymen in Italy, though circumstances could readily be imagined which might be satisfied by (3). The phrase then rather strongly favours the Italian destination of the letter. If so, Rome is probably the only city which fulfils the conditions. It agrees with this that the Epistle was known to Clement of Rome at so early a period. This could be equally well explained on the theory that the author wrote from Rome, but we have seen that it is far more probable that 'they of Italy,' and therefore the author, were not in Italy. Timothy also had been brought into connexion with Rome through Paul's imprisonment. It might be argued that Timothy is more likely to have been imprisoned at Rome than elsewhere, perhaps in connexion with Paul's martyrdom. But so precarious an argument cannot weigh against strong probabilities on the other side. The reference to the circumstances of the readers' conversion (ii. 3) is not incompatible with the view that they were Roman Christians. We know nothing as to the origin of the church. If founded by Roman Jews converted in Jerusalem on the Day of Pentecost the language of ii. 3, 4 might gain in meaning. The mention of their persecutions raises a difficulty. According to several, the earlier persecution (x. 32–34) was that under Nero, while the later, from which they were suffering at the time, was that under Domitian. This would not suit the general history of the church of Rome, for the earlier persecution is placed soon after the conversion of the readers (x. 32), whereas the church had become famous some time before (Rom. i. 8). It might, however, suit the history of a special congregation. But it is difficult to believe that x. 32–34 refers to the Neronian persecution. 'Made a gazingstock' admirably describes the martyrdom of Christians under Nero, but it can hardly be used of them here, for it is applied to the case of the readers, who had not been martyred at all (see note on the passage). It is more likely that the reference is to the disturbances between Jews and Christians in the time of Claudius which resulted, about A. D. 50, in an edict of banishment, by which Aquila and Priscilla among others were expelled from Rome (Acts xviii. 2). We do not, however, escape difficulties by this solution. Paul was probably dead at the time the letter was written, for we know of no imprisonment of Timothy in his lifetime, and while he was living Timothy was under his direction. Nor had Timothy any connexion with Rome till Paul's imprisonment there. Again, the persecution under Nero seems from the language of the Epistle (e. g. xiii. 3) not to have burst in all its fury. If written to Rome, then it would seem that we should date the Epistle between the death of Paul and the Neronian persecution. This involves, what is on other grounds probable, that the imprisonment of Paul recorded in Acts was terminated by execution rather than release followed by martyrdom in Nero's persecution. This combination is not free from difficulties, but perhaps it satisfies the conditions as well as anything that has been proposed.

V. THE AUTHOR.

Nothing is so certain with respect to the authorship as the negative conclusion that it was not written by Paul. This is proved by a number of independent lines of argument, any one of which would suffice to make his authorship improbable, while some are quite inconsistent with it. Tradition can hardly be said to favour it. Rome supplies us with the earliest evidence for the existence of the Epistle, but gives no author's name, and for centuries with the whole Western Church refused to recognize it as Paul's. That Alexandria had a tradition of Pauline origin, and similarly Syria, is more than neutralized by the silence or positive denial of Rome, combined with the ascription to Barnabas in North Africa. It was natural enough to assume the Pauline authorship of an elaborate argument against Judaism, and this tendency was confirmed by the mention of Timothy and the false but old reading 'my bonds' in x. 34. It would also be strengthened by the growing disposition to insist on apostolic authorship, direct or indirect, as indispensable for canonicity. It may be added that if the view that it was sent to Rome is correct, that alone disproves its Pauline authorship. The internal evidence is even more decisive. Paul was accustomed to authenticate his Epistles with his name and autograph salutation (2 Thess. ii. 17). The evidence of style can hardly be exhibited without reference to the original. But it is so strong that even Clement and Origen, who inherited the belief that Paul wrote it, were driven to the conclusion that it could not have come from his hand in its present form. The Greek is purer and more idiomatic than Paul's, and the author, if incapable of Paul's most soaring flights, sustains a higher level of eloquence. He is a less emotional and impulsive writer, and is not constantly diverted by new thoughts from the plan he has carefully sketched. His argument is developed in calm and stately manner, which may be readily followed by readers who would be baffled by Paul's rapid and difficult dialectic and crowded, tumultuous thoughts. He is a slow but massive thinker, who builds up a solid argument, but with little of that nervous energy, intellectual keenness, and passion for ideas which made Paul one of the most powerful and brilliant dialecticians the world has ever known. The well-known account of the contests of wit between Ben Johnson and Shakespeare at the Mermaid illustrates precisely the difference between the author and Paul. One of the best tests of style is presented by the logical particles, since a writer uses these almost unconsciously, and in argument such particles must be used freely. Several of those which are often used by Paul are never used by the writer, except in quotations. Similarly other particles several times used by the author are never employed by Paul. There are also striking differences in the general vocabulary. The writer differs from Paul in the formula with which he introduces scriptural quotations. With a single exception (ii. 6) the human author is nowhere referred to (this is true even of iv. 7). All utterances of Scripture are assigned to God or the Holy Ghost, or the Son. Paul mentions the human author (e. g. Rom. iv. 6, ix. 27, x. 19, 20). But his more frequent formula of citation is 'As it is written,' which occurs thirteen times in Romans alone, or 'It is written,' which occurs nine times in his Epistles. In a work so full of quotations as the Epistle to the Hebrews it is significant that neither occurs once. Again, while both writers use the LXX, Paul seems to have used a different text from that employed in the Epistle. And while the former could correct it by the Hebrew, which he employed in a freer way, the author cannot go behind the LXX to the original. The structure of the Epistle also differs from that of similar Epistles by Paul. In the former the argument is continually interrupted by exhortation, in the latter we have the doctrinal portion of the Epistle followed by the hortatory. The difference in theology alone is sufficient to stamp the Epistle as non-Pauline. This is true not only of the detailed doctrine but of the general point of view. Paul had been trained as a Rabbi and a Pharisee, righteousness before God was to him a matter of life and death. His efforts to win it through the Law had been an utter failure, and his conversion was the radical negation of all his Pharisaic ideals. And thus his theology was developed in a series of antitheses, given by his experience as Pharisee and Christian. Flesh and spirit, sin and righteousness, law and grace, works and faith, Adam and Christ, such were its watchwords. The whole legal dispensation was one of condemnation and death, casting on the lives of men the shadow of its curse. For while holy in itself, it acted on the flesh as an irritant, bringing out the worst of a man, selling him in hopeless slavery to sin. So tremendous had been Paul's revulsion from his old belief that he roundly denies that the Law had ever been meant to bring righteousness. No, it came in between the promise and the fulfilment, a necessary interloper, for man must be trained by hard discipline for freedom and the sense of sin must be deepened, but an interloper none the less. In Jesus the promise, so long obstructed by the ungracious Law, came to its own. In his death the race of man, which had sinned in Adam, died with him to its guilty past, the Law was abolished by the endurance of its penalty, its curse cancelled by the accursed death of the cross, and sin, with the flesh, its home, condemned and crucified. And as the race died in

Jesus, so it rose in him to a new life. When the sinner, feeling the burden of sin and the intolerable yoke of the Law, casting away all thought of merit, believes on Christ, then the great racial experience of Calvary becomes his own. For faith makes him one with Christ, and thus he dies to the old life and, one spirit with Christ, stands righteous before God. And since Christ has become the inmost kernel of his personality, he lives that holy life in the spirit, which lies beyond the reach of his old tyrants, sin, flesh, and the Law. Thus in joyous freedom, unfretted by the yoke of the Law, the spirit soars spontaneously into its native heaven, and dwells with Christ at the right hand of God. Since the Law is done away, and neither works nor privilege, but faith alone, avail before God, all national barriers are broken and the Gentile placed on an equal footing with the Jew. When we turn from this to our Epistle the contrast is striking, and all the more so for such agreement as the two systems present. For the difference is between the moulds into which they have been cast. The two men have construed Christianity from wholly different points of view. In Hebrews the Pauline antitheses disappear, and in their place we have the two ages, pattern and copy, substance and shadow, Christ and the angels, the priest after the order of Melchizedek and the priest after the order of Aaron, the heavenly and earthly tabernacles, the blood of Christ and the blood of bulls and goats. In both writers the Law is weak, but in Paul it is weak through the flesh, in Hebrews weak because it is a mere copy and shadow. And while for Paul the Law is almost exclusively the moral Law, and especially the Ten Commandments, for our author the Law is chiefly ritual and sacrificial, and his typology is controlled by the regulations for the Day of Atonement. Both hold that the Law has passed away through the work of Christ. But Paul regarded it as the strength of sin for those who were under it and therefore its abolition was needed in the interests of morality, while

Christ by his death and Christians by union with him had escaped into the freedom of the spirit, where the law of the spirit could alone hold sway. Our author taught that the Law was done away because the Levitical priesthood was superseded by that of the order of Melchizedek, and also because Christ had done what the Law through long ages had vainly striven to do. Both regard the work of Christ as effecting atonement. But Hebrews says nothing of it as vindicating God from the suspicion of conniving at sin, of redemption from the curse of the Law, of a death to sin, or a condemnation of sin in the flesh. While with Paul the resurrection is as important in Christ's work as the death, in Hebrews it has no theological importance at all. Nor could it hold any in a system based on the ritual of the Day of Atonement. In such a system, while the death was necessary, the climax of the redeeming act consisted in Christ's presentation of himself to God in the heavenly Holy of Holies, a thought which has no parallel in Paul. The differences as to the appropriation of salvation are perhaps even more radical. With Paul everything is included in union with the crucified and risen Lord, and participation in his experiences. This is the very heart of the Pauline theology, but not a trace of it is to be found in Hebrews. Christ is our Brother, who owns the ties of kinship, our Captain or Forerunner, who dedicates the way to the Holiest by his blood, by which we may follow him. He is our High Priest who offers himself to God for us, and cleanses our conscience by the sprinkling of his blood. But never do we read that he that is joined to the Lord is one spirit, or hear any echo of Paul's immortal words, 'I have been crucified with Christ, and it is no longer I that live, but Christ that liveth in me.' And from this more external conception of Christ's relation to us, we must explain the stress laid upon his earthly life. Through its experiences he gained the sympathy which enables him to help us in temptation. Such a conception, however valuable to

Paul as a practical religious teacher, could have no place in an idealistic theology which counted the believer 'dead to sin and alive unto God in Christ Jesus.' It is natural also that their conceptions of faith should differ. To Paul faith is the act of trust in the work of Christ, which makes the believer one with him. In Hebrews it is a confident assurance of the future, by which it is realized as present. Even in the Christology, where the two writers approach each other most nearly, it is remarkable that the author of Hebrews uses the names of Christ so differently. Most striking of all is the absence of the name 'Christ Jesus,' which occurs about ninety times in Paul's Epistles, including twenty-six instances in the Pastoral Epistles. These differences not only preclude Pauline authorship; they shew conclusively that Paul can have had nothing to do with the Epistle directly or indirectly. It is in no sense a Pauline Epistle, and only in the loosest sense could it be spoken of as Pauline in theology. Paul could never have written an epistle in which, while salvation was regarded as universal, it should be habitually spoken of as if it concerned only the Jews. The author of the Epistle was a man whose whole mental build and outlook were other than Paul's. Lastly, most scholars have rightly felt that the way in which he speaks of himself, as deriving his knowledge from disciples of the Lord (ii. 3), is entirely inconsistent with the view that Paul, who passionately protested that he had not received his Gospel from man, was its author.

A stronger case can be made out for Barnabas, for whom we have the tradition of North Africa and perhaps of Asia Minor. If the Epistle was sent to Jerusalem, which has been shewn to be very improbable, he is the only member of the Pauline circle known to us, with the possible exception of Silas, who could be reasonably supposed to have sufficient authority, or even acceptance with the Christians of Jerusalem, to send them such a letter. Even so, it would be difficult to explain the language of

xiii. 19, which implies that the author belonged to the community he is addressing, and is temporarily separated from it. According to the compact made with the pillar apostles, Paul and Barnabas received the Gentile mission as their province (Gal. ii. 9). If the letter went to Rome it is unlikely that Barnabas wrote it, for we have no reason to suppose that he was ever in Rome. It is possible, though perhaps not probable, that Barnabas was not a hearer of Jesus. In Cyprus he may conceivably have gained such Alexandrian culture as was possessed by the author. No argument can be based on the improbability that a Levite should have made mistakes as to the ritual and arrangements of the tabernacle. But it is strange that a Levite, who had lived in Jerusalem, should ignore the temple so completely, and base his argument altogether on the Laws as to the tabernacle and its services. There is also the difficulty caused by the disappearance of the name from tradition. It may, of course, be fairly argued that tradition, which ascribes to him now this epistle, and now the so-called Epistle of Barnabas, is best accounted for, if he was the author of one of them ; and since the latter alternative is improbable, the former should be accepted. It is however possible that the ascription to Barnabas of our Epistle was due to confusion with the other. And this would be helped by the description of the letter as a ‘ word of exhortation,’ which might naturally be attributed to the ‘Son of exhortation’ (Acts iv. 36). Besides, the reference to Timothy and other passages suggest that the author was rather a junior than a senior member of the Pauline circle.

The other names mentioned in tradition, Luke and Clement of Rome, may be set aside. That there are coincidences in language between Luke and the Epistle is true. But partly these are due to the literary education of the authors, partly to the use by Luke of sources which present strong affinities to the Epistle. What seems decisive is the fact that Luke was a Gentile (Col. iv. 14

compared with verse 11; see also note on v. 7). Clement was certainly a man of mental calibre far inferior to that of the author. It is simply his quotations from the Epistle which suggested his authorship.

Silas has better claims to be considered, though there is little more to be said for him, except on the hypothesis of the Jerusalem destination, than that he was a Jewish Christian and a friend of Timothy, and that the striking coincidences between 1 Peter and Hebrews might be more easily explained if the latter were written by one who assisted in the composition of the former. But this is a very precarious argument, for it is uncertain on which side the dependence lies. We should have expected a missionary companion of Paul to exhibit more traces of Paul's influence. Further, he is not mentioned by tradition.

This is also true of Apollos, whose name, it would appear, was first suggested by Luther. Apart from this he suits the conditions better than those already named. He was an Alexandrian Jew, mighty in the Scriptures, who powerfully confuted the Jews, and was an eloquent speaker. The author of the Epistle was certainly familiar with the Alexandrian philosophy. The coincidences with Philo and the Book of Wisdom are too numerous to be accidental, and the fundamental conception of the two ages is derived from the Alexandrian doctrine of the world of ideas and the world of phenomena. The differences between Philo and the Epistle are naturally accounted for by the change that must come when an abstract philosophy of ideas is charged with the rich content of the Christian facts. The relation to the Pauline circle, combined with the marked divergence from the Pauline type of theology, is well accounted for by the personal friendship of Apollos with Paul and Timothy, combined with the independence in his presentation of the gospel. Yet we should hardly have expected Apollos to have received Christianity from the ear-witnesses of the

Lord. If he had been the author, we should have expected Clement in writing to the Corinthians, in a letter which alludes to the partisans of Paul, Cephas, and Apollos, to have mentioned him as the author when he quoted his letter. And if the letter was sent to Rome, we have no evidence that Apollos was connected with that church.

Mr. Welch has recently suggested Peter. His chief ground is a correspondence he has detected between ii. 3 and John i. 35–42. Probably very few scholars will be able to see any connexion between the two (see note on ii. 3). The coincidences between the Epistle and 1 Peter are pressed in favour of the conclusion. These may be freely admitted, but there are striking differences, and it is notoriously unsafe to build on such data an argument for identity of authorship. Nor can we seriously suppose that Peter had received any Alexandrian culture. And far stronger evidence would be required to outweigh the impression which ii. 3 naturally makes, that the author had not been an immediate disciple of the Lord. Why, further, should all recollection of his authorship be lost?

A new theory has been propounded by Harnack. He agrees with Zahn that the letter was sent to an individual congregation in Rome. In seeking to determine the authorship he lays stress on two points. The first is that the author's name is lost. It was known to the readers, and it is not easy to understand why, if any of those usually mentioned had written it, the author's name should have been forgotten. It is probable that the name was intentionally suppressed. The second is that the writer represents not himself only, but one or more who are jointly responsible with him for the letter. This is inferred from the use of 'we,' where it is neither a literary use for 'I' (editorial 'we') nor a term including the readers with the author. In xiii. 18 the first person plural is used in this way, followed by the singular in verse 19. So in verse 23 we have 'our brother Timothy' followed by 'I will see you.' 'Our brother' suggests to us no more than the fellow Christian of writer and readers. But in Greek this would more naturally be expressed by 'the brother.' It probably means 'our colleague,' in which case the plural pronoun contrasted with the immediately following singular suggests that the author writes for one or more besides himself. Moreover they speak of Timothy as their colleague, and therefore stood high in the ranks of teachers. On the basis of these facts Harnack suggests that the letter may have come from Priscilla and Aquila, the former being the actual writer. The discussion of this theory may conveniently begin with a reference to the argument which has done duty against ascribing the letter to Aquila. He could not have written it, it is said, because he seems to have been even less important than his wife. But what if his wife were a highly important person in the early church? It can have been no ordinary woman who instructed the learned and brilliant Apollos in the deeper Christian truths. Paul himself, no friend of women teachers, makes an exception in her case, speaking of her and her husband as his fellow workers in Christ Jesus. He adds that not only he but all the churches of the Gentiles owe them gratitude. They had risked their lives for him, and this may explain his own thanks. But it is hardly compatible with Paul's delicacy to say that the churches owe them thanks because they saved his life at the peril of their own. He means rather that their widely extended Christian work has earned for them the gratitude of the Gentile churches. We know that they laboured in three important centres, Corinth, Ephesus, and Rome. Paul's eulogy is couched in unusually strong language. If the letter was written to Rome, this is an added argument for their authorship, for a congregation met in their house at Rome (Rom. xvi. 5), and to this the letter may have been sent and the writer have longed to be restored.

They were also closely connected with Timothy, who was with them at Corinth and probably Ephesus along with Paul, who salutes them in Rom. xvi. 21, and is bidden to salute them in 2 Tim. iv. 19. The most noteworthy piece of evidence is the loss of the name. If the writer was a woman there was great temptation to suppress the fact. Paul himself disliked women teachers, and Clement would have good reason for not mentioning the authorship of the Epistle in a letter to the Corinthian church, when in a letter to the same church Paul had commanded the women to keep silence in the churches and pronounced it disgraceful for them to speak. And women teachers soon fell into discredit in the early church. Alexandrian culture may be due to contact with Apollos, and they may well have received the gospel from those who had heard the Lord. In their wandering life they may even have been present with Jews of Pontus, or sojourners from Rome, at Jerusalem on the Day of Pentecost (Acts ii. 9, 10). The arguments in favour of Apollos tell almost as strongly in favour of his teacher, and to these may be added the connexion with a house-church at Rome and the significant loss of the name. While it cannot be said that Harnack has proved his point, his identification seems to be the most probable that has yet been proposed.

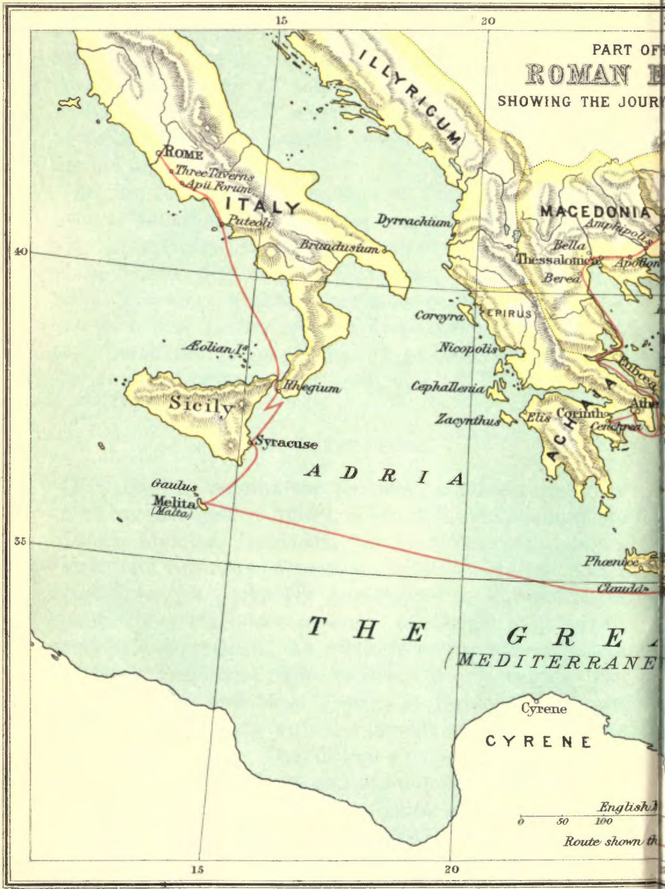
VI. DATE.

It has already been suggested that, if the letter was sent to Rome, it was written after the death of Paul and before the persecution of Nero had reached its severer stages. But we cannot build with certainty on this theory of the destination. It is commonly argued that the temple must have been standing. If the letter were sent to the neighbourhood of Jerusalem this would be practically certain, for an allusion to the destruction of city and temple might have been expected. In any case, it is said, the author could not have omitted to refer to so stupendous a judgement on the Jewish ritual. But this argument may easily be overpressed. To an Alexandrian idealist the facts of history were less cogent proofs than the words of Scripture. And he cannot have forgotten that Jerusalem and the temple had been destroyed before, yet Judaism had survived and city and sanctuary had been restored. If Titus had his triumph now, so Nebuchadnezzar and Antiochus Epiphanes had had theirs before him. The Jews themselves seem to have been little shaken in their allegiance to Judaism by the catastrophe. A little while, only a little while, and the oppressor would fill the cup of wrong, and God would overwhelm him with the blast of His judgement. Why should they despair? The crowning impiety of the destruction of Jerusalem meant that judgement must be at hand. Why should the readers have felt the burning of the temple to be a proof of the abolition of the old covenant? It is nowhere suggested that the author wished them to break with the temple ritual, the aim of his great argument is that they should break with Judaism. It is not the cultus but the whole religion that is in his mind. That the tabernacle fills so large a place in his argument is due to the fact that sacrifice was the appointed means of approach to God and atonement for sin, alike in Judaism and in Christianity. With the sacrificial system as it was actually practised at Jerusalem he had nothing to do, but only with the system as made by the law an integral part of the religion. Nor can anything be inferred from the use of past or present tenses to shew that the temple ritual was or was not still carried on. The present expresses the fact that so it is enjoined in the Law, the past that with the founding of the New Covenant the Old had been abolished. Presents are similarly used after the destruction of Jerusalem by Josephus and Clement of Rome. Nor, again, does the reference to 'forty years' (iii. 9, 17) fix the date. The author, in fact, lays no emphasis on it, but apart from this it gains a good sense on either view. It may be a warning before the blow fell from the fate of Israel in the wilderness, or after it fell it may point the moral of a double example. No argument can be drawn from the description of the old covenant as 'nigh to vanishing away' (viii. 13). The author means that it was this already in the time of Jeremiah, when the promise of the new covenant made the old antiquated.

So far, then, as the language of the Epistle and the general situation reflected in it are concerned, we may date it any time between the death of Paul and the close of the decade, A. D. 80–90. If the view that it was sent to Rome is correct, it should probably be dated in A. D. 64, though a date in the reign of Domitian would be more probable, if the language of x. 32–34 could be referred to the Neronian persecution.

VII. LITERATURE.

For English readers the following commentaries may be recommended: *Alford, Delitzsch, *Lünemann (in Meyer), Moulton, Davidson, Farrar, *Westcott, Rendall, *Vaughan, Edwards (*Expositor's Bible*). Of these, those marked with an asterisk presuppose a knowledge of Greek, though readers ignorant of Greek may derive much help from them. In addition to the various works on New Testament introduction, the history of the Apostolic Age, and New Testament theology there are special works dealing with the introduction to and theology of this Epistle. The following may be mentioned:—Ayles, *Destination, Date, and Authorship of the Epistle to the Hebrews*; Bruce, *The Epistle to the Hebrews*; G. Milligan, *The Theology of the Epistle to the Hebrews*. The article in the *Encyclopaedia Britannica* by W. Robertson Smith, in Smith's *Dictionary of the Bible* (2nd edition) by Westcott, in Hastings' *Dictionary of the Bible* by Bruce, should also be referred to. That in the *Encyclo-*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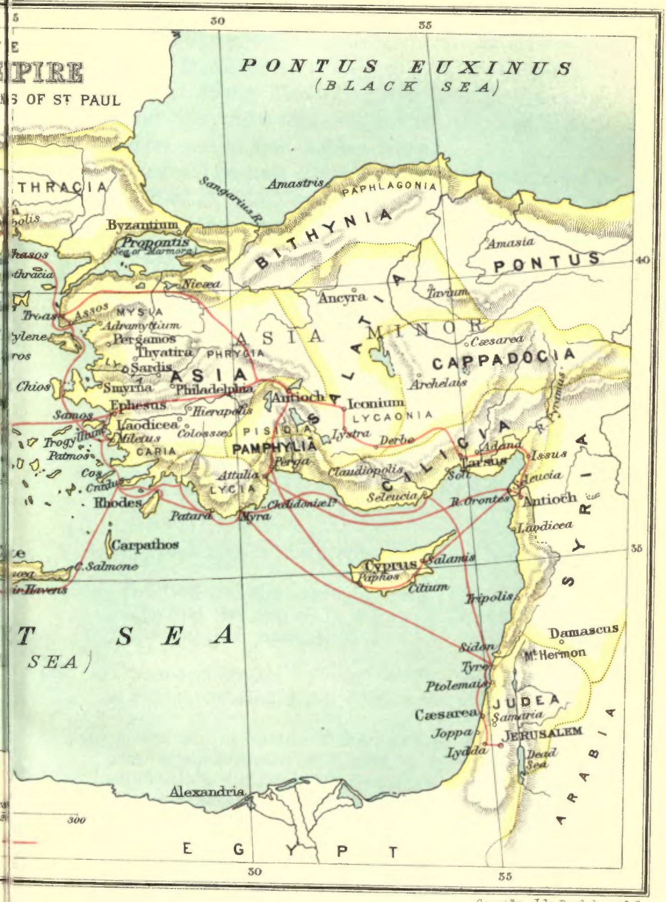
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MYSIA
Adramyttium
Pergamos
Thyatira
Sardis
Smyrna
ASIA
PHRYGIA
Philadelphia
Chios
Samos
Ephesus
Hierapolis
Laodicea
Colossæ
Trogyllium
Miletus
Patmos
CARIA
Cos
Cnidus
Rhodes
Patara
Myra
LYCIA
Attalia
PISIDIA
PAMPHYLIA
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LYCAONIA
Lystra
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Citium
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Antioch
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SYRIA
Tripolis
Damascus
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Mt. Hermon
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paedia Biblica by von Soden has incorporated much of Robertson Smith's article, which however has been considerably altered, while a good deal of new matter has been added. It, along with the section on the Epistle in McGiffert's *History of Christianity in the Apostolic Age*, presents the best statement of the view that the Epistle was not addressed to Jewish Christians.

The reader will be well advised to study thoroughly the commentary of A. B. Davidson, which, in spite of its unpretentious appearance, is one of the most valuable aids to getting at the thought of the Epistle ever written. This may be supplemented by the books of Bruce and G. Milligan already mentioned.

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THE EPISTLE OF PAUL THE APOSTLE
TO THE
HEBREWS

AUTHORIZED VERSION

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS

Chap. 1

The Son and the angels.

1 God, who at sundry times and in divers manners
spake in time past unto the fathers by the prophets,
2 hath in these last days spoken unto us by *his* Son,
whom he hath appointed heir of all things, by
3 whom also he made the worlds; who being the
brightness of *his* glory, and the express image of
his person, and upholding all things by the word
of his power, when he had by himself purged our
sins, sat down on the right hand of the Majesty on
4 high; being made so much better than the angels,
as he hath by inheritance obtained a more
5 excellent name than they. For unto which of the
angels said he at any time, Thou art my Son, this
day have I begotten thee? And again, I will be
to him a Father, and he shall be to me a Son?
6 And again, when he bringeth in the firstbegotten
into the world, he saith, And let all the angels of
7 God worship him. And of the angels he saith, Who
maketh his angels spirits, and his ministers a flame
8 of fire. But unto the Son *he saith*, Thy throne,
O God, *is* for ever and ever: a sceptre of righteous-
9 ness *is* the sceptre of thy kingdom. Thou hast loved
righteousness, and hated iniquity; therefore God,

Chap. 1 *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in 10 the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all 11 shall wax old as doth a garment; and as a vesture 12 shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit 13 on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, 14 sent forth to minister for them who shall be heirs of salvation?

Warning against neglect.

Therefore we ought to give the more earnest **2** heed to the things which we have heard, lest at any time we should let *them* slip. For if the 2 word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if 3 we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also 4 bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Our Captain's progress through suffering to glory.

For unto the angels hath he not put in subjection 5 the world to come, whereof we speak. But one in 6 a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little 7 lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in 8

subjection under his feet. For in that he put all
in subjection under him, he left nothing *that is*
not put under him. But now we see not yet all
9 things put under him. But we see Jesus, who
was made a little lower than the angels for the
suffering of death, crowned with glory and honour;
that he by the grace of God should taste death for
10 every man. For it became him, for whom *are* all
things, and by whom *are* all things, in bringing
many sons unto glory, to make the captain of their
11 salvation perfect through sufferings. For both he
that sanctifieth and they who are sanctified *are* all
of one: for which cause he is not ashamed to call
12 them brethren, saying, I will declare thy name unto
my brethren, in the midst of the church will I sing
13 praise unto thee. And again, I will put my trust
in him. And again, Behold I and the children
14 which God hath given me. Forasmuch then as
the children are partakers of flesh and blood, he
also himself likewise took part of the same; that
through death he might destroy him that had the
15 power of death, that is, the devil; and deliver them
who through fear of death were all their lifetime
16 subject to bondage. For verily he took not on
him the nature of angels; but he took on *him* the
17 seed of Abraham. Wherefore in all things it
behoved him to be made like unto *his* brethren,
that he might be a merciful and faithful high priest
in things *pertaining* to God, to make reconciliation
18 for the sins of the people. For in that he himself
hath suffered being tempted, he is able to succour
them that are tempted.

3 Wherefore, holy brethren, partakers of the

Chap. 3

Christ and Moses.

heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was 2 faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was 3 counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by 4 some *man*; but he that built all things *is* God. And Moses verily *was* faithful in all his house, as 5 a servant, for a testimony of those things which were to be spoken after; but Christ as a son over 6 his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Israel's fate a warning against unbelief.

Wherefore (as the Holy Ghost 7 saith, To day if ye will hear his voice, harden 8 not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers 9 tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that genera- 10 tion, and said, They do alway err in *their* heart; and they have not known my ways. So I sware in 11 my wrath, They shall not enter into my rest.) Take 12 heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called 13 To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers 14 of Christ, if we hold the beginning of our confidence stedfast unto the end; while it is said, To day if 15 ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had 16 heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he 17

grieved forty years? *was it* not with them that had
18 sinned, whose carcases fell in the wilderness? And
to whom sware he that they should not enter into
19 his rest, but to them that believed not? So we see
that they could not enter in because of unbelief.

The rest of God.

4 Let us therefore fear, lest, a promise being left
us of entering into his rest, any of you should seem
2 to come short of it. For unto us was the gospel
preached, as well as unto them: but the word
preached did not profit them, not being mixed
3 with faith in them that heard *it*. For we which
have believed do enter into rest, as he said, As I
have sworn in my wrath, if they shall enter into
my rest: although the works were finished from
4 the foundation of the world. For he spake in
a certain place of the seventh *day* on this wise,
And God did rest the seventh day from all his
5 works. And in this *place* again, If they shall enter
6 into my rest. Seeing therefore it remaineth that
some must enter therein, and they to whom it was
first preached entered not in because of unbelief:
7 Again, he limiteth a certain day, saying in David,
To day, after so long a time; as it is said, To day
if ye will hear his voice, harden not your hearts.
8 For if Jesus had given them rest, then would he
9 not afterward have spoken of another day. There
remaineth therefore a rest to the people of God.
10 For he that is entered into his rest, he also hath
ceased from his own works, as God *did* from his.
11 Let us labour therefore to enter into that rest,
lest any man fall after the same example of unbelief.
12 For the word of God *is* quick, and powerful, and
sharper than any twoedged sword, piercing even

Chap. 4

to the dividing asunder of soul and spirit, and of
the joints and marrow, and *is* a discerner of the
thoughts and intents of the heart. Neither is there 13
any creature that is not manifest in his sight: but
all things *are* naked and opened unto the eyes of
him with whom we have to do.

Our sympathetic high-priest.

Seeing then that we have a great high priest, 14
that is passed into the heavens, Jesus the Son of
God, let us hold fast *our* profession. For we have 15
not an high priest which cannot be touched with
the feeling of our infirmities; but was in all points
tempted like as *we are*, *yet* without sin. Let us 16
therefore come boldly unto the throne of grace,
that we may obtain mercy, and find grace to help
in time of need.

Christ a true high-priest.

For every high priest taken from among men is **5**
ordained for men in things *pertaining* to God, that
he may offer both gifts and sacrifices for sins:
who can have compassion on the ignorant, and on 2
them that are out of the way; for that he himself
also is compassed with infirmity. And by reason 3
hereof he ought, as for the people, so also for
himself, to offer for sins. And no man taketh 4
this honour unto himself, but he that is called of
God, as *was* Aaron. So also Christ glorified not 5
himself to be made an high priest; but he that
said unto him, Thou art my Son, to day have
I begotten thee. As he saith also in another *place*, 6
Thou *art* a priest for ever after the order of
Melchisedec. Who in the days of his flesh, when 7
he had offered up prayers and supplications with
strong crying and tears unto him that was able to
save him from death, and was heard in that he

8 feared; though he were a Son, yet learned he
9 obedience by the things which he suffered; and
being made perfect, he became the author of
eternal salvation unto all them that obey him;
10 called of God an high priest after the order of
Melchisedec.

The dullness of the readers.

11 Of whom we have many things to say, and hard
12 to be uttered, seeing ye are dull of hearing. For
when for the time ye ought to be teachers, ye have
need that one teach you again which *be* the first
principles of the oracles of God; and are become
such as have need of milk, and not of strong meat.
13 For every one that useth milk *is* unskilful in the
14 word of righteousness: for he is a babe. But
strong meat belongeth to them that are of full age,
even those who by reason of use have their senses
exercised to discern both good and evil.

The awfulness of apostasy.

6 Therefore leaving the principles of the doctrine
of Christ, let us go on unto perfection; not laying
again the foundation of repentance from dead
2 works, and of faith toward God, of the doctrine
of baptisms, and of laying on of hands, and of
resurrection of the dead, and of eternal judgment.
3,4 And this will we do, if God permit. For *it is*
impossible for those who were once enlightened,
and have tasted of the heavenly gift, and were
5 made partakers of the Holy Ghost, and have
tasted the good word of God, and the powers of
6 the world to come, if they shall fall away, to
renew them again unto repentance; seeing they
crucify to themselves the Son of God afresh, and
7 put *him* to an open shame. For the earth which
drinketh in the rain that cometh oft upon it, and

Chap. 6

bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that 8 which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

The readers' noble past.

But, beloved, we are persuaded better things of 9 you, and things that accompany salvation, though we thus speak. For God *is* not unrighteous to 10 forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that 11 every one of you do shew the same diligence to the full assurance of hope unto the end: that ye 12 be not slothful, but followers of them who through faith and patience inherit the promises.

God's oath.

For when God made promise to Abraham, 13 because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, 14 and multiplying I will multiply thee. And so, after 15 he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath 16 for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto 17 the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable 18 things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which 19 *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, 20 *even* Jesus, made an high priest for ever after the order of Melchisedec.

Melchisedec.

For this Melchisedec, king of Salem, priest of 7

Chap. 7

the most high God, who met Abraham returning
from the slaughter of the kings, and blessed him;
2 to whom also Abraham gave a tenth part of all;
first being by interpretation King of righteousness,
and after that also King of Salem, which is, King
3 of peace; without father, without mother, without
descent, having neither beginning of days, nor end
of life; but made like unto the Son of God;
abideth a priest continually.

Levi paid tithes to Melchisedec.

4 Now consider how great this man *was*, unto
whom even the patriarch Abraham gave the tenth
5 of the spoils. And verily they that are of the sons
of Levi, who receive the office of the priesthood,
have a commandment to take tithes of the people
according to the law, that is, of their brethren,
though they come out of the loins of Abraham:
6 but he whose descent is not counted from them
received tithes of Abraham, and blessed him that
7 had the promises. And without all contradiction
8 the less is blessed of the better. And here men
that die receive tithes; but there he *receiveth them*,
9 of whom it is witnessed that he liveth. And as
I may so say, Levi also, who receiveth tithes,
10 payed tithes in Abraham. For he was yet in
the loins of his father, when Melchisedec met
him.

The priesthood of Christ and the Levitical.

11 If therefore perfection were by the Levitical
priesthood, (for under it the people received the
law,) what further need *was there* that another
priest should rise after the order of Melchisedec,
12 and not be called after the order of Aaron? For
the priesthood being changed, there is made of
13 necessity a change also of the law. For he of

Chap. 7

whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
For *it is* evident that our Lord sprang out of Juda; 14
of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for 15
that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of 16
a carnal commandment, but after the power of an endless life. For he testifieth, Thou *art* a priest 17
for ever after the order of Melchisedec. For there 18
is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but 19
the bringing in of a better hope *did;* by the which we draw nigh unto God. And inasmuch as not 20
without an oath *he was made priest:* (for those 21
priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:) by so much 22
was Jesus made a surety of a better testament.
And they truly were many priests, because they 23
were not suffered to continue by reason of death:
but this *man*, because he continueth ever, hath 24
an unchangeable priesthood. Wherefore he is able 25
also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

The perfection of our high-priest.

For such an high priest became us, *who is* holy, 26
harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not 27
daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's:

for this he did once, when he offered up himself. Chap. 7
28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

The true tabernacle and the new covenant.

8 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in
2 the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and
3 not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity
4 that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to
5 the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.
6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon
7 better promises. For if that first *covenant* had been faultless, then should no place have been
8 sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the
9 house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded

Chap. 8

them not, saith the Lord. For this *is* the covenant 10
that I will make with the house of Israel after
those days, saith the Lord; I will put my laws
into their mind, and write them in their hearts:
and I will be to them a God, and they shall be to
me a people: and they shall not teach every man 11
his neighbour, and every man his brother, saying,
Know the Lord: for all shall know me, from the
least to the greatest. For I will be merciful to 12
their unrighteousness, and their sins and their
iniquities will I remember no more. In that he 13
saith, A new *covenant*, he hath made the first old.
Now that which decayeth and waxeth old *is* ready
to vanish away.

The sanctuary of the Law.

Then verily the first *covenant* had also ordinances 9
of divine service, and a worldly sanctuary. For 2
there was a tabernacle made; the first, wherein
was the candlestick, and the table, and the shew-bread;
which is called the sanctuary. And after 3
the second veil, the tabernacle which is called the
Holiest of all; which had the golden censer, and 4
the ark of the covenant overlaid round about with
gold, wherein *was* the golden pot that had manna,
and Aaron's rod that budded, and the tables of
the covenant; and over it the cherubims of glory 5
shadowing the mercyseat; of which we cannot
now speak particularly. Now when these things 6
were thus ordained, the priests went always into
the first tabernacle, accomplishing the service *of
God*. But into the second *went* the high priest 7
alone once every year, not without blood, which
he offered for himself, and *for* the errors of the
people: the Holy Ghost this signifying, that the 8

way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
9 which *was* a figure for the time then present, in
which were offered both gifts and sacrifices, that
could not make him that did the service perfect,
10 as pertaining to the conscience; *which stood* only
in meats and drinks, and divers washings, and
carnal ordinances, imposed *on them* until the time
of reformation.

The blood of Christ.

11 But Christ being come an high priest of good
things to come, by a greater and more perfect
tabernacle, not made with hands, that is to say,
12 not of this building; neither by the blood of goats
and calves, but by his own blood he entered in
once into the holy place, having obtained eternal
13 redemption *for us*. For if the blood of bulls and
of goats, and the ashes of an heifer sprinkling the
unclean, sanctifieth to the purifying of the flesh:
14 how much more shall the blood of Christ, who
through the eternal Spirit offered himself without
spot to God, purge your conscience from dead
15 works to serve the living God? And for this
cause he is the mediator of the new testament,
that by means of death, for the redemption of the
transgressions *that were* under the first testament,
they which are called might receive the promise of
16 eternal inheritance. For where a testament *is*,
there must also of necessity be the death of the
17 testator. For a testament *is* of force after men are
dead: otherwise it is of no strength at all while
18 the testator liveth. Whereupon neither the first
19 *testament* was dedicated without blood. For when
Moses had spoken every precept to all the people

Chap. 9

according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This *is* the blood of the testament 20 which God hath enjoined unto you. Moreover he 21 sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things 22 are by the law purged with blood; and without shedding of blood is no remission.

Our priest in heaven.

It was therefore necessary that the patterns 23 of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not 24 entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as 25 the high priest entereth into the holy place every year with blood of others; for then must he often 26 have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but 27 after this the judgment: so Christ was once offered 28 to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The Law's vain sacrifices and the perfect sacrifice of Christ.

For the law having a shadow of good things to **10** come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to 2 be offered? because that the worshippers once

purged should have had no more conscience of
3 sins. But in those *sacrifices there is* a remembrance
4 again *made* of sins every year. For *it is* not
possible that the blood of bulls and of goats
5 should take away sins. Wherefore when he
cometh into the world, he saith, Sacrifice and
offering thou wouldest not, but a body hast thou
6 prepared me: in burnt offerings and *sacrifices* for
7 sin thou hast had no pleasure. Then said I, Lo,
I come (in the volume of the book it is written of
8 me,) to do thy will, O God. Above when he said,
Sacrifice and offering and burnt offerings and
offering for sin thou wouldest not, neither hadst
pleasure *therein;* which are offered by the law;
9 then said he, Lo, I come to do thy will, O God.
He taketh away the first, that he may establish
10 the second. By the which will we are sanctified
through the offering of the body of Jesus Christ
11 once *for all.* And every priest standeth daily
ministering and offering oftentimes the same
12 sacrifices, which can never take away sins: but
this man, after he had offered one sacrifice for sins
13 for ever, sat down on the right hand of God; from
henceforth expecting till his enemies be made his
14 footstool. For by one offering he hath perfected
15 for ever them that are sanctified. *Whereof* the
Holy Ghost also is a witness to us: for after that
16 he had said before, This *is* the covenant that I
will make with them after those days, saith the
Lord, I will put my laws into their hearts, and in
17 their minds will I write them; and their sins and
18 iniquities will I remember no more. Now where remission
of these *is, there is* no more offering for sin.

Chap. 10

Draw near.

Having therefore, brethren, boldness to enter 19
into the holiest by the blood of Jesus, by a new 20
and living way, which he hath consecrated for us,
through the veil, that is to say, his flesh; and 21
having an high priest over the house of God; let 22
us draw near with a true heart in full assurance of
faith, having our hearts sprinkled from an evil
conscience, and our bodies washed with pure water.
Let us hold fast the profession of *our* faith without 23
wavering; (for he *is* faithful that promised;) and 24
let us consider one another to provoke unto love
and to good works: not forsaking the assembling 25
of ourselves together, as the manner of some *is;*
but exhorting *one another:* and so much the more,
as ye see the day approaching.

The penalty of apostasy.

For if we sin wilfully after that we have received 26
the knowledge of the truth, there remaineth no
more sacrifice for sins, but a certain fearful looking 27
for of judgment and fiery indignation, which shall
devour the adversaries. He that despised Moses' 28
law died without mercy under two or three witnesses: of how much sorer punishment, suppose 29
ye, shall he be thought worthy, who hath trodden
under foot the Son of God, and hath counted
the blood of the covenant, wherewith he was
sanctified, an unholy thing, and hath done despite
unto the Spirit of grace? For we know him that 30
hath said, Vengeance *belongeth* unto me, I will
recompense, saith the Lord. And again, The Lord
shall judge his people. *It is* a fearful thing to fall 31
into the hands of the living God.

Endure a little longer.

But call to remembrance the former days, in 32
which, after ye were illuminated, ye endured a

33 great fight of afflictions; partly, whilst ye were
made a gazingstock both by reproaches and afflictions;
and partly, whilst ye became companions of
34 them that were so used. For ye had compassion
of me in my bonds, and took joyfully the spoiling
of your goods, knowing in yourselves that ye have
in heaven a better and an enduring substance.
35 Cast not away therefore your confidence, which
36 hath great recompence of reward. For ye have need
of patience, that, after ye have done the will of God,
37 ye might receive the promise. For yet a little while,
and he that shall come will come, and will not
38 tarry. Now the just shall live by faith: but if *any
man* draw back, my soul shall have no pleasure in
39 him. But we are not of them who draw back unto
perdition; but of them that believe to the saving
of the soul.

11 Now faith is the substance of things hoped for, **Faith.**
2 the evidence of things not seen. For by it the
3 elders obtained a good report. Through faith we
understand that the worlds were framed by the
word of God, so that things which are seen were
4 not made of things which do appear. By faith **The faith of Abel.**
Abel offered unto God a more excellent sacrifice
than Cain, by which he obtained witness that
he was righteous, God testifying of his gifts: and
5 by it he being dead yet speaketh. By faith Enoch **Enoch.**
was translated that he should not see death; and
was not found, because God had translated him:
for before his translation he had this testimony,
6 that he pleased God. But without faith *it is*
impossible to please *him:* for he that cometh to
God must believe that he is, and *that* he is a

Chap. 11

Noah.

rewarder of them that diligently seek him. By 7
faith Noah, being warned of God of things not seen
as yet, moved with fear, prepared an ark to the
saving of his house; by the which he condemned
the world, and became heir of the righteousness
which is by faith. By faith Abraham, when he was 8
called to go out into a place which he should after
receive for an inheritance, obeyed; and he went
out, not knowing whither he went. By faith he 9
sojourned in the land of promise, as *in* a strange
country, dwelling in tabernacles with Isaac and
Jacob, the heirs with him of the same promise: for 10
he looked for a city which hath foundations, whose
builder and maker *is* God. Through faith also Sara 11
herself received strength to conceive seed, and was
delivered of a child when she was past age, because
she judged him faithful who had promised. There- 12
fore sprang there even of one, and him as good as
dead, *so many* as the stars of the sky in multitude,
and as the sand which is by the sea shore
innumerable.

Abraham and Sarah.

Faith is not content with earth.

These all died in faith, not having received the 13
promises, but having seen them afar off, and were
persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on
the earth. For they that say such things declare 14
plainly that they seek a country. And truly, if 15
they had been mindful of that *country* from
whence they came out, they might have had
opportunity to have returned. But now they 16
desire a better *country*, that is, an heavenly:
wherefore God is not ashamed to be called their
God: for he hath prepared for them a city.

The sacrifice of Isaac.

17 By faith Abraham, when he was tried, offered up
Isaac: and he that had received the promises
18 offered up his only begotten *son*, of whom it was
said, That in Isaac shall thy seed be called:
19 accounting that God *was* able to raise *him* up,
even from the dead; from whence also he received
20 him in a figure. By faith Isaac blessed Jacob and
21 Esau concerning things to come. By faith Jacob,
when he was a dying, blessed both the sons of
Joseph; and worshipped, *leaning* upon the top of
22 his staff. By faith Joseph, when he died, made
mention of the departing of the children of Israel;
and gave commandment concerning his bones.

Isaac, Jacob, and Joseph.

23 By faith Moses, when he was born, was hid
three months of his parents, because they saw *he
was* a proper child; and they were not afraid of
24 the king's commandment. By faith Moses, when
he was come to years, refused to be called the son
25 of Pharaoh's daughter; choosing rather to suffer
affliction with the people of God, than to enjoy
26 the pleasures of sin for a season; esteeming the
reproach of Christ greater riches than the treasures
in Egypt: for he had respect unto the recompence
27 of the reward. By faith he forsook Egypt, not
fearing the wrath of the king: for he endured, as
28 seeing him who is invisible. Through faith he
kept the passover, and the sprinkling of blood, lest
he that destroyed the firstborn should touch them.

Moses and his parents.

29 By faith they passed through the Red sea as by dry
land: which the Egyptians assaying to do were
30 drowned. By faith the walls of Jericho fell down,
31 after they were compassed about seven days. By
faith the harlot Rahab perished not with them that

The Red Sea, Jericho, and Rahab.

Chap. 11

Later heroes of faith.

believed not, when she had received the spies with
peace. And what shall I more say? for the time 32
would fail me to tell of Gedeon, and *of* Barak, and
of Samson, and *of* Jephthae; *of* David also, and
Samuel, and *of* the prophets: who through faith 33
subdued kingdoms, wrought righteousness, obtained
promises, stopped the mouths of lions, quenched 34
the violence of fire, escaped the edge of the sword,
out of weakness were made strong, waxed valiant
in fight, turned to flight the armies of the aliens.
Women received their dead raised to life again: 35
and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
and others had trial of *cruel* mockings and scourgings, 36
yea, moreover of bonds and imprisonment:
they were stoned, they were sawn asunder, were 37
tempted, were slain with the sword: they wandered
about in sheepskins and goatskins; being destitute,
afflicted, tormented; (of whom the world was 38
not worthy:) they wandered in deserts, and *in*
mountains, and *in* dens and caves of the earth.
And these all, having obtained a good report 39
through faith, received not the promise: God 40
having provided some better thing for us, that
they without us should not be made perfect.

Suffering proves our sonship.

Wherefore seeing we also are compassed about **12**
with so great a cloud of witnesses, let us lay aside
every weight, and the sin which doth so easily
beset *us*, and let us run with patience the race that
is set before us, looking unto Jesus the author and 2
finisher of *our* faith; who for the joy that was set
before him endured the cross, despising the shame,
and is set down at the right hand of the throne

Chap. 12

3 of God. For consider him that endured such
contradiction of sinners against himself, lest ye be
4 wearied and faint in your minds. Ye have not
5 yet resisted unto blood, striving against sin. And
ye have forgotten the exhortation which speaketh
unto you as unto children, My son, despise
not thou the chastening of the Lord, nor faint
6 when thou art rebuked of him: for whom the
Lord loveth he chasteneth, and scourgeth every
7 son whom he receiveth. If ye endure chastening,
God dealeth with you as with sons; for what
8 son is he whom the father chasteneth not? But
if ye be without chastisement, whereof all are
partakers, then are ye bastards, and not sons.
Furthermore we have had fathers of our flesh
which corrected *us*, and we gave *them* reverence:
shall we not much rather be in subjection unto
the Father of spirits, and live? For they verily for
a few days chastened *us* after their own pleasure;
but he for *our* profit, that *we* might be partakers
of his holiness. Now no chastening for the
present seemeth to be joyous, but grievous: nevertheless
afterward it yieldeth the peaceable fruit
of righteousness unto them which are exercised
thereby. Wherefore lift up the hands which hang
down, and the feeble knees; and make straight
paths for your feet, lest that which is lame be
turned out of the way; but let it rather be healed.

Take heed.

Follow peace with all *men*, and holiness, without
which no man shall see the Lord: looking
diligently lest any man fail of the grace of God;
lest any root of bitterness springing up trouble
you, and thereby many be defiled; lest there *be*

Chap. 12

any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Sinai and Zion.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

God's voice.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those

Chap. 12

things that are shaken, as of things that are made,
that those things which cannot be shaken may
8 remain. Wherefore we receiving a kingdom which
cannot be moved, let us have grace, whereby we
may serve God acceptably with reverence and
9 godly fear: for our God *is* a consuming fire.

Love, purity, contentment.

2 Let brotherly love continue. Be not forgetful
to entertain strangers: for thereby some have
3 entertained angels unawares. Remember them that
are in bonds, as bound with them; *and* them
which suffer adversity, as being yourselves also in
4 the body. Marriage *is* honourable in all, and the
bed undefiled: but whoremongers and adulterers
5 God will judge. *Let your* conversation *be* without
covetousness; *and be* content with such things as
ye have: for he hath said, I will never leave thee,
6 nor forsake thee. So that we may boldly say, The
Lord *is* my helper, and I will not fear what man
shall do unto me.

Our sacrifice admits no sacrificial meal.

7 Remember them which have the rule over you,
who have spoken unto you the word of God: whose
faith follow, considering the end of *their* conver-
8 sation. Jesus Christ the same yesterday, and to
9 day, and for ever. Be not carried about with
divers and strange doctrines. For *it is* a good
thing that the heart be established with grace; not
with meats, which have not profited them that
have been occupied therein. We have an altar,
whereof they have no right to eat which serve the
tabernacle. For the bodies of those beasts, whose
blood is brought into the sanctuary by the high
priest for sin, are burned without the camp.
2 Wherefore Jesus also, that he might sanctify the

Chap. 13

people with his own blood, suffered without the gate. Let us go forth therefore unto him without 13 the camp, bearing his reproach. For here have 14 we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise 15 to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good and 16 to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the 17 rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

Request for prayer.

Pray for us: for we trust we have a good 18 conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may 19 be restored to you the sooner.

Prayer for the readers.

Now the God of peace, that brought again from 20 the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work 21 to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Conclusion.

And I beseech you, brethren, suffer the word 22 of exhortation: for I have written a letter unto you in few words. Know ye that *our* brother 23 Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that 24 have the rule over you, and all the saints. They of Italy salute you. Grace *be* with you all. Amen. 25

Written to the Hebrews from Italy by Timothy.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS

REVISED VERSION WITH ANNOTATIONS

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS

God, having of old time spoken unto the fathers in 1

The title: **The Epistle of Paul the Apostle to the Hebrews.** On the ascription of the Epistle to Paul see the Introduction, pp. 28–33. The oldest MSS. simply have the title 'To the Hebrews,' on which see the Introduction, p. 13.

i. 1–3. *God's old and new revelations.* God, who had uttered fragmentary revelations in the prophets, has now spoken in a Son, the creator and heir of the universe and the perfect expression of his Father's essential being, who, after making purification of sins, sat at God's right hand.

1. The author omits the usual formula of salutation, in order that nothing may mar the effect of the stately introduction of his theme. The soaring thought is fitly matched by noble eloquence, to which a translation does but scanty justice. It is the author's purpose to prove that Christianity is superior as a religion to Judaism, and that it has, in fact, perfectly solved the problem which confronts every religion. For the great end which religion seeks to reach is the unhindered fellowship of man with God. If this is to be gained, there must first be given an adequate knowledge of God. And since history shews that man cannot, if left to himself, attain this, it must be given from above; in other words, the religion must be a religion of revelation. But the knowledge of God brings with it the consciousness of guilt, such as Isaiah expressed, when he had seen the Lord in His majesty and heard the seraphim praising His holiness: 'Woe is me, for I am undone.' No fellowship is possible till the guilt be purged away, and the sin which rules the life lose its power. Hence the religion which is to meet man's need must be not only a religion of revelation, but a religion also of redemption; though we might perhaps more truly say that the redemption is just the deepest element in the revelation. It is with the contrast of the prophets by divers portions and in divers manners,

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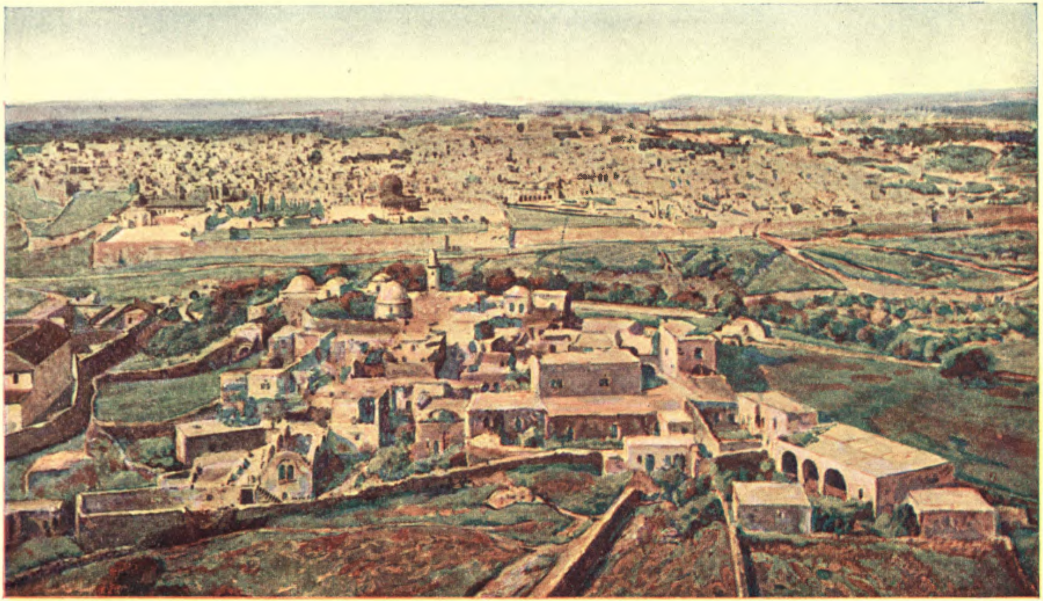
Christianity to Judaism as a religion of redemption that the Epistle is chiefly concerned. But the two religions are also contrasted in the sphere of revelation, and especially in the opening section. In an argument for the superiority of Christianity the line might have been taken, which was afterwards adopted by some of the Gnostics and Marcion, that the O. T. contained no true revelation of God. The author guards against this by the assertion that the God who has spoken to us in a Son, spoke to the fathers in the prophets. He bases the superiority of Christianity not on a distinction in the ultimate source of the two religions, but on the difference in the channels through which they have come. The O. T. revelation was given in many parts and many modes, it was fragmentary in its presentation of truth and changeful in the manner in which it came, and it was given through a multiplicity of agents. Over against it stands the revelation in a Son, given not in isolated fragments but as a harmonious whole, not through many agents but through one. While human instruments could be but imperfect organs of the Divine, a Son is the perfectly adequate expression of the Father.

of old time. Between the time of Malachi and the birth of Christ stretched an interval of about four centuries and a half. It is true that much in the O. T. is now known to be later than that time, but it was the common Jewish view that since the age of Ezra revelation had ceased.

unto the fathers: that is, the Israelitish and Jewish peoples. The most natural inference from this is that the author includes not himself only but his readers also among born Jews. This, however, is not certain, for Gentile Christians could be spoken of as Israelites in the spiritual sense, and in Rom. ix. 5 Paul speaks of 'the fathers,' though the church at Rome seems in the main to have consisted of Gentiles.

in the prophets. It might seem at first sight that the prophets in the narrower sense are contrasted with the Son, and that the contrast between Law and Gospel is covered by that drawn later between the angels and Moses on the one hand and the Son on the other. But the writer speaks of the prophets in the widest sense of the term as covering the whole O. T. revelation, for in an introduction which sets forth the leading thoughts of the Epistle the restricted application of the word is out of the question. The wider use is correct, for Moses was regarded as a prophet, and indeed is spoken of by Philo as the greatest of the prophets.

by divers portions and in divers manners: *better*, 'in many parts and in many modes.' The two phrases are not, as some have thought, rhetorical variations for the same idea. 'Many parts' refers to the necessarily piecemeal character of the revela-



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JERUSALEM

hath at the end of these days spoken unto us in *his* Son, 2

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tion, due to the many spokesmen through whom it came and the long ages during which it was slowly completed. 'Many modes' is often explained of the different methods used by God in communicating His message to the prophets, such as dreams, visions, speech face to face, or the compulsion of an inner conviction. But the author is speaking, not of the forms in which God spoke *to* the prophets, but of the modes in which He spoke *through* them to the fathers. The message took the form of law or prophecy, of history or psalm; now it was given in signs, now in types. The author does not mean to assert the rich and many-sided character of the O. T., but rather to point out how the original unity of the message, secured by the unity of its author, is shattered by passing through so many media and finding expression in so many forms. But we should probably not infer that the message was in any way altered in its passage through the human medium; God was, in the author's view, the sole speaker, and the inferiority of the prophetic word was one of defect rather than distortion. The prophets faithfully uttered God's word, but in the nature of things there was much God could not say through them.

2. at the end of these days. This phrase is modelled on one which is frequent in the O.T., and is translated 'in the latter days.' The LXX often translated it 'at the end of the days.' Since it occurs several times in Messianic prophecies, it got the technical significance of the days of the Messiah. The Jews entitled the pre-Messianic and the Messianic time 'this age' and 'the age to come.' The actual days of the Messiah were regarded by some as belonging to this age, by others to the age to come, while others again placed them between the two as distinct from both. Here by changing the formula from 'at the end of the days' to 'at the end of these days,' the author identifies the days of the Messiah with the close of 'this age.' It is not quite clear when he conceived 'the age to come' as beginning on earth. It might be regarded as inaugurated either by the death of the Messiah and the institution of the New Covenant, or by the Second Coming which was thought to be close at hand. This is perhaps one of the uncertainties raised by the double point of view, ideal and actual, in the Epistle. The public ministry of the Son would in either case fall before the beginning of the age to come, but it may be asked whether we should limit God's revelation in the Son to his preaching, and not include his death.

in his Son: better as in the marg., 'in a Son.' The emphasis is not on the identity of the revealer, but on his filial nature; the question is not *who* but *what* he is. What God speaks in a Son is superior to what He spoke in the prophets. And that not whom he appointed heir of all things, through whom

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merely on account of his loftier dignity, but on that of intrinsic fitness. God's speech in the Son is not limited to the teaching of Jesus. So far as God is thought of as the real speaker, that teaching could have been given through others; but the revelation in the Son consists far less in the word he utters than in the Word he is. His life and death were a revelation of God, more articulate and vivid than any utterance about Him could be. He is God's self-expression, and, as he comes into human life, he is God's self-translation from the language of eternity into the speech of time. Even to speak God's word adequately was not possible to the prophets, since revelation was conditioned by human experience, and the prophet had to learn his message through the conflict of his own soul, while no merely human experience could be adequate to the full apprehension of the Divine thought. But on this the author does not dwell, for to him the prophets are mere organs of the Divine speaker, the word being uncoloured by their personal experience. But to translate the life and character of God into human life and character was possible only to one who was himself one with God. Sonship implied that communion of essence which made this highest of all revelations possible. And since it is the highest, Christianity is not simply better than Judaism, but the best of all possible religions. It is the final religion, because in the Son God has spoken His last word. It should further be pointed out that 'in a Son' is contrasted not simply with 'in the prophets,' but also with 'in many parts and many modes.' The revelation in the Son is once for all complete and cannot be supplemented, and it is homogeneous.

In the description, which now follows, of the dignity and work of the Son, it is remarkable that the writer's hold on the unity of the Person in his various states is so firm, and that he moves with such freedom from one to the other. The Son through whom God made the world is no other than he who made purification of sins and sat down at the right hand of God. The doctrine of his Person is practically identical with that which we find in Paul and John. As by them great stress is laid on his relation to the universe. He is the agent in its creation, its sustainer, and the heir who is to possess it. The writer wishes, no doubt, to set forth the dignity of the Son, especially in contrast to the angels, whose relation to the universe held a prominent place in contemporary Jewish thought. But probably he also saw in this something that fitted him to be the medium both of revelation and redemption.

whom he appointed heir of all things. It has been much disputed when this appointment was made. Many refer it to the Son's entrance into heaven after he had completed the work of redemption. It does not seem a valid objection to this that when also he made the worlds; who being the effulgence of 3

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the Son sat down on the right hand of God he received his inheritance and therefore ceased to be heir. For though he sits at God's right hand he has still to wait till all things are made subject to him, and is therefore not yet the possessor but only the heir. The order of the words, however, makes it probable that the appointment is prior to the creation of the world, and so belongs to the sphere of eternity. The decree to make the Son heir of the universe might then be regarded as contemporary with the purpose to create it. A third possibility, which however is also exposed to the objection from the order, is that the appointment was made by a declaration in the O. T.; e.g. Ps. ii. 8, a passage which may in any case have suggested the designation. But it may quite as well have been an inference from the description of the Son as the firstborn.

through whom also he made the worlds. It was fitting that he who had been designated heir of the universe should prove his title to this high dignity by creating it. The word translated 'worlds' means *lit.* 'ages' (marg.), and many give it that meaning here. If correctly, there may be a reference to the two ages of the world's history, 'this age' and 'the age to come.' This would be interesting as shewing that, though the Son was not the ruler of this age, he was its creator. The angels were apparently regarded as rulers of this age, a thought which seems to be expressed also in 1 Cor. ii. 6–8. But more probably if the notion of time is to be retained, it should include the contents of time, perhaps what we understand by nature and history. It seems simpler to suppose that, as happened also with the corresponding Hebrew word, the idea of time has been eliminated and the word means the worlds. This is the meaning in xi. 3, and that determines its sense here.

3. who being the effulgence of his glory, and the very image of his substance. This passage, while of great importance for the writer's doctrine of the Person of Christ and the development of that doctrine in the church, is of somewhat uncertain meaning. The word translated 'effulgence[1]' was borrowed from the terminology of the Alexandrian schools. It occurs in the Wisdom of Solomon in a passage which has probably influenced the choice of language here. Speaking of wisdom the writer says: 'For she is an effulgence from everlasting light, and an unspotted mirror of the working of God, and an image of his goodness' (Wisd. of Sol. vii. 26). The word occurs often in Philo, but not in the LXX and nowhere else in the N. T. It may mean either 'reflection' or 'radiance,' and both renderings have been defended by eminent authorities, though the majority of recent commentators his glory, and the very image of his substance, and

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[1] ἀπαύγασμα.

prefer the latter. If this be the meaning, the metaphor expresses the derivation of the Son from the Father and his distinction from Him, under the figure of the radiance which streams forth from a body of light, and gains an independent existence of its own. The point of the figures lies less in the process than in the result, as is indicated by the passive termination of the word. The translation 'reflection,' which should have been given in the margin as an alternative, while it includes the ideas of derivation and distinction, suggests chiefly the exact resemblance of the Son to the Father. Since this is the idea expressed in the following clause, it is perhaps better to retain the translation given in the text. The 'glory' of God is His manifested nature, His being as it is presented to the universe. The idea of physical brightness has passed over into that of His infinite purity and holiness. The choice of the word here has probably been influenced by its connexion with 'radiance.' The phrase 'the effulgence of his glory' thus expresses the Son's relations alike to God and the world. While he derives his being from the Father, he is also His manifestation to the world.

Instead of **the very image of his substance** the margin gives 'the impress of his substance': it would be still better to translate 'the impress of his essence.' The word translated 'impress[1]' meant originally an instrument for marking or engraving; it then came to be used of the impression on a seal or die. Philo speaks of the Logos as the impression on the seal of God, and von Soden has therefore adopted this meaning here, taking men to be the imprint struck off with this seal, a most improbable view. The word was also used for the figure struck off by the seal, and hence of an exact representation or facsimile of the original, the clear-cut impress which possesses all its 'characteristics.' The word occurs only here in the N. T. 'Essence[2]' is literally that which stands under, and thus comes to mean the underlying reality of a thing, the qualities which constitute it what it is. 'Substance' is the exact etymological equivalent, but the associations of the word make it undesirable to use it in this connexion. In later theological language the word got the technical sense of a Person in the Godhead, so that much confusion was caused through the use of conflicting phraseology by those who held the same belief. Some orthodox writers spoke of one 'hypostasis,' referring to the unity of essence, while others spoke of three 'hypostases,' meaning three 'Persons.' Here the word is used in the sense of 'essence.' The phrase thus expresses that the Son is the exact counterpart of the Father, and the first two clauses of the verse taken together assert his essential divinity.

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[1] χαρακτήρ.

[2] ὑπόστασις.

upholding all things by the word of his power, when he

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upholding all things by the word of his power: thus the Son is not only the agent in creation, but the sustainer of the universe. Philo attributes a similar function to the Logos, and we may also compare Paul's language in Col. i. 17. 'Upholding' scarcely brings out the full meaning of the word, which implies also the 'bearing' it forward towards a goal. In xi. 3 creation is ascribed to the word of God. The term translated 'word' here and in xi. 3 is not *logos* but *rhēma*, and the reference in xi. 3 is to the creative word 'and God said' in Gen. i. It is not clear whether 'his power' means the power of God or of Christ. In favour of the former is the fact that in the preceding clauses the pronoun refers to God, and if it is to be taken so here, the meaning is that God has committed to the Son His omnipotent word, to wield in the upholding, as formerly in the creation, of the universe. On the other hand, the immediate impression of the passage favours the reference to the Son, and the conception of his Divine dignity is enhanced if the word of power be his in his own right.

An important question is raised as to the period in the Son's history to which the present participles in this verse ('being,' 'bearing') should be referred. By some they are assigned to each of the three stages of his existence—the pre-incarnate, the incarnate, and the exalted. It is difficult to believe that the writer, who so firmly grasped the limitations of the Son's life on earth, should have thought of him as upholding the universe during his humiliation. It belonged to him through every stage of his existence to be the radiance of God's glory and the impress of His essence, for this was an inalienable part of his personality, but this does not imply that in his earthly life he maintained those relations to the universe which he had formerly exercised. It is therefore better to refer these clauses to his pre-incarnate life, and the present participles are all the more suitable that the states described belong to eternity rather than time. We thus secure the orderly development of the Son's history through its successive stages.

when he had made purification of sins. The writer now passes to the Son's redemptive work, which is the central theme of his Epistle, touching it only lightly, since he will speak of it fully in due course. The Son's ability to perform this work is conferred upon him through his relation to the Father and the universe, and its accomplishment is rewarded by the session at the right hand of God. The phrase is a little difficult, and may be explained either, he purified sins away, as in the passage 'his leprosy was cleansed' (Matt. viii. 3), or, he purified mankind from sins. The plural here fixes attention on the accumulated acts of

had made purification of sins, sat down on the right
4 hand of the Majesty on high; having become by so

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human transgression rather than on the sinful nature from which they sprang.

sat down on the right hand of the Majesty on high. The language is suggested by Ps. cx. 1, which is quoted in verse 13, and referred to in viii. 1, x. 12, xii. 2. The session at the right hand of God indicates the completion of his work and its acceptance by God, and also that his position is one of Divine dignity and dominion. Nevertheless his rule is not unchallenged, for he still waits till his enemies are made his footstool. The effect is heightened, in the Greek especially, by the full-sounding phrase 'the Majesty on high.' The controversy between the Lutheran and Reformed Churches, whether the right hand of God is to be locally conceived or not, however interesting in itself, and important for its bearing on the question of the ubiquity of Christ's body and the doctrine of the Lord's Supper, is without significance for the exegesis of this passage.

i. 4–14. *The Son and the angels.* The Son has become better than the angels, since, as Scripture asserts, he is God's Son, whose kingdom shall have no end, while the angels are but servants, with a transient personality.

4. In this verse the writer skilfully effects the transition from his general contrast between the word spoken in the Son and that spoken in the prophets, to the first point in his detailed proof. This is that the Son is exalted far above the angels, and therefore the word he speaks comes to us with more imperious claims on our acceptance, claims justified alike by the dignity of the speaker and the intrinsic worth of his message. It is usually agreed that the angels fill so prominent a place in the argument because they were the mediators through whom the law was given. This view is not found in the O. T., but there is a reference to the presence of the angels at the giving of the law in the LXX text of Deut. xxxiii. 2. It was widely received among the Jews in the time of Christ, and is three times asserted in the N. T. (ii. 2; Gal. iii. 19; Acts vii. 53, cf. verse 38). The mediation of these august celestial dignitaries was naturally felt to enhance the value of the law. If, then, the writer wished to undermine the belief in the permanence of the law, it was a great point gained if he could shew the inferiority of its mediators to the mediator of the New Covenant. That he begins his argument with the mediators and only gradually comes to close quarters with the law itself, is due to the skill in the conduct of his case, which saved him from attacking his readers in their most firmly held position till he had effectively weakened their grasp on some of much better than the angels, as he hath inherited

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its strongest supports. And to this dialectical skill we should also attribute the strange failure, as it seems, to drive home the inference as to the law, which follows from the position assigned to the angels. He hints at this for the present, by-and-by the time will come for him to unmask his batteries. We need not therefore argue with Weiss that the author's main purpose is to exhibit the exalted position of the Son by the fact that it is higher even than that of the angels, who hold the chief rank in creation. Weiss thus makes the first chapter a mere introduction, intended to urge the importance of the message spoken by the Son, instead of an integral part of the proof of its superiority to Judaism. And this places the reader at the wrong point of view for appreciating the drift of the argument. For the author does not mean How great must the Son be, since he is greater even than the angels! but How great is the Son, and how incomparably inferior are the angels! The high dignity of the Son may seem to guarantee the superiority of Christianity less adequately to us than to the author. But we must remember that the contrast between law and gospel was part of a wider contrast, that of the two ages, or of this world and the world to come. Hence the proof that the Son, and not the angels, is Lord of the world to come has a very real bearing on the relation of the two religions. It may be observed that while the law is the portion of the O. T. specially kept in view as given by the angels, they are also prominent in prophecy and Apocalyptic from the time of Ezekiel onwards. It seems unnecessary to find in this chapter, as some scholars do, an attack upon angel-worship. We have reason to believe that this practice existed among Jews in the Apostolic Age, but none to find it attacked here. It would have been condemned explicitly and not by inference. Nor does there seem to be any reference to the view that the Messiah was an angel. It is possible that the development of the doctrine of the Son in this chapter has been conditioned by current Jewish angelology as well as by the Logos doctrine of Alexandria.

having become by so much better than the angels. The words 'having become' suggest a difficult question. What relation did the exalted state of the Son bear, in the author's mind, to the pre-incarnate? He is, of course, made lower than the angels in his earthly life, and therefore has to 'become' better than they when the period of humiliation is passed. But are we to regard this as the return to an old or the attainment of a new position? From the fact that his present superiority to the angels is joined with the loftier excellence of the name he has inherited, it might be argued that this name was conferred upon him only on his return to heaven. But since the name seems to be that of 'Son'

5 a more excellent name than they. For unto which of the angels said he at any time,

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or 'My Son,' he cannot have received it for the first time when he returned to heaven, for he was Son during his life on earth (i. 2, v. 8). Since, further, in the pre-incarnate state he was the agent in creation, he must always have been better than the angels. The return is therefore to a position he had previously possessed, but with this difference, that it was the return not merely of a Divine but a Divine-human Person, which thus guaranteed the ultimate elevation of mankind above the angels. Some scholars give to 'better' the specific sense of 'mightier,' and probably the emphasis is on the superiority in position rather than in moral excellence, for the latter would be true of all stages in his career, even though in the human life there was moral discipline and therefore moral progress. At the same time we should not restrict the meaning in this way. The Son's superiority to the angels includes a moral as well as what we may call a physical element. He was better than the angels in both respects before the Incarnation. But the Incarnation affected both. Not only was there moral progress during the incarnate life; the Incarnation itself marked a great moral advance. Not that the sacrificing love became greater, but that it found an expression hitherto denied. And, further, while the Son did not need to become incarnate that he might love man to the uttermost, the Incarnation marked a moral advance in that he thus learned sympathy. But while the Incarnation brought with it a moral enrichment, it demanded also a physical impoverishment, he was made lower than the angels. At his Exaltation he resumed a position above them, corresponding to the greater excellence of the name he had all along possessed, with all the added lustre of redemptive achievement and enhanced moral greatness. The formula of comparison 'by so much . . . as' occurs often in this Epistle and in Philo, but never in Paul.

as he hath inherited a more excellent name than they. According to verse 5 the name seems to be that of 'Son' or 'My Son.' It is hardly probable that Delitzsch is right in thinking that the name is the Ineffable Name, of which 'Son,' 'God,' 'Lord,' are hints. Nor can we with von Soden regard it as the whole collective idea expressed in the words, 'a Son whom he appointed heir of all things, through whom also he made the worlds.' This is no 'name,' nor can the meaning, 'nature,' which he imposes on 'name' be vindicated. On the difficulty that the angels are called sons of God, see the note on verse 5. It is not said when the Son inherited this more excellent name. But, in spite of the connexion with the preceding clause, which refers to the exalta-

Thou art my Son,
This day have I begotten thee?

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tion, we should probably think of his eternal possession of it. For in verse 2 he through whom God made the worlds is spoken of as a Son. We should not, therefore, imagine the reference to be to the giving of the name in O. T. prophecy, or after the return to heaven. It is unfortunate that the English version is unable to preserve the significant distinction in the tenses of the original ('having become' translating an aorist, and 'he hath inherited' a perfect).

5. In this verse we have two passages quoted from the O. T., containing the more excellent name, coupled with a question implying that such a name had never been given to any angel. This question is conclusive against the view of some modern interpreters that the writer regarded the Son as an angel. Had he done so, he could not have asked such a question, for this would then have been a case where an angel had received the name. A difficulty is raised by the fact that in the O. T. the angels are several times called 'the sons of God' (b^{e}ne Elohim). But this phrase scarcely carries with it all that it naturally suggests to us. It really means no more than beings who possess the Elohim nature in contrast to men, and probably there is no reference to any actual sonship to God. It is further to be noticed that this term is always applied to the angels as a class, never to individuals, and the form in which the writer puts the question indicates that he laid stress upon the individual reference. At the same time it is quite likely that he was not aware that this title was applied to the angels in the O. T. For the LXX usually translated it 'angels of God,' and of the three exceptions two (Ps. xxix. 1, lxxxix. 6) may not have been present to his mind, while the narrative in Gen. vi. 1–4 may have been otherwise explained by him.

The first quotation is from Ps. ii. 7. The Psalm was currently interpreted as Messianic, and if it is post-exilic, as many critics think, it may have been originally so intended. The nations are warned that the revolt they are plotting against the Lord's Anointed will be futile, and that humble submission may save them from his fury. The begetting of the Son seems in the Psalm to be a metaphor for his coronation. In Acts xiii. 33 Paul quotes it as fulfilled in the Resurrection of Jesus, and it was applied by some in the early church to his Baptism. Thus there is a 'Western' reading of Luke iii. 22 which gives these words as the voice from heaven, and the Ebionites seem also to have taken the same view. Many scholars explain it of the Exaltation, which in this Epistle holds much the same place as the Resurrection in

and again,
I will be to him a Father,
And he shall be to me a Son?

6 And when he again bringeth in the firstborn into the

Paul. In favour of this might be urged its connexion with the words 'having become by so much better than the angels,' which refer to the Exaltation, and the fact that the quotation in verse 13, introduced by a similar formula, must be so explained. In that case the begetting is to be interpreted of the entrance of the Messiah on his heavenly reign, which would correspond closely to the original significance of the words, and yield a thought similar to that in Rom. i. 4. Nevertheless this view should probably be set aside; for the sense of the quotation is determined by the second clause of the preceding verse rather than by the first, and if that has been rightly interpreted we must refer the begetting of the Son to eternity. And although such an application of 'to-day' may seem to us artificial, it is found in Philo, and was therefore probably familiar to the author. Weiss, following Riehm, takes the very improbable view that the words 'This day have I begotten thee' have no relation to the chain of thought, and were added merely to identify the quotation. He thinks that if the author attached any definite meaning to them, he referred them to the time when the name was first used in O. T. prophecy. Other have explained them of the Incarnation.

I will be to him a Father, And he shall be to me a Son. The quotation is taken from 2 Sam. vii. 14. It occurs in an oracle addressed by Nathan to David. The prophet tells the king that he is not to build the temple, but his son, whom Yahweh will take for His son, chastening him if he commit iniquity, yet establishing the throne of his house for ever. The passage, which in its present form is post-Deuteronomic, is obviously not Messianic in the N. T. sense, but the non-fulfilment of the prophecy in a political sense may have extended the application to the everlasting spiritual reign of the Son of David. Paul quotes the passage freely (2 Cor. vi. 18), and applies it to the relation between God and Christians generally.

6. Not only has the Son this more excellent name, which none of the angels has ever received, but his superiority to them is further demonstrated by the command that they shall worship him.

And when he again bringeth in the firstborn into the world. It is uncertain whether this translation or that in the margin, 'And again, when he bringeth in,' should be adopted. In favour of the former is the order in the Greek, which suggests world he saith, And let all the angels of God worship him. And of the angels he saith, 7

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that 'again' should be connected with the verb as an adverb of time. It is, in fact, held by some to be grammatically inadmissible to translate as in the margin. Against this may be set the very high authority of Dr. Field, as well as that of some of the most eminent commentators. And if we translate 'when he again bringeth,' there is a tacit contrast of a second with a first introduction of the Son into the world, but no mention of such a first introduction has been made. The frequent use of 'again' in the Epistle to introduce a new quotation is also in favour of the marginal rendering. If we adopt the translation in the text, the second bringing in can refer only to the Second Coming. But even with the marginal translation this reference is to be preferred. The Greek construction is used of an event still future at the time of writing, so that we should translate 'when he shall have brought in.' We should therefore not think with Bleek of a solemn act before the Incarnation, by which the Father presented the Son to the universe as the firstborn who had created it; nor of the Incarnation, against which there lies the further objection that the Son was then lower than the angels. 'The world,' literally as in marg. 'the inhabited earth,' is our present world, not the world to come, as von Soden thinks. For 'bringeth in' the margin reads 'shall have brought in.'

the firstborn. The term is several times in the O. T. applied to Israel (Exod. iv. 22; Jer. xxxi. 9). It seems to have been applied to the Messiah by the Jews in the time of Christ on the ground of Ps. lxxxix. 27, and it passed over from them into the Christian Church. That the term was applied to God Himself in some Rabbinical passages we should probably regard, with Bleek, as a mere eccentricity. Philo speaks of the Logos as the firstborn Son, though he uses a slightly different word. Paul uses the same word as here in Col. i. 15, 18; Rom. viii. 29, and it also occurs in Rev. i. 5. Properly it expresses temporal priority, but from the special position accorded to the firstborn the notion of dominion came to be included in it. Its meaning here is difficult to determine, especially since, unlike the other N. T. instances, it stands by itself without any addition to fix its sense. Perhaps the leading thought is that of lordship, as the term is probably chosen for its appropriateness to the quotation which is to follow. Whether there is any comparison with angels as the later born is uncertain; but after the denial that angels have received the name of Son, it is very unlikely. There may, however, be such a comparison with men, the 'many sons' of ii. 10.

let all the angels of God worship him. This passage is not

Who maketh his angels winds,
And his ministers a flame of fire:

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found in the Hebrew Bible. In Ps. xcvii. 7 we read, 'Worship him, all ye gods,' which is translated in the LXX, 'Worship him all ye his angels.' But in the LXX version of the Song of Moses the words occur as here, though they have nothing corresponding to them in the original. An interesting point, however, needs notice. While in the *Codex Vaticanus* Deut. xxxii. 43 stands as here, in the *Codex Alexandrinus* for 'angels of God' we read 'sons of God.' Since the author usually quotes a MS. of the LXX which has affinities with the text of the latter rather than of the former codex, the question arises as to the text he followed here. As the latter codex has a second version of the Song of Moses placed after the Psalms, in which the words occur practically as here quoted, it seems best to suppose that the author quoted from it rather than from that in Deuteronomy, though some think his MS. of the LXX had a less close affinity to this codex than scholars since Bleek have generally supposed. Since he does not go behind the LXX to the Hebrew, it is not strange that he should quote a passage which is not in the original. The object of angelic worship here is clearly the Son, not Yahweh as in the Song.

7. The quotation is from Ps. civ. 4, a passage which has given rise to much controversy. The LXX translation, adopted by the author, is legitimate as a rendering of the words, and has found strenuous defenders. It is difficult, however, to regard it as satisfactory. For the burden of the context is God's greatness as shewn in His manipulation of the forces of nature. The translation usually adopted is: 'Who maketh winds his messengers, the flaming fire his ministers.' This, although accepted by many Hebraists of the first rank, is opposed to the usage of the language (see Driver, *Hebrew Tenses*, § 195; Toy, *Quotations in the New Testament*, p. 207). We should therefore probably translate: 'Who maketh his messengers of winds, his ministers of flaming fire'; in other words, just as God made man out of dust, so He makes His messengers of wind and flame. This agrees with the translation in the LXX and Epistle in so far as it asserts that what is at one time God's messenger is at another one of the forces of nature. But it differs from it, in that the order of the process is reversed. The Hebrew asserts the formation of the messengers out of wind and fire, the LXX and Epistle assert the reduction of the angels to wind and fire. And the author evidently means this in its full extent, and not simply that God makes the angels assume the form now of wind, and now again of fire. Still less can we, with Toy, adopt the marginal translation but of the Son *he saith*, 8

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy
kingdom.

'spirits' instead of 'winds' and explain that God 'makes his angels ministering spirits, enduing them with the brightness and power of a flame of fire.' Against both it seems decisive that the contrast with the Son would lose its significance; for the quotations that follow emphasize the reign of the Son, but even more his eternity. He is the permanent in the perishing universe. And unless the author means that while the Son abides, the personality of the angels may vanish away and they may be reduced to impersonal forces, the contrast of the quotations is emptied of most of its force. It is true that Jewish theology regarded the angels as assuming the form of fire or wind as occasion required. But it also spoke of their evanescent personality, as of the angels of the fire stream, recreated every morning, and after praising God relapsing into the element from which they came.

8. In contrast to the angels' precarious tenure of existence stands the eternity of the Son's existence and reign. There is a further contrast between the royal dignity of the Son and the servile position of the angels, which, however, is left for more explicit statement to verses 13, 14. It might seem as if, in the eulogy passed on the Son for his love of righteousness and hatred of iniquity, there was a tacit opposition to a non-moral or immoral rule of the angels (cf. Ps. lxxxii). But probably these words have no special bearing on the argument. The quotation is continued after 'for ever and ever,' in order to include the words 'above thy fellows.'

The quotation is taken from Ps. xlv. 6, 7. The Psalm is a wedding song, written for a king's marriage. It is regarded as post-exilic by several scholars, and as written in honour of a foreign king, though Robertson Smith still thought it easiest to date it in the time of the old monarchy (*Old Testament in the Jewish Church*, second edition, 1892, p. 439). Duhm also thinks the king is not a foreigner, but he identifies him with Aristobulus I (105–104 B.C.), in accordance with the very late dates (second and first centuries B.C.) he assigns to the majority of the Psalms. So late a date is improbable for any Psalm, doubly so for one in the first three books of the Psalter. Cheyne, who formerly identified the king with Ptolemy Philadelphus, has now surrendered this view, and regards the Psalm as Messianic, not, of course, in the N.T. sense (*The Christian Use of the Psalms*, pp. 153–158, 1899).

Thy throne, O God, is for ever and ever. The meaning of the Hebrew text is much disputed. Four translations have been

9 Thou hast loved righteousness, and hated iniquity;

proposed: (*a*) Thy throne, O God, is for ever and ever; (*b*) Thy throne is God for ever and ever; (*c*) Thy throne of God is for ever and ever; (*d*) Thy throne is God's throne for ever and ever. Of these (*c*) and (*d*) seem to be grammatically inadmissible, (*b*) is harsh and unexampled, and (*a*) involves the direct address of an earthly king by the name God, which is hardly possible. The Hebrew text is probably corrupt; the simplest emendation is 'Thy throne shall be for ever and ever,' in which case the Divine name, which creates the difficulty, disappears[1]. The translation in the Epistle, which is practically that of the LXX, admits of two interpretations. We may translate as in R.V., 'Thy throne, O God, is for ever and ever,' or 'Thy throne is God for ever and ever' (so Ewald, Hort, and Westcott). Westcott explains this: 'Thy kingdom is founded upon God, the immovable Rock.' In spite of such distinguished support, this view has met with little favour (Weiss, with characteristic ignorance of English work, speaks of it as universally given up). It is so harsh as to be almost unintelligible, and it weakens the assertion of the dignity of the Son, contained in the direct address to him as God. The argument that, because it is scarcely possible that Elohim was addressed to the king in the Hebrew, there is a presumption

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[1] The Psalm belongs to the so-called Elohistic Psalms (xlii–lxxxiii), in which an editor has very frequently altered the Divine name Yahweh into Elohim. He therefore substituted Elohim here for Yahweh. It is simplest to suppose that the Psalmist actually wrote the consonants Y H Y H (=yih^{e}yeh, *shall be*) and that the editor (or an earlier scribe) misread them as Y H W H (= Yahweh). This emendation, proposed independently by Bruston and Giesebrecht, is accepted by Wellhausen and Duhm. It meets the need for a verb, which has been widely felt, and the alteration in the Hebrew is exceedingly slight. Other emendations have been proposed. Bickell thought that some words had fallen out of the text, and suggested 'As for thy throne, firm is its foundation, God has established it for ever and ever.' Cheyne accepted this in his commentary, but now thinks on metrical and exegetical grounds that the line 'Thy throne, O God, is for ever and ever' is 'the pious ejaculation of an early reader,' and no part of the original text (*The Christian Use of the Psalms,* pp. 151, 152). Nöldeke thinks the text originally ran, 'Thy throne is for ever and ever,' and that a reader, offended that this should be said to an earthly king, inserted Elohim (O God), feeling that to him alone such language should be addressed. (The following works, in addition to the commentaries, may be consulted on the passage: Driver, *Hebrew Tenses,* § 194; Toy, *Quotations in the New Testament,* pp. 208, 209; Cheyne, *The Origin of the Psalter,* pp. 181, 182.)

Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

against this application in the LXX (Westcott) cannot control the interpretation of the passage in the Epistle. It is doubtful if the LXX translator reflected on the application of the word; he probably simply translated his text in the most obvious way. But the author of the Epistle, interpreting it Messianically, would be influenced neither by the Hebrew, of which he knew nothing, nor by the opinions of the translator, and would feel no scruples in speaking of the Son, whom he has described in such lofty language, as God. The most serious objection is that the use of God with the definite article[1] for the Son is unparalleled in the N. T., and that Philo distinguishes between God and the Logos by the addition or omission of the definite article, and therefore that the author can hardly have addressed the Son by this term. This argument would be of greater force if the writer had been using his own phraseology; but, as he is quoting, he uses language which he would probably not have chosen. We should, therefore, translate 'O God,' and regard the Son as addressed by that name. For 'thy kingdom' the two oldest Greek MSS. (א and B) read His kingdom.'

9. Therefore God, thy God. Probably this is the best translation, though quite possibly the rendering 'therefore, O God, thy God' may be right.

hath anointed thee with the oil of gladness. In Ps. xlv. the reference seems to be to the joy which comes to the royal bridegroom with his bride. The anointing does not refer to his coronation, it is a metaphor from the custom of anointing guests at a feast. (Cf. 'thou anointest my head with oil; my cup runneth over,' or the words of Jesus to Simon: 'My head with oil thou didst not anoint.') At life's banquet the king has been anointed beyond all others with the oil of joy. And, similarly here, though we can hardly think of such mystical interpretations as the marriage supper of the Lamb, or the Bridegroom's joy in the union with the church his Bride, the thought is of festal anointing, and not of coronation. We may compare 'the joy set before him,' spoken of in xii. 2.

above thy fellows. In the Psalm the king's fellows are most naturally explained as his fellow kings, not one of whom, the poet would say, has been so blest in his bride. What sense the author found in it is disputed. It is clear that he attaches a definite significance for his argument to the phrase, since he carries down the quotation to this point, quoting what is scarcely

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[1] ὁ Θεός.

10 And,

Thou, Lord, in the beginning hast laid the foundation
of the earth,
And the heavens are the works of thy hands:

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relevant to the discussion, just for the sake of including these words. This consideration seems to exclude the reference to the anointed kings of the earth, or to the prophets, priests, and kings of the O. T., which, though not wholly irrelevant to the general argument, is so to this section of it, or to Christians in general, or to men. The argument irresistibly suggests the angels, and the objections made to it do not invalidate this interpretation. That the angels are not anointed seems to be a precarious assumption, once we remember that the anointing has nothing to do with enthronement, but is simply a metaphor for the gift of joy. The author speaks of the angels as a 'festal assembly' in xii. 23 (see note). Nor can it be said that the author could not have spoken of them as the Son's 'fellows' just when he was proving their immeasurable inferiority to him. For their inferiority is suggested here, and as heavenly beings they might be spoken of in this way. This seems to be another case where the quotation is responsible for the employment of a word which the author would hardly have chosen, even though he deliberately includes it in the citation, for the sake of the general idea. It is pressing the word beyond measure to infer from it, in the face of verse 5, that the author regarded the Son as an angel.

10. A quotation asserting that the Son has created the universe, and while it perishes he abides for ever. This further demonstration of the superiority of the Son to the angels gains greatly in significance when we remember how closely, in Jewish thought, the angels and nature were bound together. The stars had each its angel, angels presided over every force and phenomenon of nature; indeed, all things had their angels. They were conceived as the animating powers in nature, the spiritual forces resident in material things. But when heaven and earth passed away, what function was left for them? Like the tree-spirits in another mythology, who perish with the decay or destruction of their trees, so they, too, would pass away.

The quotation is taken from Ps. cii. 25-27. The Psalm is very variously dated. It is probably post-exilic, springing out of a time of national trouble. Duhm thinks it consists of two independent poems, the former ending with verse 11. The most noteworthy thing about the Greek version, in which the Epistle follows it, is that the word 'Lord' is inserted in it, though it is not found in the Hebrew. In the original Yahweh is addressed, so also in

They shall perish ; but thou continuest : 11
And they all shall wax old as doth a garment ;
And as a mantle shalt thou roll them up, 12

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the LXX. But owing to the Christian use of 'Lord' for Jesus, the reference of the passage to the Son was facilitated by the insertion, though without it the writer would probably have felt no hesitation in this application. Weiss thinks that since God is regarded as the speaker in the O.T., and these words are addressed to another, this other must be the Messiah. But while it is true that O.T. passages are generally regarded as spoken by God, this is not so invariably. For in some places we have the Son himself speaking (ii. 12, 13, x. 5-7), in others the Holy Spirit (iii. 7-11, x. 15-17), and in one instance a quotation is introduced with the formula, 'One hath somewhere testified, saying' (ii. 6). To assume that the author took the view of the O.T. which Weiss supposes, would be to impute to him a very unintelligent and mechanical reading of Scripture.

Thou. This word occurs at a later point of the clause in the LXX, but is placed at the beginning by the author for the sake of emphasis.

hast laid the foundation of the earth. Here the scriptural proof is given of the creation of the world by the Son, asserted in verse 2.

They shall perish ; but thou continuest. 'They' probably refers, not to earth and heaven, but to 'the heavens' simply, for 'they all' in the next line naturally suggests the numerous heavens of Jewish theology, and the words 'shalt thou roll them up' can apply only to the heavens. 'Thou continuest' may also be translated, with a change of accent in the Greek, 'thou shalt continue.' But the present expresses more forcibly the *unchanging* permanence of the Son's being, and in the corresponding clause in verse 12 we have a present, 'thou art the same.' A striking parallel to this verse is found in Isa. li. 6. The following N.T. passages may be compared : Matt. xxiv. 35 ; 2 Pet. iii. 10-12 ; Rev. xx. 11, xxi. 1.

12. shalt thou roll them up. The Hebrew is 'shalt thou change them,' and this is read here by some MSS., but wrongly. It is not clear what was the original reading in the LXX. Probably the translation followed the Hebrew, but owing to the similarity of the two words in Greek, and perhaps under the influence of Isa. xxxiv. 4, 'change' was altered into 'roll up.' As we gather from that passage in Isaiah (which occurs in a late apocalyptic oracle upon Edom), and from the similar passage in Rev. vi. 13, 14, the rolling up of the heavens carried with it the destruction of the heavenly bodies, and therefore of their angels.

As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.

The firmament was regarded as a solid expanse, stretched over the earth like a canopy, the stars being luminous points fastened upon it. As it was rolled up they fell to the earth.

As a garment. This repetition, which is not found in the LXX, is attested by a very strong combination of MSS. It is somewhat difficult and may be due to a scribe's mistake in copying.

13. A quotation, introduced by a formula similar to that in verse 5, declaring the Son's exaltation, in which no angel shares. The quotation is from Ps. cx. 1. This Psalm is probably Maccabæan, and several indications point to Simon Maccabæus as the subject of it. In 1 Macc. xiv. 41 we read: 'that the Jews and the priests were well pleased that Simon should be their leader and high priest for ever, until there should arise a faithful prophet.' Simon thus combined the positions of prince and high-priest; he was king in all but name, and issued his own coinage. But as he was not of high-priestly family the appointment was provisional, till a prophet should arise to pronounce the Divine will. Accordingly we have in Ps. cx. a prophetic oracle in which Simon's position is legitimated by the assimilation of his priesthood to that of Melchizedek. Like him, Simon was king and priest in one, and the coincidence in the phraseology of 1 Macc. xiv. 41 with the words 'thou art a high priest for ever' in the Psalm is too striking to be accidental. It is also worth noticing that the first four verses of the Psalm contain an acrostic formed by the letters of Simon's name. The lateness of the Psalm is further confirmed by the fact that Gen. xiv. is probably one of the latest sections in the Pentateuch, belonging, indeed, to none of its main documents, and possibly the Melchizedek episode is a still later insertion. It seems probable that the Psalm refers to this narrative[1]. It should

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[1] As the Psalm is so important for the argument of the Epistle, it should be added that the correctness of the text of verse 4 has been recently challenged. Duhm asserts that the Hebrew cannot mean 'after the manner of Melchizedek.' He cuts out the name Melchizedek as possibly the marginal note of a reader, intended to point out that just as Melchizedek was a true priest, though not of Aaron's line, or appointed according to the law, so might Simon be; by a slight correction he gets the sense that Simon is priest not by inheritance or foreign appointment, but by the Divine will. Cheyne thinks that as the Psalm stands, the reference to Simon as a priest after the manner of Melchizedek is intended, but that the present text is due to an editor, and that originally the reference to Simon

But of which of the angels hath he said at any time, 13
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
Are they not all ministering spirits, sent forth to 14

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be added, however, that Gunkel in his recent commentary on Genesis, while he regards Gen. xiv. as late, thinks that it contains some primitive elements, the mention of Melchizedek as priest-king of Jerusalem being one. He thinks further that the Davidic family may have represented themselves as his legitimate successors, continuing his dynasty, as the Cæsars represented themselves as successors of the Pharaohs. Psalm cx. he thinks, but not on strong grounds, cannot be Maccabæan, but belongs to the time of the kingdom. The lofty language of the Psalm made it natural that it should be interpreted as Messianic. This seems to have been the current Jewish view in the time of Christ, and the Psalm is frequently quoted as such in the New Testament. It is natural that, in view of the Christian use of it, the Messianic reference should have been denied by later Jews, but by no means universally even by them.

Sit thou on my right hand. In the original meaning of the prophet, the prince is invited to share in God's government, that is, probably, to act as His earthly deputy. As applied to the Son the meaning is that after his return to heaven he was bidden by his Father to sit with Him on His throne. Thus the statement at the end of verse 3 receives its scriptural warrant.

Till I make thine enemies the footstool of thy feet? Although enthroned, opposition to him has not been completely overcome. But since God has taken it on Himself to subdue it, it cannot be permanent. The metaphor is derived from the oriental practice of putting the foot on the neck of an enemy.

14. In contrast to the victorious sovereignty of the Son, the author emphatically asserts the servile position of the angels. The accumulation of the marks of their inferiority is noteworthy. They are 'ministering spirits,' whose function is not to rule but to serve; they do not act of their own initiative but are 'sent forth'; their mission is 'to do service,' and this for the sake not of the Son simply, but of his followers, not of those who have received salvation, but those for whom it still lies in the future. And this

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and the mention of Melchizedek were alike absent. The Psalm in its earlier form was strictly Messianic. This view can be judged on its merits only when the arguments are published in the promised second edition of his commentary on the Psalms. At present there seems to be no strong reason for distrusting the text.

do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the more earnest heed to

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is true not merely of some angels, but of 'all' without exception, even those of the loftiest dignity.

ministering spirits. This collocation is suggested by verse 7, though in English this is disguised by the necessity of translating by 'winds' in verse 7 the word here translated 'spirits.'

for the sake of them that shall inherit salvation. It is not said that angels serve Christians, but only that the service they do is for their sake. The service is rendered to God, or possibly to the Son. 'Inherit' and the cognate words occur nine times in the Epistle. The 'salvation' here spoken of is still future, and the reference seems to be to the consummation of blessedness in 'the age to come,' and not to deliverance from death in the approaching catastrophe (xii. 26). Nor is there any reason to think, with Weiss, of those who are to inherit salvation as the members of the chosen people.

ii. From the foregoing proof of the superiority of the Son to the angels the writer draws a very solemn warning. The law which was spoken by these inferior beings was enforced by strong sanctions and its transgressions visited with severe penalty. How much more severe, then, must be the punishment of those who neglect the salvation proclaimed by the Son and miraculously attested by God Himself! Weiss thinks that the superiority of Christ to the angels is a theme abandoned by the author in i. 14 and not again taken up in the Epistle. He explains the inference in verses 1–4 to follow from the unique loftiness of the Mediator of the N. T. revelation, and not from his superiority to the angels. It is difficult to believe that he can be right in this. For why have brought in the angels in the first chapter, at least with such elaborate pains to prove their inferiority to the Son, if he intended to do no more than assert the Son's incomparable dignity? Why in that case go out of his way, after he has done with the angels, to emphasize the fact that the law was spoken through them, and therefore the sanctions which enforced it were less stringent than those which enforced the gospel spoken by the Son? Why, by emphatic position in the sentence, throw stress on the fact that angels are not the lords of the world to come (verse 5) or objects of the Son's help (verse 16)? The truth is, rather, that the angels are in the author's mind to the end of the second chapter. It was just because they were so inseparable from the law, and conferred such prestige on it to minds moved by outward splendour rather than by intrinsic excellence, that the author

the things that were heard, lest haply we drift away *from them.* For if the word spoken through angels 2
proved stedfast, and every transgression and disobedience

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was compelled to make a clean sweep of their claims, if he wished to loosen the hold of his readers on the allegiance they paid them. For it should scarcely be urged against this that verses 2, 3 would be very unsuitable to draw away the readers from the Old Covenant. This position is taken by von Soden in the interests of the view that the readers were not Jews. He supposes the argument to be simply that if fixed penalty followed disobedience to the Old Covenant, still more will neglect of the New meet with punishment. But the fact that fixed penalty followed disobedience to the law is not inconsistent with the demand that the readers should break from it now that it is superseded by a fuller revelation. It is characteristic of the writer to insert his warnings and exhortations in the course of his argument. A passage very similar to verses 1–4 is x. 26–29.

ii. 1–4. *The peril of neglecting the gospel.* Since the law spoken by the angels was so strictly enforced by penalty for transgression, how earnestly we should heed the word of the Lord, attested to us by his ear-witnesses and confirmed with miracles by God!

1. we ought. The Greek word does not suggest a moral duty but the necessary acceptance of an irresistible argument.

the things that were heard: that is, the gospel message; but it is not clear whether the precise reference is to the words spoken by the Lord and heard by the ear-witnesses, or to the words spoken by the latter to the writer and his readers.

lest haply we drift away: the verb might perhaps be better translated 'lest we be carried away.' The danger was that they should be swept from their moorings by the strong tide which was setting away from the gospel; for the addition in the R. V., 'from them,' probably correctly expresses the meaning. Their peril is that they may be carried away from what has been heard, though some think the reference is to 'salvation' rather than the gospel. Instead of 'haply,' which, he says, weakens the sense, Rendall translates 'by any chance.'

2. the word spoken through angels. This as already explained is the law (see note on i. 4).

proved stedfast: the tense in the Greek indicates that the state of things described is now obsolete. The steadfastness of the law means its validity, and therefore, as the passage proceeds to shew, its inviolable character.

transgression and disobedience. The former means the breaking of a positive enactment, the latter often bears practically

3 received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed

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the same sense, but suggests the inward temper of unwillingness to hear, which is manifested in the outward act. It is probable that the writer has specially in mind the disobedience of the Israelites in the wilderness, of which he speaks more fully later.

3. if we neglect so great salvation. If transgression of the law inevitably met with the exact penalty it deserved, how could Christians hope to escape if they slighted so great a salvation as that which their religion offered them? How great it is he takes pains to shew by gathering together the marks of dignity and authenticity attaching to its proclamation. While he describes the law merely as a word spoken by angels, the gospel is said to have been spoken by the Lord, attested by those who heard it, and miraculously confirmed by God.

which having at the first been spoken through the Lord, was confirmed unto us by them that heard. 'Which' scarcely brings out the force of the Greek; 'inasmuch as it' gives the sense. It is possible to translate 'inasmuch as it was confirmed to us by them that heard as having been spoken through the Lord from the first' (or 'as first spoken through the Lord'), but the R. V. translation is much more natural. It asserts two facts: that the gospel took its origin in the teaching of the Lord, and that it was attested to the writer and his readers by ear-witnesses. The writer uses this title of the Son, because it emphasized the dignity of the Speaker and thus the weightiness of his message. The title suggests the guarantee, given by the Speaker's exaltation, of the word he had spoken on earth. The salvation thus proclaimed was attested by the hearers to the writer and his readers. In other words, neither the writer nor the readers had heard Jesus himself, but depended for their knowledge of salvation on others. The words definitely exclude the authorship of the Epistle by Paul, since he asserted the direct revelation of his gospel from the Lord himself, and its independence of the authority of the Jerusalem apostles. The verse has further an important bearing on the question of the destination of the Epistle. Von Soden has revived the view that 'confirmed unto us' should be rather explained 'held fast to our time.' But this is not only a very dubious interpretation of the Greek, but not so suitable in the context, which, as the following words indicate, is concerned with the attestation that has been given to the gospel which the readers received. Mr. Welch bases his main argument for the view that Peter wrote this Epistle on the correspondence he finds between this verse and John i. 35-42. He thinks 'those who

unto us by them that heard; God also bearing witness 4
with them, both by signs and wonders, and by manifold
powers, and by gifts of the Holy Ghost, according to his
own will.

For not unto angels did he subject the world to come, 5

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heard' the Lord were Andrew and John, and that by 'us' Peter and his godly companions are meant. The correspondence is not very exact. The narrative in John represents only one of the two as finding Peter, it says nothing of any confirmation by Andrew of the message spoken by the Lord, but simply quotes his declaration 'We have found the Messiah,' and the 'godly companions' are not mentioned at all. Further, Mr. Welch gives to the word 'confirmed' the sense that conjectures formed by Peter and others as to the Messianic character of Jesus had been confirmed by the Lord, and that these conjectures had taken their rise in the words of the Baptist about the Lamb of God. But if so, the salvation was first spoken by the Baptist, then confirmed by Christ himself. To tie down the very general expressions of this verse to a private conversation of Jesus with Andrew and John, and their telling of the news to their companions, is also contrary to the immediate impression made by the words, and could only be justified if that impression yielded an otherwise unsatisfactory sense. Had Peter been the author, is it credible that he would have spoken of confirmation of the gospel to himself through others, and have omitted to mention the vital fact that he was constantly with the Lord through his ministry? Could he have hit upon a form of words which seemed to say more explicitly that he had received the gospel at second-hand?

4. God added His testimony to that of Jesus and his hearers. The verse is important as shewing how fully the writer felt himself warranted in appealing to miracles as a Divine witness to the apostolic preaching: cf. Rom. xv. 18, 19. The combination 'signs and wonders' is very common in the N. T. The former is a favourite word of John, who uses it to draw attention to the inner spiritual significance of the physical miracles of Jesus. The latter nowhere occurs by itself in the N. T. The 'powers' are those which found expression in the signs and wonders. They varied as they were the sources of various kinds of miracle. 'Gifts' means literally 'distributions' (marg.). The Holy Spirit is regarded as distributed in various functions. The distribution is according to God's will. Some, though less naturally, connect 'according to his own will' with 'was confirmed.'

ii. 5–18. *The sufferings of Jesus and their issue.* Man and not the angels is lord of the world to come. We do not see this as yet, but, as its pledge, we do see Jesus crowned in virtue of the death he suffered for all. Suffering was a needful discipline to fit him to be the leader of men, and to give him that identity of experience with his brethren which should qualify him to be their high-priest and sympathetically help them in their temptations.

This section presents great difficulties. Its connexion with what precedes is not quite clear. Weiss takes it to be that God confirmed the faith of the hearers through signs (verse 4), since the world to come is not subject to angels, and therefore in it matters do not take place with unfailing necessity, so that faith may waver and need support. This thought of the angels as organs of the irresistible Divine government is simply read into the words, and its far-fetched character shews how futile is the attempt to eliminate the angels from the subject-matter of this section; and the point of connexion which it finds in the preceding context, the confirmation through signs, is altogether too slight. This verse is rather the ground for the whole exhortation in verses 1–4. Since the world to come is not subject to the angels, it is not to their word that we must give heed, but to that spoken by the Lord and enforced by so much severer penalties. The full force of the verse is not grasped unless we read into it what has been said in the first chapter of the inferiority of the angels to the Son. But the verse looks forward as well as backward, and introduces a fresh stage in the argument. There is a double contrast latent in it, which may be thus stated: (*a*) It is this world, and not the world to come, which is subject to the angels; (*b*) the world to come is subject, not to angels, but to man. The former contrast was familiar to Jewish thought, and, though not explicitly asserted, is apparently assumed as common ground. Hints of it are to be found in the ascription of the law-giving to them and the emphasis on the fact that man is made lower than the angels. The second contrast is developed more fully, and in such a way that the author is enabled to turn the edge of the objection derived from the humiliation of Jesus. This humiliation was inevitable for various reasons. If the Son came into this world at all, he must assume the position of a subject, not of a ruler; he must be made lower than the angels. Just as he cannot be a high-priest on earth (viii. 4), so he cannot be a king. Further, if he was to help men, subject to angels, in bondage to the fear of death inflicted by the devil, he must share their evil lot. And this supplies the answer to another question. Since we live in this world and not in the world to come, are we not as a matter of fact *still* subject to angels? No; for we live ideally in the world to come, we belong to it in principle, and are there freed from the angelic yoke. True, this has not yet been visibly realized ('we see not yet'), but it is virtually accomplished ('we see

whereof we speak. But one hath somewhere testified, 6
saying,

Jesus crowned'). Even though we have our outward life in this world, we do not really belong to it; angels and law, death and devil, have lost their hold upon us. For since Jesus is our Brother and our Captain, what he has won has been won for us as well as for himself, and therefore his coronation is the pledge of ours.

5. not unto angels. The emphatic position of the words is noteworthy as shewing that the verse is no formula of polite dismissal (as Bruce supposes). The article is omitted because, as in i. 2, the stress lies upon *what* rather than on *who* they are.

did he subject. The reference is probably, as in i. 2 ('appointed'), to the eternal decree of God.

the world to come. As the margin points out, the word translated 'world' means 'the inhabited earth.' It is a different word from that translated 'worlds' in i. 2 and 'age' in vi. 5. The 'age to come' and the 'world to come' are essentially the same, though regarded from different points of view. The 'world to come' is the new order of things, moral and spiritual, brought in by Christ, but always pressing forward to fuller manifestation and receiving consummation at his coming. It corresponds to the Kingdom of God. By adding the words 'whereof we speak' the author shews how fundamental to him is the contrast of this world and the world to come. The latter is the subject of the whole Epistle.

6–8. The quotation is taken from Ps. viii. 4–6. This Psalm seems to rest upon Gen. i, and is therefore probably post-exilic. The writer, impressed with the glory of God as seen in the starry heavens, marvels at the gracious care He manifests for so frail a creature as man and the godlike dignity to which He has appointed him. The thought of the Psalmist is transformed in the Epistle. The Psalmist is speaking of man's present dominion, and indicates his lofty position in the words 'thou hast made him but little lower than Elohim.' This high dignity is further described in the words 'thou hast crowned him with glory and honour.' In the Epistle the clauses 'but little lower than Elohim' and 'crowned with glory and honour,' which are synonymous in the Psalm, become a pair of contrasts, relating respectively to man's present position and his future destiny. The LXX translated 'Elohim,' not 'God' but 'angels,' and in the main rightly, since the Psalmist can scarcely have thought of man as but little inferior to God Himself. It is also probable, though this is disputed, that the words expressing the degree of inferiority in the Psalm were by the author interpreted as expressing its temporary

What is man, that thou art mindful of him?

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character. A very difficult question arises as to the reference given by the author to the quotation. Does the writer apply it to Jesus or to man? Many of the best modern commentators take the former view, on the ground that the definite application of the words to Jesus in verse 9 fixes the reference to him, and that the contrast throughout is between Jesus and the angels. It is better, however, to refer the quotation to man. For the words 'What is man, that thou art mindful of him?' can scarcely have been applied to Jesus, since surprise at God's care for His own Son would be singularly out of place, and hardly, as Weiss thinks, justified by the low estate of the Messiah on earth. Further, the contrast between what we see and what we do not see favours this interpretation. We do not see all things subjected to man, but we do see Jesus crowned with glory and honour. And the introduction of 'Jesus' in verse 9 as 'him who hath been made a little lower than the angels' is really for the purpose of distinguishing him from 'man' and 'the son of man' in verse 6. For the underlying thought of the whole section ii. 5–18 is the identification of Jesus with mankind. Man has to pass through certain experiences, and therefore Jesus, since he is the Captain of humanity, must endure them also. But just because he is one with it in its tragic lot, it will be one with him in his glorious destiny. The line of thought is therefore this: It is not the angels who are rulers of the world to come, but man. For Scripture, while it recognizes man's present position as one of inferiority to the angels, yet treats that inferiority as only temporary, and assigns to him a universal dominion. It is true that we do not yet see man crowned lord of the universe. But we do see Jesus, who shared his temporary inferiority to the angels, already crowned, and we know that this is the guarantee of the coronation of the race; for he passed to the crown through suffering and death, which he endured for every man, and thus achieved, by sharing in the universal lot, a universal redemption.

6. But one hath somewhere testified. This is the only quotation in the Epistle assigned to the human author. As the words are addressed to God, He could not so well be regarded as the speaker, though in i. 8, 9 and 10–12 similar passages are quoted as addressed by God to the Son, and in this case the quotation might have been placed in the mouth of the Son as in verses 12, 13 or x. 5–7. The indefinite formula is found also in Philo. Perhaps it would be better to substitute 'we know' for 'somewhere.' In any case we must not suppose that the writer speaks thus because he did not remember where the passage occurred.

What is man, &c. Several explain this to mean How great is man that thou shouldest be so mindful of him? But more probably

Or the son of man, that thou visitest him?
Thou madest him a little lower than the angels; 7
Thou crownedst him with glory and honour,
And didst set him over the works of thy hands:
Thou didst put all things in subjection under his 8
feet.
For in that he subjected all things unto him, he left

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the writer, in accordance with the sense of the Psalm, means How insignificant is man! For it is an expression of surprise at God's amazing condescension. Man—a part of nature and, compared with the glittering hosts of heaven, so insignificant a part—subject to the angels, the rulers of nature! What is the secret of God's loving care for him? It is that this lowly position is only for a time; for him is reserved the dominion now held by the angels.

the son of man. There is no definite article in the Greek, so that the Messianic reference, which is suggested by the English translation, is absent from the passage.

7. a little lower. This translation, which is also the meaning of the Hebrew, is accepted by several scholars, but that in the margin, 'for a little while lower,' is more probable. For the assertion of the slightness of the inferiority has no place in the argument, whereas the assertion of its brevity is a real point, since it looks forward to its speedy termination. Nor is this inapplicable to man, since the whole period of his humiliation is brief indeed compared with the period of glory that awaits him.

And didst set him over the works of thy hands. This clause, though found in many good MSS., should probably be omitted. It is wanting in our best MS., and its insertion is easily accounted for by the wish to make the quotation conform exactly to the original.

8. The author presses the 'all things' of the Psalmist to mean that no single thing is left unsubjected to man. And while he thinks of the material universe, it is scarcely likely that so emphatic an expression can be limited to it. He does not *say* the angels are made subject to man, but he means it. Angels were intimately connected with the universe and its phenomena, and the subjection of one involves that of the other. Paul is more explicit in his comment on the passage. He mentions the putting down of all rule, authority, and power, by which he meant the various orders of angels. He connected with this the abolition of death, a thought which also recurs in this passage, though somewhat differently treated. If we do not include angels here we weaken the emphasis and blunt the edge of the argument.

nothing that is not subject to him. But now we see not
9 yet all things subjected to him. But we behold him

But now we see not yet. The two adverbs of time, 'now,' 'not yet,' while calling attention to the present state of things, strongly suggest that it will be reversed in the near future. The danger of the readers was to argue, We do not and therefore we never shall see this prophecy fulfilled (cf. iii. 6, 12, iv. 1, 11, x. 23, 35). The writer suggests that the future is not to be judged by the disappointing present. For what they do see already (verse 9) should give them confidence. The reign of the angels is virtually ended; Jesus has been crowned in their stead, and this coronation guarantees man's ultimate dominion. For he has shared our humiliation, and his glory is the prelude of ours.

9. The most natural explanation of this extremely difficult verse, if we take account simply of the order, yields the thought that Jesus was crowned with glory and honour in order that he might die for every man. This view seems, however, to have been first put forward by Hofmann, and, although defended by Matheson, Rendall, and Milligan, and especially by Bruce, has found little favour. Hofmann takes the words 'because of the suffering of death' to mean since *men* had to suffer death. He explains the passage thus: Because men are subject to death, Jesus was raised in life to a position of dominion over all things, in order that his death might result in good for all. This reference to man's subjection to death finds support in verses 14, 15, but verse 10 favours, perhaps we should say compels, the reference, which is also more obvious in itself, to Christ's suffering of death. For the 'sufferings' in verse 10 are those of Christ, and the emphasis is not so much on suffering as something to be done away with as on suffering as a necessary stage on the road to glory. The difficulty of the readers was not with the suffering of mankind—that they took for granted—but with the Messiah's suffering of death. And if this exaltation is during lifetime it scarcely suits 'made . . . lower than the angels.' Rendall's reference to a crowning in the pre-incarnate state, in order that he might sacrifice the more, is not open to this difficulty. Bruce takes the glory to consist in the fact that the death, which would be a humiliation in itself, is freely undergone for the sake of others. Davidson's objection that this idea is modern, and that Scripture has not permitted itself the paradox of speaking of the death as a glory, would be more forcible if Scripture were more homogeneous. There seems to be no reason why such a thought should appear strange in the Epistle of the humiliation. It is not necessary to combine Hofmann's strained view of the words 'on account of the suffering of death' with the view that the crowning is prior to the death. The usual interwho hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with

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pretation is that the crowning with glory and honour is subsequent to the death. It must be granted that this is not the most natural explanation of the Greek. We may suppose that the clause expressing the purpose 'that by the grace of God,' &c., is somewhat loosely appended to express the thought that the purpose of the humiliation and death was to make the scope of that death universal. Or we may connect the clause with the words 'crowned with glory and honour,' and extract the sense that the exaltation of Jesus was with a view to make the death he had undergone of universal efficacy; this would require the translation 'that he should have tasted,' which is, grammatically, rather uncertain. Or we might supply in thought the words 'death which he suffered' before 'that . . . he should taste.' This is probably the best expedient. The difficulty is largely caused by the placing of the words 'because of the suffering of death' before the words 'crowned with glory and honour.' If the present order were reversed, no difficulty would be felt. The writer probably meant this sense, but inverted the order to throw emphasis on the words 'because of the suffering of death,' and thus created a difficulty by bringing the clauses 'crowned with glory and honour' and 'that he might taste of death' into apparent connexion.

In spite of the real difficulties which are involved in the view that the coronation is later than the death, it seems best to adhere to it. For verse 10 gives the reason for verse 9, and since the suffering of Jesus there issues in his perfecting, which seems to be identical with the glory to which he leads his followers, it is most natural to think that in verse 9 the suffering issues in the crowning with glory, and not vice versa. And what is even more decisive is the requirement of the argument. In verse 8 the author admits that now we see not yet all things subjected to man. This verse points to something we do see now, which is a pledge of the subjection of the universe to man that we are to see. This something is Jesus crowned. The glory and honour with which he is crowned must therefore be of the nature of dominion, otherwise it is no pledge of man's ultimate dominion. It must accordingly be explained of his exaltation to the right hand of God. His reign, it is true, is not undisputed, he waits till his enemies are subdued; but it is sufficiently established to form a guarantee for the complete fulfilment of his destiny and man's.

we behold. That is, in all the glorious sequel of his death. The change from 'see' (verse 8) to 'behold' is probably intentional, and the latter word perhaps carries us into the realm of the invisible, where faith is the organ of vision.

Jesus. The author gives a narrower definition to man made glory and honour, that by the grace of God he should

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lower than the angels than that intended in verses 6, 7. He does so, first to identify Jesus with mankind in its humiliation, next to indicate that the crowning has been as yet realized in his case alone, and lastly to suggest that while we do not yet see man crowned, the crowning of Jesus assures us that we shall see it. The human name is used here because it was in his human life that the Son was made lower than the angels, and the crowning of the man Jesus is a prophecy of the crowning of mankind.

because of the suffering of death. These words cannot be connected with 'made . . . lower than the angels,' in the sense that this humiliation was necessary in order that he might die, for the order of the Greek excludes this. They are connected with 'crowned,' and the meaning is that the crowning of Jesus was the reward for his suffering. We may compare xii. 2, but especially Phil. ii. 6–11.

crowned with glory and honour. This cannot be identified with having all things made subject to him, for his enemies are as yet unsubdued, but the process has already begun which is to culminate in his unchallenged rule. 1 Cor. xv. 24–28 seems to be in the author's mind. In that passage Paul speaks of Christ as reigning 'till he hath put all his enemies under his feet.'

by the grace of God: that is, by the favour which God extended to mankind Christ died for all. Bruce's view, that God's favour to Jesus in granting to him to die for humanity is meant, may be held with the view that the suffering precedes the crowning, but is improbable. A very interesting reading 'without God' is mentioned by Origen and several Fathers; it found considerable acceptance, though it has now very little MS. attestation. It has been variously explained: he died for all except God; he died forsaken by God; he died apart from his Divine nature. It is strange that a textual critic so eminent as Weiss should adopt it. He explains it to refer to the cry, 'My God, my God, why hast thou forsaken me?' But this seems to have no place in the argument. The interpretation 'apart from his Divine nature' would require different Greek. That God was excluded from the number of those for whom he died was too obvious to need to be stated. It is quite possible that a reader wrote on the margin 'except God,' to express this thought, of which he was reminded by 1 Cor. xv. 27, which occurs in a passage closely akin to this. It is still more probable that originally it was a comment on verse 8, which is partly parallel to 1 Cor. xv. 27. A scribe then thinking this to be a correction for 'by the grace of God'—the two readings being similar in Greek—substituted it. It may be due to a mistake in copying. It was made use of by the Nestorians, who exaggerated taste death for every *man*. For it became him, for 10

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the distinction of the Divine and human natures in Christ into a distinction of Persons, and therefore emphasized the non-participation of the Son in the death of Jesus.

taste death. This does not mean that Christ's experience of death was very brief, that he just tasted it and no more, since he rose again so soon, but rather that he drank the cup, tasting all the flavour of its varied bitterness. Several think the phrase is a mere variation for 'die,' but even in those passages where it seems to be so used, the suggestion of death's bitterness is probably present.

for every man. The Greek may be either masculine, as the English version takes it, or neuter 'for everything.' Probably it is the former, because the context speaks of the redemption by which man achieves his destiny. The meaning is, therefore, that Jesus died for the whole human race. It is surely mere riding of a hobby to death when Weiss denies that there is any expression of universalism here, on the ground that in verse 16 it is said that Christ 'layeth hold of the seed of Abraham,' and that the author can mean here only such as belong to it. He fully accepts the universalism of Paul, though he usually restricts his exposition of Christ's work to its relation to Israel.

10. The author has now brought his argument to a point where he can safely speak of the sufferings of Jesus. He has expounded his Divine dignity, his exaltation above the angels, his coronation through death which he had tasted for all mankind. He brings Jesus into connexion with inferiority to the angels, with suffering and death, for the first time in verse 9. This was keenly felt by the readers to be a degradation to him. For them the Divine was the splendid and mighty, not the sordid life of labour and the infamy of the cross. With patient tenderness for the intellectual and moral weakness, which later he sternly rebukes, the writer makes it clear to them that he finds in Jesus all those qualities which constitute true greatness for them. But the earthly experiences of Jesus do not diminish his glory, they rather minister to it. So in verse 9 he mentions the suffering and death, emphasizing first that they form the path by which Jesus gains his glory, and secondly that they are of universal efficacy for mankind, and thirdly that they spring directly out of the grace of God. He has thus very skilfully tried to place them at a point of view from which the death of Christ may seem worthier than they had deemed it. In this verse he asserts that behind this suffering of Jesus lay the action of God, and that this action was wholly worthy of him. The verse has other points of contact with verse 9, but it is specially connected with 'by the grace of God.' The author attributes the death of Jesus to the grace of God, and whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of

thus vindicates the fitness of the Divine action. It is noteworthy that the act which so befits God is one which reveals His grace.

it became him: was worthy alike of His character and His wisdom. The word occurs several times in Philo in relation to God.

for whom are all things, and through whom are all things. The use of this expression instead of 'God' is significant. It assures the readers that the standard by which the writer judges the fitness of action for God is not unworthy. He is the Creator of the universe and for His sake the universe exists. But further it indicates that the writer is as conscious as the readers of the infinite resources of strength and wisdom that are at God's disposal, and yet believes that suffering has been a worthy method for God to pursue. But the thought is also suggested that God owes it to Himself, since all things are for Him, to lead the universe without failure to its destined consummation. The bringing of the Son to glory is a special part of this universal process, and is an end worthy of God. The emphasis of the verse, however, lies on the fitness of the means rather than of the end, unless with Rendall we translate 'to bring many sons unto glory and to make,' &c.

in bringing many sons unto glory. This gives the deepest reason why the action of God was so worthy of Him. Those whom He led to glory were His sons, and therefore no process was too painful for their deliverance, or too humiliating for Him to adopt, even though it meant the Incarnation and suffering of the Son. It is doubtful whether those are right who explain 'sons' to mean 'believers.' It is more natural to think of the universal sonship possessed by all men, since a narrower sense than this is out of harmony with the universalist tendency of the passage. God's action is due to the fact that they are sons; they do not become sons for the first time in consequence of His action, though they do become sons in a higher sense. 'Many' is intended to lay stress on the large number; the question whether this 'many' means 'all' is clearly not in the writer's mind. The word 'bringing' is difficult on account of the tense in the Greek. We may set aside the view that it is Christ who brings the sons to glory, and assume that it is God. Some translate 'who had brought' (marg. 'having brought'), and explain that just as the O.T. saints had been already brought to glory, so it was fitting for Jesus to be brought through sufferings. But Jesus could hardly be spoken of as the leader of their salvation. If we translate 'who had brought,' we must explain it of the eternal purpose of God. It is more natural to translate 'while he brought,' their salvation perfect through sufferings. For both he 11

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in which case the bringing of the sons to glory is thought of as simultaneous with the perfecting of the leader. It is so in idea, since it is included in it, though not in realization. The goal for the sons is 'glory,' that is, the position already gained by the Son (verse 9).

to make . . . perfect. This with its cognate words is very characteristic of the Epistle. It means to make complete, to bring to a goal, to bring to maturity or perfection. It is the 'note' of Christianity that it brings to perfection, while the law could make nothing perfect. Rendall has revived the view of Calvin and many of the older commentators that the word means 'to consecrate.' But this is improbable, for it is not easy to assign this sense everywhere, and it is not clear that the word has this meaning. There is no exclusive reference here to the high-priesthood of Christ. The perfection is perfection in leadership. This idea is very comprehensive and embraces the process and the goal. Whatever contributed to his perfecting as leader in salvation is included in it. The process involves all that varied human experience which qualified him to be a captain of his fellows. The special qualification gained through suffering is sympathy, the fellow feeling which grows out of identity in experience. He could not be perfect in sympathy unless he endured the sorrows and temptations of men. So far as this implied moral progress, so far that idea also is present in the word. This does not mean that he was ever morally imperfect for the stage of life at which he had arrived, but that as each day brought with it new experiences, he turned them into opportunities for deepening and widening his moral education, always rising to meet the demand as it arose. He thus learned obedience and was made perfect (v. 8, 9). The idea of consecration to the priestly office need not be excluded, for sympathy gained through a common experience is necessary to this. The word, however, includes not only the process but the result. Comparison with verse 9 makes it clear that the author thought of the crowning with glory and honour as the climax of the perfecting. The leader must not only share the hardships of his followers, but he must successfully reach the end of the journey. The goal for the 'many sons' is 'glory,' as already asserted in the quotation from Ps. viii, and to this glory Jesus must lead the way.

the author of their salvation. It would have been better to retain the A. V. translation 'captain' (so marg.). The word means leader, and it expresses several ideas. Jesus shares the lot of his followers; he is the pioneer who opens up a new way; what he does he does both for himself and his followers. The word prepares the way for the later comparison with Moses and

that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them
12 brethren, saying,

Joshua. The sense implied in 'author' may also be present. In verses 8 and 9 we have a passage closely parallel to this, where Jesus is spoken of as the cause of eternal salvation to all that obey him. In xii. 2 he is referred to as the leader and perfecter of faith, who endured the cross.

through sufferings: because they constitute alike his training in leadership, and the means of redemption in which his leadership attains its end.

11. This verse attaches itself to 'many sons' in verse 10, but is not merely a justification of that title. For the argument is not: I call them sons of God for they are the brethren of God's Son, but rather, Since the sons have to pass through suffering, it was fit for their leader to share their lot, inasmuch as he and they spring from a common Father.

he that sanctifieth and they that are sanctified: that is, Christ and Christians. The word 'sanctify' means to 'consecrate,' to set apart for God's service. It is not primarily an ethical term.

are all of one: are all sons of one parent. The word might be neuter, but is more probably masculine. The one Parent is God. The view that Abraham is referred to, while finding support in verse 16, limits the author's outlook unduly, and while the reference to Adam escapes that objection, it has no support in the context. Both views are excluded by the fact that the 'many sons' of verse 10 are sons of God, and therefore, unless expressly guarded against by some definite indication to the contrary, God must be meant here, and still more by the important fact that the Son becomes man because he is already man's brother, and his brotherhood does not depend on a *human* descent from a common parent. It might seem that the spiritual Fatherhood is meant here, since there is a special reference to those who are sanctified. It appears to be true that this verse speaks only of those who are children of God in a spiritual sense. Nevertheless the wider meaning seems to be present in verses 14, 15; and the restriction to the regenerate does not suit the case of the Sanctifier. Probably we should explain 'of one' to refer to the universal Fatherhood of God, the Father of spirits.

he is not ashamed to call them brethren. He gives them this name in the passages quoted in verses 12, 13. Although he is so far above them, as the eternal Son, he does not blush to own these 'poor relations' as his brothers.

12. The quotation is from Ps. xxii. 22, the Psalm from which the cry '**My God, my God, why hast thou forsaken me?**' is taken.

I will declare thy name unto my brethren,
In the midst of the congregation will I sing thy praise.

And again, I will put my trust in him. And again, 13
Behold, I and the children which God hath given me.
Since then the children are sharers in flesh and blood, 14

It was regarded by the early church as Messianic. A sufferer, the victim of terrible persecution, appeals to God to deliver him, and in the assurance that He will answer his prayer utters the words here quoted. It is not clear whether the speaker is Israel (the Servant of Yahweh) or an individual. The Psalm is in any case probably post-exilic. It is quite possible that Duhm and Cheyne are right in thinking that verses 22–31 originally had no connexion with verses 1–21. But the author of the Epistle may have seen a special fitness for his argument in the praise for deliverance after sufferings.

thy name. The name of God expresses His essential character. The special thought is of God as Deliverer, who leads through suffering to glory.

In the midst of the congregation (marg. 'church'). The Son is represented as joining with his brethren, as one of themselves, in declaring God's praise.

13. The two quotations come from the same passage, Isa. viii. 17, 18. In face of the unbelief of his people, the prophet expresses his own confidence in God, and speaks of himself and his children as signs and omens in Israel. They were so because of their symbolical names. Isaiah means 'salvation of Yahweh'; Shear-Yashub, 'a remnant shall return'; and Maher-shalal-hash-baz, 'spoil speedeth, prey hasteth.' The author of the Epistle by stopping short in the second quotation elicits the sense that believers are children of God, who stand in close relationship to Christ. The 'children,' according to the context, are the children of God, though, if the passage stood alone, we should think of them more naturally as children of the Messiah. The point of the first quotation is that Jesus, like all his brethren, shews a *human* trust in God.

14, 15. The author proceeds to show why the Son must assume flesh and blood. It was because the 'children' shared in them. As such they were of corruptible nature, liable to death and in bondage to the fear of it. To become capable of death he must assume their nature. He meets death on its own ground. He comes to their help because he is already their brother; he does not become their brother by partaking of their flesh and blood. It is not made clear in the passage how the writer con-he also himself in like manner partook of the same; that

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ceived the death of Christ to effect the results attributed to it. The most obvious suggestion is that, since his death was an atonement for sin, death, which is sin's consequence, had its power broken, and the terror which it inspired in the guilty could not affect those whose consciences were cleansed. It is doubtful whether this chain of ideas was in the writer's mind. We should understand him better if the allusion to the devil were clearer. This may belong to a circle of ideas as to which we are imperfectly informed. In Job the Satan, who must not be identified with the devil of the New Testament, inflicts disaster, death, and disease, though only by explicit Divine permission. And Jesus speaks of the woman 'whom Satan hath bound, lo, these eighteen years.' Perhaps the author attributed a more extended power over death to the devil than commentators have been willing to admit. If the passage means that the devil had the power of inflicting death, and lost it by inflicting it on Jesus, whom as the Sinless One he had no right to slay, we should have a train of thought similar to that *underlying the theory* that the death of Christ was a ransom paid to the devil (not, of course to the theory itself). The devil seems to hold much the same place here as that held by the law (or perhaps sin) in 1 Cor. xv. 56. Possibly no more may be meant than that he uses death to make men unhappy through fear. If we are to seek any other meaning for deliverance from the fear of death than that mentioned above, it might be either that Jesus has gone through death and come back into the world through the resurrection, or that through his experience of this supreme trial he has gained the sympathy which enables him effectually to help his brethren in this as in temptation. The latter is the more probable, for it harmonizes with one of the leading thoughts of this section, and the resurrection, while mentioned in xiii. 20 and perhaps v. 7, seems to have held no prominent place in the writer's thought.

14. the children: children of God and therefore already brothers of the Son, with the claim of kinship upon him.

flesh and blood. The order in the original is 'blood and flesh,' as in Eph. vi. 12. It is not clear that the change from the usual order is significant. Flesh and blood is a term for human nature on its weak and perishable side.

partook. There is a noteworthy change in the word and the tense from that used of men's participation in flesh and blood. The latter expresses the fact that men share in common, in virtue of the constitution of their being; the former that the Son assumed this perishable nature at a definite point in his history, and for a period now past.

through death he might bring to nought him that had the power of death, that is, the devil; and might deliver 15 all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he 16

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through death. He does not say through his death, because the stress lies on the fact that the devil and the fear of death have been overcome by turning their own weapon against themselves, rather than on the fact that this death was the death of the Son.

might bring to nought (marg. 'may,' so also in verse 15): that is, 'render powerless' rather than 'destroy.' The sceptre the devil has wielded is struck from his hands. Death is not yet done away with but it has ceased to be the devil's instrument.

him that had the power of death (marg. 'hath'). This is often explained as meaning merely that the devil rules in the realm of death. But this seems to weaken the language of its force. The writer apparently regards the devil as possessing at least a limited power of inflicting death, and if the contemporary beliefs about Sammael, the angel of death, who was identified with the devil, were better known to us, this passage might be clearer. It is an unnecessary restriction to translate 'the power of that death' (Rendall), in the sense that the devil had the power to inflict death on Christ. It is possible to translate 'him that had the power possessed by death.'

15. Since the human race as a whole, and not merely the seed of Abraham, was in bondage through the fear of death, it is clear that the author regarded the scope of Christ's work as universal, and not as confined to Israel. In 1 Cor. xv. 55–57 Paul expresses the same sense of triumph at the Christian victory over the fear of death. The contrast between the pre-Christian and the Christian attitude to death is too well known to need illustration.

16. He does not, as we know, take hold of angels in order to help them, for had he done so an Incarnation would have been unnecessary. They are not creatures of flesh and blood, they do not die as men do, and are not in bondage to the fear of death. It scarcely seems correct to say, with Bruce, that this verse has no connexion with the argument, but is an indication of the startling ignorance of the readers as to elementary Christian doctrine in that the writer had to explain that the Son did not take hold of angels. The emphatic way in which they are introduced suggests something more than this. Since it is men, and not the angels, who are his brethren, it is men whom the Son helps. And 'not of angels' carries us back to 'not unto angels' in verse 5. Since man, and not the angels, is lord of the world to come, it is with man that the Son must make common cause.

take hold, but he taketh hold of the seed of Abraham.
17 Wherefore it behoved him in all things to be made like

For verily: *or* 'for as we know,' introducing a statement of which his readers need to be reminded, but which they should readily accept.

doth he take hold: that is, in order to help. This translation, which is now universally accepted, was first put forward by Sebastian Castellio in his Latin translation of the Bible (1551). Till that time it was always interpreted, as in the A. V., 'he taketh on him the nature of.' Beza, who disliked Castellio, after explaining the passage in the usual way, and pointing out its importance as a proof-text for the union of the two natures, proceeds: 'So much the more is Castellio's audacity to be execrated, who translates *succours*.' What rouses Beza's special ire is the loss of a good proof-text. It is possible to explain the verse, with Schulz, 'not of angels does death lay hold'; but this is not at all likely, for the subject in the two preceding and subsequent verses is the Son, and therefore here also.

the seed of Abraham. This is explained by many in a spiritual sense, and this interpretation has assumed fresh importance, in view of the theory that the readers were Gentiles. Von Soden, who takes this view, thinks that the expression proves nothing as to the Jewish nationality of the readers, but was chosen to introduce the idea of the high-priest and claim fulfilment of the prophecies. But the reference to the spiritual Israel is improbable. For the seed of Abraham is not what Christ created (as he did the spiritual Israel), but what he came to help, already needing such help when he came, and therefore not the Christian Church. Nor even the spiritual kernel of the nation; for the reference to flesh and blood, to the necessity of death, and emancipation from bondage to the dread of it, shew clearly that it is a physical sense that must be put on the term. The 'seed of Abraham' is therefore the Hebrew race. If so, we have a Hebrew writing to Hebrews, and thus leaving the Gentiles out of sight, though fully holding the universalism of Paul. One can hardly think of Paul expressing himself in this way. The author may have wished to impart a warmer personal tone to his words, as Bruce suggests. He paraphrases the verse: 'Christ took in hand to save, not angels, but yourselves, my Hebrew brethren.'

17. The author emphasizes the moral obligation resting on the Son to be made fully man, in order that he might adequately represent mankind as its High-Priest. The conception of Christ as High-Priest is not developed at this point, it is simply mentioned here and in iii. 1, to be taken up again in iv. 14. The writer similarly mentions Melchizedek in v. 6, 10, but does not elaborate unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he 18

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his argument till the seventh chapter. He shews a teacher's skill in arousing interest and curiosity before he satisfies it, and in preparing the way for his new ideas.

it behoved him. Standing in such a relation to his brethren, it was a duty he owed to them to be made in all points like them. Of God's action the writer says 'it became him' (verse 10).

in all things to be made like unto his brethren. It is important to observe the emphasis which the author lays on the unimpaired humanity and full human experience of Jesus (iv. 15, v. 7, 8). Temptation, suffering, and death are chiefly in his mind. It is disputed whether we should take 'to be made like' as expressing the notion of complete resemblance, or resemblance involving difference. It is true that there is a difference—that of his sinlessness (iv. 15)—but it is questionable if that is in view here.

a merciful and faithful high priest: why he must be 'merciful' is more fully explained in v. 2, 3. His 'faithfulness' is referred to again in iii. 2, 6. His trustworthiness as our representative depends on his similarity to us in all points except sin. The efficacy of the priest's work depends on his *moral* quality as a representative of the people. Only one who shares their characteristics and experiences, and has a true sympathy with them, can be their priest. The question when Christ became a High-Priest arises at a later stage of the exposition.

in things pertaining to God indicates the sphere in which his high-priestly activity is exercised, that of man's relations to God, and not of prerogative towards man.

to make propitiation for. The tense suggests a continual process, not an act performed once for all. The word means to expiate, or to procure forgiveness for. While heathen writers speak of propitiating God, such a phrase is unknown to Scripture. The object of the action expressed by the verb is no longer God but the sins which prevent God from manifesting His favour.

the people. See note on 'the seed of Abraham' (verse 16).

18. It is noteworthy how prominent a place the sufferings of Christ, and especially his temptations, have in this Epistle. The readers seem to have found them a hindrance to belief in him. The author regards them on the contrary as a necessary part of his work, and here points out that his present ability to help the tempted depends on his past experience of temptation.

For in that he himself hath suffered being tempted. This is a difficult passage. 'In that' means 'inasmuch as,' 'because,' himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly

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but many prefer the marginal translation 'wherein.' The latter is capable of two translations: either (*a*) 'For wherein he himself hath suffered being tempted,' or (*b*) 'Having himself been tempted in that wherein he hath suffered' (so marg.). According to (*a*) the verse would mean that Christ is able to help the tempted in all those points in which he has had the painful experience of being tempted; in other words, his power to help is co-extensive with his experience of temptation. According to (*b*) he is able to help the tempted because his sufferings have been the occasion of temptation to him. It is difficult to believe that (*b*) can be right, for its restriction of Christ's temptations to such as sprang out of his sufferings, and the consequent limitation of his helpfulness, seem to be inconsistent with the context and with iv. 15. It would probably have been expressed in less ambiguous Greek; (*a*) is not open to these objections, and it may be correct. It suffers under the limitation that Christ's succour of the tempted is given in those temptations which he has himself endured. It is true that this covers all temptations, since he has been tempted in all points in which men are tempted. But the first translation 'inasmuch as' has the advantage that it does not limit Christ's helpfulness in the case of any particular temptation to what he has gained through himself enduring it, but allows the full force of succour won through *all* his temptations to be directed to any particular case.

iii. 1—iv. 13. It is difficult to fix the place in the argument of this contrast between Moses and Jesus. It has been commonly supposed that just as the writer has contrasted the angelic givers of the law with Jesus, so now he contrasts the human lawgiver, that by the inferiority of the mediators of the Old Covenant to that of the New he may shew the inferiority of the Old Covenant itself. There are difficulties attending this view. The writer does not definitely draw this inference. He discusses the subject briefly and passes to an exhortation of much greater length. In this exhortation he derives a warning from the unbelief of the Israelites who failed to enter into the rest of God under the leadership of Moses. He also points out that this rest was not attained by the Israelites under Joshua, but still is open and is entered upon through faith. This suggests that we have to do not merely with exhortation in iii. 7—iv. 13, but with exhortation and argument combined. Warning against unbelief is interlaced with a proof of the inability of Moses and Joshua to bring their followers

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CANA OF GALILEE

into the rest of God. Some of the difficulty of the section is created by the fact that the failure of the Israelities to attain this rest is assigned to two causes. One is their own unbelief, the other that the rest into which their leaders brought them was not the true rest of God. Moses is not explicitly charged with failure, and of Joshua it is simply said that, as a matter of fact, he did not give them rest. But in this there lies a latent assertion of inferiority, attaching not merely to Joshua but to Moses, since the rest which both attempted to give was not the true but only an earthly rest. So far then as iii. 7—iv. 13 is concerned, we may see in it, besides the warning against unbelief, a proof of the inferiority to Jesus of Moses and Joshua as leaders into the rest of God. Where they failed he succeeded, though even his success cannot avail those who are guilty of unbelief. The writer does not raise the question why they failed. It is hardly true that unbelief was the sole cause, for the eleventh chapter, with its long roll of the O. T. heroes of faith, excludes such a view. The difficulty of the author's position is more clearly seen if we ask. What would have happened if those that came out of Egypt with Moses had believed? It would seem that on the principles laid down in this section he would have answered that they would have entered into the true rest of God. Yet his general argument, as well as such a definite statement as xi. 39, 40, seems to preclude the possibility of even faithful Israelites entering into that rest. We might reconcile the two points of view by the supposition, that in the days of Moses the true rest was open to Israel, but not after his time till the death of Christ. But it is highly improbable that such a thought was in the writer's mind. The view of Dr. Edwards that with each failure to enter into rest the promise of rest received a richer and deeper meaning, while it recognizes the difficulty, suggests a solution which seems to have no place in the language of the Epistle. We must probably be content to admit that the warning and the proof presuppose conflicting points of view. But this need not disturb us. For as to the warning, it remained true that the Israelites did not enter into the promised rest because of unbelief, and its force is just the same if this rest was only the settlement in Canaan and not the rest of God. And the proof that the leaders could not give the true rest is untouched, for this is the real view of the writer, and must have been so to harmonize with his whole conception. For his great charge against the Old Covenant is that it cannot give real fellowship with God. And substantially we have that thought here: The leaders of the Old Covenant could not lead into the rest of God, they could not give true communion with Him. It is further to be observed that the comparison of Jesus to the leaders of the Old Covenant is suggested by the description of him as the Leader of Salvation (ii. 10), and by the significant identity of his name calling, consider the Apostle and High Priest of our

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with that of Joshua, who was the leader of Israel into the lower rest of Canaan.

But the inferiority of Moses suggested in iii. 7–iv. 14 is plainly asserted in iii. 1–6. While Jesus is Son over the house, Moses is only servant within it. This at once places Moses in line with the angels, for they also are contrasted as servants with the Son. But a tacit contrast to Moses is also suggested in the words 'the apostle and high-priest of our confession.' Moses was the apostle, the messenger sent to reveal God's will, under the Old Covenant, and is thus assimilated to the angels, who were also mediators of the Law. But probably the writer, like Philo, regarded Moses as really high-priest as well, though he delegated the functions of the office to Aaron. It is an interesting point that Jewish theology not only had a doctrine of priestly angels, but regarded Michael as high-priest. We thus have the angels, Moses, and Jesus, all thought of as revealers of God, perhaps also as priests. In any case we seem justified in saying that iii. 1–iv. 13 carries forward the argument in proof of the superiority of the New Covenant to the Old, grouping it once more about the mediators.

iii. 1–6. *Christ and Moses.* Jesus and Moses were alike faithful, but Moses as a servant in the household, Jesus as Son over it.

1. Wherefore. This may refer to the whole preceding discussion, or simply to ii. 17, 18.

holy brethren, partakers of a heavenly calling. The terms of address are aptly chosen to remind them of their position. They are 'consecrated' to God (ii. 11), His sons and therefore 'brethren,' as Israel had in the past been consecrated to God and His son. But, unlike their nation, they are sharers in a 'heavenly calling,' their inheritance is not Canaan, but the world to come. The author thus suggests to them the responsibility of their position, and how much they have at stake. The calling is variously regarded as issuing from heaven, or inviting to heaven, or, as by many scholars, both. 'Partakers' seems to have no reference to a participation with the Gentiles.

the Apostle and High Priest of our confession. The 'Apostle' is the envoy of God, and the word refers back to i. 2. Jesus is God's messenger to us, and our representative to God. 'Of our confession' may mean whom we confess, but probably confession means profession of faith, and the clause means, him who is apostle and high-priest in our Christian confession of faith, as opposed to Moses in the Jewish. If so, the readers already confess Jesus as high-priest, and this is not a truth taught them in this Epistle for the first time.

confession, *even* Jesus; who was faithful to him that 2
appointed him, as also was Moses in all his house. For 3
he hath been counted worthy of more glory than Moses,

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2. The author wishes to affirm the superiority of Jesus to Moses, but first suggests a quality which they have in common, in order to lead up to the quotation on which the argument for superiority is based, and to pay a tribute to Moses which would soften the distastefulness of the proof of his inferiority. He shews the true skill of a teacher, in not needlessly wounding the susceptibility of his readers by disparagement of Moses.

faithful. The words 'faithful in all his house' are applied to Moses in Num. xii. 7. The application to Jesus links this verse with ii. 17. His faithfulness is specially commended to the readers as an example for themselves.

to him that appointed him. This translation is the one most widely adopted, and is defended by a similar use in 1 Sam. xii. 6; Mark iii. 14. The Greek word is literally 'made,' and, if this translation be preferred, the reference is to the incarnation, hence the human name Jesus, which excludes the reference to the eternal generation, for which 'made' would be very unsuitable. But the context favours the R. V. translation, for office rather than origin is in the author's mind.

in all his house. The words must be taken with 'Moses.' The connexion with 'Jesus' is forbidden by verses 5, 6, where Moses 'in' the house is contrasted with Christ 'over' it. 'His house' is God's house, as is clear from Num. xii. 7. Some difficulty is caused in the following verses by the use of 'house,' both of the building and the household.

3. From the parallel between Moses and Jesus in the quality of faithfulness, the writer proceeds to shew the superiority of Jesus in position. The argument seems to be: We ought to consider Jesus, for he has been deemed worthy of glory greater than that of Moses, in proportion as the glory of the founder of the household is greater than that of the household itself. Christ is he who has 'built the house'; the 'house' or household is not Moses, but the whole of which Moses is part. Some think God is the builder of the house. But it was obvious that God is worthy of more honour than Moses. The point to be proved is the worthiness of Christ, and the writer could hardly say, Christ is worthy of greater honour than Moses in proportion as the honour that belongs to God is greater than that of Moses. That Christ is the builder of the house has been already virtually said in i. 2. Whether he is regarded as founder of the O. T. order of things is doubtful. Probably in virtue of the real continuity of the new with the old,

by so much as he that built the house hath more honour
4 than the house. For every house is builded by some
5 one; but he that built all things is God. And Moses
indeed was faithful in all his house as a servant, for
a testimony of those things which were afterward to be
6 spoken; but Christ as a son, over his house; whose

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the founder of the new is spoken of as founder of the 'house' even when strictly the old order is in mind.

built: the margin 'established' is better, for the furnishing, arrangement, and service of the house are all included.

4. It is possible to interpret the latter part of the sentence as referring to Christ, and this is permitted by the omission of the article before God, 'he that built all things is Divine.' But more probably the verse is inserted to reconcile the reference to the house as God's in verse 2 with the assertion in verse 3 that it was founded by Christ, by reminding the readers that, of course, the ultimate founder of this, as of all things, is God. The writer thus prepares the way for the reference to Jesus as His Son over the house, and therefore superior to Moses, the servant in it.

5. Apparently this verse does not introduce a fresh contrast, but develops that between the founder and the household. Christ is founder because he is 'Son' (i. 2), and 'as Son' he is 'over the house'; Moses is part of the household, 'in the house' as a 'servant' (Num. xii. 7). Both in this verse and in verse 6 'his house' is God's house; there are not two houses, one to which Moses belongs as servant, and another over which Christ is as Son, but one only.

for a testimony of those things which were afterward to be spoken. Probably 'those things' were the laws to be subsequently given through Moses, for immediately after the words, 'He is faithful in all mine house,' the passage continues, 'With him will I speak mouth to mouth.' As a faithful servant he could attest the authenticity of the message he delivered. Many have explained it of witness given by Moses to the gospel, the word spoken through the Lord (i. 2, ii. 3). This view is attractive, but probably if this had been meant it would have been differently expressed; the English suggests this explanation more strongly than the Greek. Von Soden thinks the 'testimony' refers to the 'tabernacle of witness' as contrasted with the N. T. house of God.

6. as a son. The same contrast of son with servant is instituted between Christ (this name occurs here for the first time in the Epistle) and Moses, as between him and the angels.

whose house: that is, God's house. That Christians are the house of God is a Pauline idea.

house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, 7 even as the Holy Ghost saith,

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if we hold fast our boldness: the author thus makes the transition to the solemn warning which follows in iii. 7—iv. 13. We are God's house only on condition of steadfast adherence to the Christian hope. 'Boldness' was specially demanded by their critical circumstances, and, as is brought out in chap. xi, it is one of the most conspicuous marks of faith, the necessity of which is enforced at length in the following section.

the glorying of our hope. The author feels that in face of their temptations, their hope might grow faint. He therefore insists on their holding fast not simply a quietly cherished hope, but a loudly exulting, one might almost say aggressive, hope.

firm unto the end: this phrase occurs in verse 14, and it is omitted here by our best MS. (the Vatican Codex, commonly indicated by the symbol B). Farrar, by a curious oversight, says, 'it is found in all the best manuscripts.' It should probably be omitted, since the great similarity to verse 14 would readily cause this verse to be still further assimilated to it.

iii. 7–19. *The terrible example of Israel's unbelief.* Let the readers heed the warning of Scripture against hardness and unbelief, taking example by the Israelites who perished in the wilderness, and did not enter into God's rest because of unbelief.

7. The proof of the superiority of Christ to Moses is followed by an exhortation to give heed to his word, precisely as the proof of his superiority to the angels. It was natural that the warning should be based on the terrible example of unbelief afforded by the followers of Moses.

Wherefore. The precise logical connexion is not clear. It may be: since Christ is higher than Moses, or since Christ was thus faithful, or since we are God's house, only if we hold fast. The latter is the most probable. It is also uncertain how the word is connected with what follows. The most regular and grammatical construction is to join it with 'take heed' in verse 12. The chief objection to this is the abnormal length of the intervening parenthesis, in which, further, a second 'wherefore' occurs. We can hardly, as some do, connect with 'harden not your hearts,' for the writer would not make the words of the Holy Ghost his own. Perhaps the construction is really broken, and 'take heed' in verse 12 begins an independent sentence, though we should have expected in that case 'take heed, therefore.' Whether this or the first view be adopted, the meaning is probably the same.

even as the Holy Ghost saith: a similar formula of quotation

To-day if ye shall hear his voice,
8 Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
9 Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.

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occurs in x. 15; cf. Acts i. 16. The use of it here may be due to the fact that the passage quoted speaks of 'his voice,' not 'my voice.' The quotation is taken from Ps. xcv. 7-11. This Psalm is probably late, but it is also not unlikely that, as several critics think, it consists of two fragments originally distinct, the second being the passage here quoted. The Psalm is ascribed to David (iv. 7), but this occurs only in the LXX and not in the Hebrew. Possibly 'in David' is merely a formula of reference to the Psalter, but this is very unlikely (see note on iv. 7).

if ye shall hear his voice. The Hebrew probably expresses a wish, 'If ye would but hearken to his voice.' Here it is a supposition and the meaning is, If to-day you should hear God speaking, do not harden your hearts. It is not clear whether the uncertainty touches God's speaking or man's hearing. If the former, the thought is, If after such provocation God graciously speaks once more. If the latter, it is, If you can hear God's voice when He speaks to-day. 'Hear' cannot carry with it the sense it sometimes has of obedient listening, for then they would not 'harden their hearts.'

Harden not your hearts. The metaphor is frequent in Scripture for obstinate refusal to obey God's will, and is sometimes ascribed to God, sometimes, as here, to men themselves. It issues in the state of 'neglect' which is so fatal (ii. 3). The 'heart' is the seat of the emotions, intellect, and will.

as in the provocation. 'Provocation' and 'temptation' are the translation of what in the Hebrew are the proper names Meribah and Massah (Exod. xvii. 1-7; Num. xx. 1-13; Deut. xxxiii. 8). The author follows the LXX. He does not think of these or any special incidents in the wilderness history, but of the whole of it, which was one long provocation and temptation of God, by doubt of His willingness or power to help. Pss. lxxviii. 12-53, lxxxi. 5-16 may be compared.

9. tempted me **by proving** me, **and saw my works forty years.** It is possible, though less natural, to take 'my works' with 'tempted,' i. e. 'tried,' as well as with 'saw,' since the former has no object in the Greek. The author has removed 'forty years' to this clause from the following, where it stands in the original, in

Wherefore I was displeased with this generation, 10
And said, They do alway err in their heart:
But they did not know my ways;
As I sware in my wrath, 11
They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in any 12
one of you an evil heart of unbelief, in falling away from

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order to emphasize the long period during which God's wonderful goodness had been displayed to them, and thus to heighten the perversity of their unbelief. The meaning does not seem to be They tempted me and therefore saw my works of judgement. The Rabbis said that the kingdom of the Messiah would last forty years, and if this Epistle was written shortly before the destruction of Jerusalem, the quotation may have been chosen as an ominous reminder that the forty years during which the Jewish people had rejected Jesus were nearly spent. But no stress is laid on it in the exposition which follows. For 'wherewith' the margin reads 'where.'

10, 11. The punctuation is to be noticed, the greatest pause being made at 'heart,' and the next line connected with the succeeding not the preceding line. 'As' expresses the correspondence of God's oath to their ignorance of His ways, and therefore its justification by that ignorance.

11. They shall not enter: *lit.* 'If they shall enter.' Originally this introduced a formula of imprecation, the speaker invoking on himself some fearful calamity, if the event referred to should occur. In its present form, with the penalty omitted, it has been weakened into a formula of strong negation.

my rest: the land of Canaan. On the difficulty attaching to the author's idea of the rest of God see the Introduction to this section.

12. The application of the Psalmist's words to the case of the readers.

lest haply there shall be in any one of you. The form of the sentence indicates the writer's fear that such may be found. He uses the singular 'in any one,' not because he had a special individual in mind, but to induce each to examine himself.

an evil heart of unbelief. It is uncertain whether this means an evil heart produced by unbelief, or an evil heart resulting in unbelief, or an evil, that is an unbelieving, heart. The latter is perhaps the most probable. There is no reference to the origin of unbelief in the heart (in our sense) rather than the mind, for in its Biblical sense 'heart' includes mind.

in falling away from the living God. There seems to be no

13 the living God: but exhort one another day by day, so
long as it is called To-day; lest any one of you be
14 hardened by the deceitfulness of sin: for we are become
partakers of Christ, if we hold fast the beginning of our
15 confidence firm unto the end: while it is said,

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reason why such an appeal as this should not have been addressed to Jewish Christians with a temptation to return to Judaism. Such an expression as this, although it would be very naturally used of return to paganism or a fall into complete unbelief, might also be used of those who fell back from Christianity into Judaism, and thus deliberately rejected the manifest tokens of the Divine working. They fall away from the living God of progressive revelation to the God of a worn-out and dead tradition. Hort says the phrase 'implies a contrast with the true God made practically a dead deity by a lifeless and rigid form of religion; with the God in short in whom too many of the Jews virtually believed' (*Christian Ecclesia*, p. 173). There is also a reminder in the words that God is not inactive, but will certainly punish such apostasy (cf. x. 31).

13. exhort one another: *lit.* 'exhort yourselves'; but it is questionable if this should be pressed to yield the thought that the members of the church are so blended into a unity that to exhort another is to exhort oneself.

so long as it is called To-day: more literally, 'so long as the To-day is called,' while God's great 'To-day' (verse 7), in which there is still opportunity to hear His voice, may still be called 'to-day' and not a yesterday which can never again be a to-day. The words probably designate the 'days of the Messiah.' The crisis of destiny is at hand, hence each must constantly stimulate the others to perseverance (x. 25). We might translate 'until the To-day is proclaimed,' but this gives an unsuitable sense, for he is not speaking of something in the future.

the deceitfulness of sin. The special reference is probably to the specious colours in which apostasy would appeal to them as loyalty to their ancient religion and to their own race with its glorious past.

14. partakers of Christ. The Pauline doctrine of union with Christ is nowhere found in the Epistle, and perhaps the margin 'with' should be preferred to 'of.'

if we hold fast the beginning of our confidence. 'If' is emphatic. For 'hold fast' cf. verse 6. 'The beginning of our confidence' is the confidence with which we have begun, not our confidence in its first as distinguished from later stages.

unto the end. The 'end' may be of life or of the age, or till confident faith gives place to realization.

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.

For who, when they heard, did provoke? nay, did not 16
all they that came out of Egypt by Moses? And with 17
whom was he displeased forty years? was it not with

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15. The connexion is much disputed. Some make the verse an independent sentence, in which case the quotation ends with 'voice' and the rest of the verse is the writer's exhortation. This is very improbable, for the whole has been treated as the word of the Holy Ghost in verse 7, and the second line is commented on in verse 16. Others connect with verse 16, and explain: When it is said To-day, &c.; who then were they who provoked? This view is that of many of the best commentators, but 'For' at the beginning of verse 16 makes it very difficult. We may set aside the view that it is to be connected with iv. 1, and that verses 16–19 form a parenthesis. Several connect with verse 13, in which case verse 14 is a parenthesis. If this difficulty is not insuperable this way seems best, for we thus get an admirable sense, verse 15 resuming 'so long as it is called To-day' in verse 13, and no form of connexion with verse 14 seems satisfactory.

16. The R. V. is here a great improvement on the A. V. The latter agreed with nearly all the old commentators in taking the verse as a statement that some, though not all, had provoked. But the author could not have said 'some' when he meant all but two out of six hundred thousand. Caleb and Joshua are not taken into account. As in the following verses, we have questions here, the second answering the first. The thought progresses in the four verses: (*a*) the provocation offered by Israel was universal, though it had heard the message and taken the first step in obedience, and its heinousness was aggravated by the fact that the offenders had been delivered from Egypt and had seen all the wonders of the Exodus (verse 16). (*b*) God's displeasure rested on them forty years for their sin, and their limbs strewed the desert (verse 17). (*c*) It was their disobedience that brought God to swear that they should not enter into His rest (verse 18). (*d*) And the root of their failure was unbelief (verse 19).

did not all. The author's point is, not one of you should think himself secure, for their apostasy was universal.

that came out. A voluntary act, with which their later conduct did not tally.

by Moses. The leader whom their descendants are so ready to honour, forgetful of their own greater leader. Yet with so great a leader they failed to enter in.

17. displeased forty years. This corresponds to the original

them that sinned, whose carcases fell in the wilderness?
18 And to whom sware he that they should not enter into
19 his rest, but to them that were disobedient? And we see
that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being left
of entering into his rest, any one of you should seem to
2 have come short of it. For indeed we have had good

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reference in the Psalm, which shews that the alteration in verse 9 is intentional, and not due to a different LXX text.

carcases: *lit.* 'limbs,' used especially of the hands and feet.

19. And we see: may mean either we see from the narrative, or we see from what we have already said.

iv. 1–13. *The rest of God.* We too have had the promise of rest, but, like Israel, may fail of it through unbelief. For it is in faith that we enter into that rest, which was established at creation, but even in David's time still remained open; for Israel had not obtained it under Joshua. Since then it still remains for us, we must be diligent to avoid the fate of disobedient Israel; for God's word discerns the most secret thoughts of our heart, and by its living force executes its own sentence.

1. therefore: since we have the failure of Israel to warn us that we may similarly fail.

a promise being left. As Israel did not realize it, but perished in the desert, the promise was left for others, since it cannot be unfulfilled. It was not attained when Israel entered Canaan (verse 8), for long after the Psalmist spoke of it as still open (verse 7). Therefore it still remains for us. The proof of this phrase occupies verses 2–10.

any one of you: see note on iii. 12. The change to the second person from 'let us fear' is noteworthy.

should seem: the meaning is not that they must avoid even the appearance, for 'even' must have been expressed. The word may mean 'think,' but this gives no suitable sense here, for the readers were not tempted to discouragement by fear that entrance was now impossible. It may mean 'be judged' to have fallen short. This gives an excellent sense, and by carrying the mind of the readers forward to the judgement adds impressiveness to the appeal. The usual view that 'seem to have come short' is a more delicate expression than the direct 'come short' yields a good but less forcible sense.

to have come short. The tense, as Westcott points out, marks 'an abiding failure.'

2. The promise still remains open for us as it was for them, tidings preached unto us, even as also they: but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which 3

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for we have received glad tidings as they did. They did not believe, and therefore did not profit by the promise, which thus remained for others, and that it so remains and may be enjoyed is confirmed by our own experience (verse 3).

we have had good tidings preached unto us, even as also they. The stress does not lie on 'we' as the English suggests, but on the fact that 'good tidings' (marg. 'a gospel') have come to us as well as them, i. e. the good tidings of the rest of God.

the word of hearing: the word they heard, the Divine message.

because they were not united by faith with them that heard. This is the best attested reading, but is very improbable, for those who heard must be Caleb and Joshua, and in iii. 16 the author insists that all were disobedient and unbelieving, Caleb and Joshua being too trifling an exception to be taken into account. Besides, this requires us to take 'heard' in the sense 'obeyed,' which is just the sense it does not bear in iii. 16. The marginal reading 'it was' is not so well attested, but, unless we resort to conjecture, must be accepted. The change required to produce the better supported reading is very slight, and the reading in the text probably arose through assimilation to the immediately preceding 'them.' If we read 'it was,' we may translate either (*a*) 'because it was not united by faith with them that heard it' (so most commentators), or (*b*) 'because it was not mixed with faith for them that heard it.' The former means that faith was not present to make the message an integral part of the being of those who heard it; the latter that, in the case of those who heard it, the word was not mixed with faith, did not meet with a believing response, and thus remained unprofitable. The latter seems to be preferable. Westcott and Hort mark it 'as probably containing a primitive corruption,' though the former in his commentary seems to acquiesce in 'it was.' They incline to the conjecture, also defended by Bleek, 'they were not united by faith with the things heard.' Weiss pronounces it 'quite worthless,' and it may at any rate be questioned if the margin 'it was' does not give a satisfactory sense.

3. The connexion is, I say they failed to enter through lack of faith, because in our own case faith secures our entrance, and would have secured theirs. The stress lies on 'which have believed,' and might be brought out better by retaining the order of the Greek, 'For we enter into that rest, we who have believed.' The appeal is to experience, which, characteristically, the author have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
They shall not enter into my rest:

although the works were finished from the foundation of
4 the world. For he hath said somewhere of the seventh
day on this wise, And God rested on the seventh day
5 from all his works; and in this *place* again,

They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before

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supports by the proof from Scripture. Instead of 'For we' some early MSS. read 'We therefore.'

as he hath said. The point of the quotation is not at first apparent. It would have been quite obvious if it had immediately followed verse 2, and the first and last clauses of the verse would have stood in fairly good connexion. As the verse stands, however, the meaning seems to be, We, who have believed, enter in, since those for whom it was prepared were excluded in God's wrath, through want of faith, and therefore the way was left open for us. The last clause is added to shew that their failure to enter in was not because the rest was not ready, for the works were over and rest begun from the foundation of the world. Or the first two clauses might mean, We enter if we believe, for those who did not believe were excluded.

4. Proof from Scripture of the statement that the works were completed from the foundation of the world and God's rest begun. The quotation is from Gen. ii. 2. 'He' is God. For 'somewhere' cf. ii. 6. The reference to the 'seventh day' prepares the way for the definition of the rest as a 'sabbath rest' (verse 9).

5. Alongside of God's rest is the failure of Israel under Moses to realize it, and therefore the way is prepared for the inference that means must be taken to give it another fulfilment.

6. The writer argues that since there is a rest of God, and He has definitely declared that certain people shall not enter into it, it is clearly His purpose that others shall enter in. The unexpressed axiom on which the argument depends is that God's purpose cannot be defeated. This purpose is that man shall share His rest, and the disobedience of Israel in the wilderness cannot cancel it.

preached failed to enter in because of disobedience, he 7
again defineth a certain day, saying in David, after so
long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

For if Joshua had given them rest, he would not have 8

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disobedience. What is ascribed to unbelief in iii. 19 is attributed to disobedience here, since in it unbelief finds expression.

7. Since God's offer cannot be finally unaccepted, and those to whom it was first made forfeited it through disobedience, God renewed it through David, in the Psalm already quoted, and fixed the time during which it remains open as 'To-day.' We should probably adopt the margin, 'To-day, saying in David, after so long a time, as it hath been,' &c., the meaning being, He fixes a certain day namely To-day.

saying in David, after so long a time. The reference to the long interval that elapsed before the Psalm was uttered makes it probable that 'David' is not a mere expression for the Psalter, but an ascription of authorship, following the LXX. The interval is that between Moses and David, not between Moses and the present in which God is still speaking in the Psalm, as Weiss thinks. The argument is strengthened by the later date which modern scholarship assigns to the Psalm. The author uses the Psalm to shew that in David's time the rest was still open, and infers from this that it is open in his own. He neglects to shew that the promise was not fulfilled in the interval between David and Jesus. Probably he thought it unnecessary. If not in David's glorious time then certainly not at any other. The division of the kingdom, national apostasy, the extinction of the Israelitish state, the captivity of Judah and its subsequent miserable history all forbade the thought that God's rest had been attained. Solomon's reign might have been thought of, but apart from his later years, the history of Israel after his death shewed that God's *unbroken* and *eternal* rest had not been won.

8. It might be said, Israel did after all gain rest, for Joshua led them into the Promised Land, though the generation that came out of Egypt died in the desert. The author rebuts this by the argument that what Joshua gave them could not have been the rest of God, for centuries later that was still unwon. The substitution of 'Joshua' by the Revisers for the Greek form of his name 'Jesus' in the A.V. removes a serious difficulty for English readers.

9 spoken afterward of another day. There remaineth
10 therefore a sabbath rest for the people of God. For he
that is entered into his rest hath himself also rested from
11 his works, as God did from his. Let us therefore give
diligence to enter into that rest, that no man fall after

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he would not have spoken: better, 'he would not have been speaking,' i. e. in the Psalm.

9. Inference from the preceding. A rest therefore still remains. But its character is also defined by the fact that this rest is 'my rest.' For God's rest is the sabbath after the six days' creation. So the rest that remaineth is a 'sabbath rest.' The change from 'rest' to 'sabbath rest,' obliterated in the A. V., is important. The word occurs only here and in Plutarch, but the verb occurs several times in the LXX. The Rabbis spoke of the sabbath as a type of the world to come. Such a rest cannot be identified with the settlement in Canaan.

the people of God. There is perhaps a primary reference to Israel. Hort says that the term 'includes the ancient people, and is in fact suggested by the purpose of the Epistle as being addressed to Christians who were also Jews' (*The Christian Ecclesia*, p. 13).

10. The connexion is not quite clear. It may be I call this rest a sabbath rest, for rest implies cessation of toil as we see in God's sabbatical rest. Or it may be there 'remaineth' a sabbath rest, for this implies cessation from works, and as yet man has not achieved this. Neither is it clear what resting from works means. The reference to a rest enjoyed after death, when toil is over, for which Rev. xiv. 13 is compared, does not satisfy the writer's view, for he appeals in verse 3 to the experience of rest already enjoyed by believers. His thought seems to hover between the conception of a rest open to Christians on earth and one to be enjoyed hereafter. The truth is probably that he thought of God's rest as belonging to the world to come, but as already won by faith. Faith is the power which lifts us into the world to come. The view that 'he that is entered into his rest' is the exalted Christ is improbable.

11. Practical conclusion from the preceding argument, corresponding to verse 1, but with stress on the need for earnest endeavour, if they are to achieve this rest and avoid the disobedience of the Israelites and the fate into which they fell.

fall: i. e. perish. And with this sense the following words seem to mean 'giving the same example.' Others connect 'fall' with the following words, as in the margin, 'fall into the same example.' This is taken to be a concise expression for fall into

the same example of disobedience. For the word of 12
God is living, and active, and sharper than any two-edged

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their perversity and thus afford a similar example. This is harsh and improbable.

12, 13. The warning contained in the words of the Holy Ghost (iii. 7–11) is driven home by this description of the qualities of the Divine Word. It possesses an inherent energy which will secure its fulfilment. We cannot think to escape by outward correctness of conduct if within us is the evil heart of unbelief. For this Word is gifted with the keenest discernment, submits our motives to sharp critical analysis and tracks with searching scrutiny the subtlest winding of our thought. Nothing can elude God's comprehensive notice, but all things are exposed to His penetrating gaze. This Word is not the Son, the personal Logos of the Prologue to the Gospel of John; for this would have no relevance in this context, and the inappropriateness of the language to him will be readily seen if the Son or Jesus or Christ be substituted for 'the word of God.' The passage has striking parallels in Philo. He speaks of the Logos 'which cuts through everything, which, being sharpened to the finest possible edge, never ceases dividing all the objects of the outward senses, and when it has gone through them all, and arrived at the things which are called atoms and indivisible, then again this divider begins from them to divide those things which may be contemplated by the speculations of the reason,' &c. (*Quis rerum divinarum haeres sit*, quoted from Yonge's translation, vol. ii. p. 119). The flaming sword is also interpreted of the Logos, which divides the intellect from the body. Of course 'the word of God' here is very different from Philo's Logos, but the influence of his teaching should probably not be confined to phraseology. For the inherent energy of the Word of God, which brings about its own fulfilment, we may compare the O. T. doctrine of the prophetic word as expressed in Isa. lv. 10, 11; or Ezekiel's vision of the valley of dry bones. To antiquity the spoken word had a force far greater than we assign to it, almost a magical efficacy in some instances (see an interesting note in Paul Ruben's *Critical Remarks upon some Passages of the O.T.* pp. 1–3). How much more then would this be true of the word of the living God!

living, and active. Its life does not pass away when it is uttered, nor is its vital energy exhausted. It is quick with God's immortal life, and works on with force unspent by the lapse of ages. And therefore the To-day of Scripture is not past but always present, and its warnings and exhortations are always fresh. The principle has a wide application in the Epistle; it speaks of the tabernacle and its ritual as ordained in Scripture rather than of its historical embodiment in the temple; so, too,

sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern
13 the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Melchizedek is for the author essentially what he is on the page of Genesis.

sharper than any two-edged sword: i. e. a sword with a second edge instead of a back, which, as it is not so thick, meets with less resistance and cuts deeper. Incomparable among weapons, as it is, for sharpness, the sword of the Spirit (Eph. vi. 17) is a blade keener edged still.

and piercing even to the dividing of soul and spirit, of both joints and marrow. The meaning is not that the Word separates soul from spirit, joints from marrow, but that it pierces to the inmost core of being, penetrating through the soul and deeper still through the spirit, through the joints to the very marrow. The 'joints' and 'marrow' can hardly be physical as some think. It is a metaphor borrowed from warfare. Just as the keen blade lays bare the inmost recesses of the physical frame, severing the hard joints, and reaching the marrow within the bones, so the Word, unhindered by resistance, cuts through to the most secret places of the spirit's life.

quick to discern the thoughts and intents of the heart. Not only has the Word this power of searching analysis, but a 'critical' faculty too. When it dissects man's spiritual nature, it passes judgement on the thoughts and purposes it thus brings to the relentless light. 'Quick to discern' scarcely represents the true meaning, which is rather 'able to judge.' The Greek word is the same as the English 'critical.'

13. The writer passes from the Word to God whose word it is, and who is present in it. Cf. Enoch ix. 5, 'All things are manifest and unconcealed in thy sight, and thou seest all things and nothing can hide itself from thee.'

laid open. The word so translated occurs nowhere else in the N. T., and while the general sense must be 'exposed,' the precise meaning is uncertain. It is often used by Philo in the sense 'overthrow,' 'prostrate,' and some take it in a similar sense here (e. g. Westcott, 'brought by an overmastering power into full view before His eyes'). The verb is derived from a noun meaning 'neck' or 'throat,' and several think it means to bend back the neck and thus expose throat and chest to view. The metaphor

Having then a great high priest, who hath passed 14
through the heavens, Jesus the Son of God, let us hold
fast our confession. For we have not a high priest that 15

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is then either of criminals compelled to shew their face, or of victims with throat exposed for the sacrificial knife.

with whom we have to do. A somewhat free but perhaps correct translation. The literal translation is 'towards whom there is for us the word.' We have our 'word' with God, as He His with us. But the term does not mean 'word' here. The English translation implies the sense 'relation.' We ought perhaps to translate 'to whom we must give account.'

iv. 14—x. 18. In this section, the transition to which is formed by verses 14-16, the writer expounds the superiority of the priesthood of the New Covenant to that of the Old. The doctrine of the priesthood of Christ presents numerous difficulties, which are best treated as they arise.

iv. 14-16. *Jesus our sympathetic high-priest.* Since in Jesus, the Son of God, we have a high-priest who has entered into God's immediate presence, let us hold fast. For our high-priest sympathizes with us, since he has passed through all our temptations, yet without sin. We should therefore boldly draw nigh to the throne of grace, assured of mercy and help.

This section is connected with the preceding by 'then' and the exhortation 'let us hold fast our confession,' and prepares the way for the discussion that is to follow by what is said of Jesus our great high-priest.

14. then. The logical connexion indicated is uncertain. This sentence summarises much that has gone before: his high-priesthood in ii. 17, iii. 1; his greatness and Divine sonship in i. and iii. 1-6; his humanity in ii. 5-18; his having passed through the heavens in i. 3, 13.

a great high priest. Philo uses the same phrase. By 'great' is probably meant mighty, and especially mighty to save.

who hath passed through the heavens. Jewish theology spoke of several heavens, usually seven. It is not in one of the lower heavens that our high-priest is tarrying. He has passed through all the outer courts, into the heavenly Holy of Holies, the very presence of God (vii. 26, ix. 24).

Jesus the Son of God: a significant combination of the human and Divine names. As one of ourselves and also the Son of God, he unites in himself the nature of both; he is beyond all others fit to mediate between us. We should therefore 'hold fast our confession' (iii. 1) since no other is thus adequate to our need.

15. Yet we need more than human nature in our Divine cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we*

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high-priest. We need human experience. He must have felt the extreme pressure of our difficulties that he may sympathize with us. Since sin is the great hindrance to fellowship with God, a high-priest must render effectual help at this point. A fellow feeling, created by community of experience, must be combined with power to give the sympathy practical effect. The Jewish high-priest was qualified to sympathize with sinners, because he was himself a sinner (v. 2, 3). But just because he was a sinner he could not help his fellows, for he was caught in the same evil snare. The problem was therefore to secure sympathy and yet to preserve sinlessness. The solution is found in temptation of the severest kind met by perfect resistance. And the keenest agony of temptation can be known only by one who remains sinless. Others are tried till they yield, and those who yield soonest suffer least. Jesus was plied with all the temptations to which others had succumbed. But as he did not yield to these he must have been assailed with temptations fiercer still, yet these, though pushed to the highest point of intensity, were never met with the faintest weakening of the will which held so firmly to God. His natural and innocent human needs and appetites became channels of temptation, when the sweet pleasure of their gratification lay through transgression of the Father's will. Deeper still lay the peril to his trust in God's goodness, created by the sin and misery of the world. All our temptations he knew, feeling them not with our coarse and blunted perceptions, but with exquisite and fine-strung sensitiveness. Because he suffered all that we suffered he can appreciate to the full the terrible strain of temptation; because he triumphed he has proved in victory his power to help. And sinlessness alone can truly estimate sin, for the very act of sinning disturbs the balance of the moral judgement. Once more the author shews how full of encouragement is that humiliation which was to his readers so great a stumbling-block.

For we have not a high priest that cannot be touched with the feeling of our infirmities. The exaltation of Christ might suggest a doubt of his sympathy with men. There may also be a tacit contrast to the Jewish doctrine of a high-priestly angel, who could not be tempted as we are, or learn sympathy with us. 'For' gives a further reason for the exhortation to hold fast our confidence.

in all points tempted like as we are. This, like the similar phrase in ii. 17, is important for the light it throws on the limitations imposed by the conditions of the Son's human life. Here it may specially be noticed that limitation of knowledge is certainly

are, yet without sin. Let us therefore draw near with 16
boldness unto the throne of grace, that we may receive
mercy, and may find grace to help *us* in time of need.

For every high priest, being taken from among men, 5

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implied. Some of our severest temptations are caused by appearances, which at times suggest that the world cannot be governed by a good God. Those who still believe in His goodness are driven into the position that things bear this appearance because of our ignorance. If we knew all, we should know that all was well. Now it is incredible that Christ should not have been tempted in this, the central point of religion. But such a temptation would have been impossible to omniscience.

without sin may mean that, unlike us, Christ had no sin in himself, there was no traitor in the camp to which temptation could appeal. But perhaps it is better to regard the words as indicating the result of the temptation. It never issued in sin. Philo says: 'For we say that the high-priest is not man but the Divine Logos, who is free from participation not only in voluntary but involuntary wrongdoings.'

16. Since therefore we have at God's right hand so sympathetic and powerful an advocate, we should approach God's gracious throne with all joyful confidence that we shall find a response of pity and effectual help for all our need. In the free, unrestricted access to God which Christianity gives, its superiority to Judaism essentially consists, and, indeed, its perfection as a religion. We may 'draw near,' since it is a 'throne of grace,' and it is a 'throne of grace,' not a judgement-seat, because our high-priest sits at the Father's right hand. Under the Old Covenant the priests alone could draw nigh, and they only with elaborate precautions, and the people could not come near at all. And such drawing near as was possible was ineffective in its unreality; it gave the worshipper no communion with God.

v. 1–10. *The high-priesthood of Christ.* A human high-priest must be gentle with the weak, since he himself is weak, and he cannot be self-elected to his office. So Christ became a high-priest by Divine appointment and, though he recoiled in agony from the office, learnt obedience through this suffering, and was hailed of God high-priest after the order of Melchizedek.

With this section the writer proceeds to the fuller development of the doctrine of the high-priesthood of Christ. He begins with a statement of the qualifications of every human high-priest. He must 'bear gently' with the sinful, for he himself is 'compassed with infirmity,' and he must not arrogate the office to himself, but be chosen to it by God. These qualifications meet

is appointed for men in things pertaining to God, that
2 he may offer both gifts and sacrifices for sins: who can
bear gently with the ignorant and erring, for that he
3 himself also is compassed with infirmity; and by reason
thereof is bound, as for the people, so also for himself,

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in Christ, though with this difference, that his sympathy with the sinful was not conferred by participation in their moral infirmity, but by experience of the whole range of human temptation. Further, since the high-priest has to act for men, he must himself be 'taken from among men,' and for the Son this involved the Incarnation. Of the conditions thus laid down for the office, only that of Divine appointment is here shewn to be true of Christ, since his humanity and sympathy have been sufficiently asserted already. Yet verses 7–9, while not intended to establish the fact of his sympathy, suggest the lines on which it was perfectly attained.

1. gifts and sacrifices: vegetable and animal sacrifices. The reference is probably to the Day of Atonement, on which both were offered. It is true that the words are sometimes used for either kind of sacrifice, but when thus combined the distinction between them should be maintained. Probably 'for sins' should be connected with both, the author thinking of the sacrifices of the Day of Atonement as 'for sins,' without asking whether this was true of the vegetable offering regarded in itself.

2. bear gently. The word means literally 'to exhibit moderate emotion' as opposed to the suppression of all emotion on the one hand and violent emotion on the other. Here it is not chosen to express carefully regulated restraint of sympathy, but leniency in moral judgement.

the ignorant and erring: since high-handed and wilful sin could not be atoned for, but was visited with death (Num. xv. 30, 31; Deut. xvii. 12). Probably a deeper and more settled hostility to God's law is meant than we commonly attach to the term 'wilful sin.'

infirmity: moral weakness. In this respect Christ is unlike other high-priests, but he is able to 'bear gently' because he knows how terrible the strain of temptation is.

3. Since he is thus the victim of moral infirmity he must offer for himself as well as the people. 'He is bound' by the law (Lev. xvi. 6, 11), not by his own sense of guilt, for the obligation is that which also compels him to offer for the people. The law thus emphasized his community with his people in sin, and clearly only one whose sin had been atoned for could atone for that of others.

to offer for sins. And no man taketh the honour unto 4
himself, but when he is called of God, even as was Aaron.
So Christ also glorified not himself to be made a high 5
priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

as he saith also in another *place*, 6

Thou art a priest for ever
After the order of Melchizedek.

Who in the days of his flesh, having offered up prayers 7

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4. The second qualification. The high-priest must not appoint himself, but be called of God. So responsible an office must not be filled by self-election. No man, who thinks so extravagantly of himself as to deem himself worthy of such an honour, would be likely to shew the compassion for others which would spring from a true self-knowledge. Not such was the high-priesthood of Aaron, who was called by God Himself. There seems to be no allusion to the fact that the high-priests had been appointed by the Roman government, for the author consistently views the O.T. economy from the standpoint of the law, not of contemporary history. Much stress is laid in Scripture on the Divine call, as in the story of Korah.

5. Christ. We should perhaps translate 'the Christ,' in which case the author seems to treat the high-priestly as higher than the Messianic dignity. Though Messiah he did not glorify himself to be made a high-priest. There may be also an allusion to the title 'the anointed priest,' commonly given to the high-priest in the law.

but he that spake unto him. It is not meant that the words which follow contain the Divine appointment. The clause, with the quotation, simply means God; but, instead of saying God, the author speaks as he does to indicate that it was natural that God should call His own Son to the office of high-priest. On the quotation see note on i. 5.

6. The quotation in this verse is from Ps. cx. 4 (see note on i. 13). It plays a leading part in the argument. Just as the reference to the high-priest in ii. 17 and iii. 1 is succeeded by an elaborate exhortation before the thought is more fully developed, so with the reference to the priest after the order of Melchizedek here and in verse 10. The writer prepares the way by choosing a passage mentioning the Melchizedek priesthood for his proof that Christ is a God-appointed priest.

7. Proof from the earthly life of Christ that he did not take and supplications with strong crying and tears unto him that was able to save him from death, and having been

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the priesthood to himself. He shewed a perfect obedience to the Father. So far from seeking it he shrank in agony from it, and accepted it only in filial submission to the will of God.

The very attractive view that the offering of **prayers and supplications with strong crying and tears** corresponded to the high-priest's offering for himself on the Day of Atonement (Hofmann, Gess) should probably be set aside. It is not really supported by the mention of the high-priest's double offering in verse 3, for his offering for himself was occasioned by his personal sin, the very point in which he differed from Christ, who also had to learn sympathy, but in another way. vii. 27, to which Gess appeals, does not substantiate his view. For Christ certainly did not offer for his own sins, and the answer Gess gives to this point, that such a misunderstanding was excluded by vii. 26, and that the readers would know what was meant, is untenable. For if in the case of Christ we must substitute *for himself* in place of *for his sins*, it is not at all clear what an offering for himself means. The sacrificial meaning of the term would be fully satisfied if we regarded the prayer and tears as part of his sacrifice. This is bound up with the view that the Priesthood of Christ began on earth. But the argument is not here concerned with what he did as high-priest, but with the process through which he was prepared for the office.

The passage clearly refers to the agony, and there seems to be no reason why the 'strong crying' should be explained of the loud cry on the cross. The author was probably acquainted with a form of the gospel tradition, in which the crying and tears were mentioned. An interesting parallel (also noticed by Davidson) is Hosea's reference to Jacob's wrestling (xii. 4), in which he speaks of him as weeping and making supplication to the angel, of which we read nothing in Genesis. Bruce has well pointed out that this description of the agony seems to exclude the view that Luke wrote the Epistle, for in the genuine text of his Gospel the agony itself is omitted from the narrative (Luke xxii. 43, 44 being a later addition). We do not know what the writer took to be the precise import of Christ's prayer. He prayed to be saved 'from' or 'out of death' (marg.). Setting aside the impossible view that he prayed to be saved from immediate death in the garden, in order that he might die on the cross, we may say that he prayed either to be saved from the cross, or to be rescued out of death by the resurrection. Even if the resurrection was the actual answer he received, it does not follow that he prayed for

heard for his godly fear, though he was a Son, yet learned 8
obedience by the things which he suffered; and having 9
been made perfect, he became unto all them that obey

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this. The most natural interpretation is that the prayer was for delivery from the cross, by which is not meant that he shrank from the physical pain, but from all that was involved in its sacrificial character. We have thus an intense realization by Jesus of the agony of his death, which was the final lesson of obedience learnt through suffering, by which his perfection as captain of salvation was attained.

heard for his godly fear. Several explain the words to mean that Christ was heard and delivered from his fear of death. The words may bear this meaning, but 'godly fear' or 'piety' is more probably correct, and the best commentary is 'not my will, but thine, be done.' The answer may have been given in the strengthening to bear his burden, but more probably in the resurrection.

8. though he was a Son. Since the note of sonship is obedience, it might be thought that this lesson at least would not need to be learned by Jesus. But it was one of the consequences of his incarnation, and one of his necessary qualifications for leadership, that he should pass through a human discipline in which he could learn a human obedience, an obedience rendered in spite of the most terrible pressure towards disobedience. It was only when this had been achieved in the bitterest of all trials that his training for his position was complete and he had nothing more to learn. Progress is implied, not in the completeness of his submission to his Father's will, but in the fact that the tests of obedience were increasingly severe. Each lesson in his moral education was perfectly mastered, but the final lessons were of unparalleled difficulty.

by the things which he suffered. The special reference is to the suffering mentioned in verse 7, but as the climax of a long series. 'Though he was a Son' refers to this clause as well as to 'learned obedience,' since suffering might seem incompatible with his position as Son. Here once more the author shews the value of that which was for his readers so great a stumbling-block.

9. made perfect: cf. ii. 10. The stress here is not on his exaltation so much as on his moral perfecting through suffering.

unto all them that obey him. The obedience to God which he learned and through which he was saved out of death has to be shewn by his followers to himself, and thus he will save them.

10 him the author of eternal salvation; named of God a high priest after the order of Melchizedek.

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the author of eternal salvation: in ii. 10 a different Greek word is used. That used here means literally 'cause.' Just because he has achieved his victory he can confer on his followers eternal salvation. As the next verse explains, he is 'author of salvation' because he is 'high priest after the order of Melchizedek,' of 'eternal' salvation because he is high-priest for ever; and he has been qualified for this office by his obedience.

10. named, or 'saluted'; not in Ps. cx. 4, where he is named simply 'priest.' The reference is probably to his entrance into the heavenly sanctuary, and the language must not be prosaically interpreted. It does not prove that he was not such a priest before his death. The salutation does not necessarily constitute him high-priest.

a high priest after the order of Melchizedek. What this involves is drawn out at length in ch. vii; for the writer feels it necessary to interrupt the theoretical exposition of his theme by another solemn warning, due to the culpable immaturity of his readers.

At this point the difficult and much-debated question may be raised, When did the high-priesthood of Christ begin? There are several passages which suggest very strongly that while on earth Christ was not a high-priest but became one only on his entrance into heaven. We have first the definite statement, 'If he were on earth, he would not be a priest at all' (viii. 4). So in vii. 26-28 the high-priest who befits us is one who has been made higher than the heavens, and he who has been appointed high-priest is a Son, perfected for evermore. The passage before us might be similarly interpreted (cf. vi. 19, 20, viii. 1-3). On the other hand it may be argued that Christ's offering of himself on the cross was a high-priestly act. This seems to be definitely asserted in x. 10-14. The 'one sacrifice' and 'one offering' are defined in verse 10 as 'the offering of the body of Jesus Christ once for all.' The offering of the 'body' cannot be supposed to have taken place in the heavenly sanctuary, for only the 'blood' of the victim was carried into the Holy of Holies. The reference must be to the offering of the body on the cross, and since the offering is ascribed to Christ, we must regard his death as a high-priestly act. And in connexion with this it is to be remembered that, while in Jewish sacrifices it was frequently the duty of the offerer to slay the victim on the Day of Atonement, the ritual of which controls the typology of the Epistle, the victim was slain by the high-priest (Lev. xvi. 15). This view that Christ was a high-priest at the time of his death is supported also by vii. 27 and ix. 24-28 (where a visible offering seems to be referred to), though these could be more readily accommodated to the view that the offering was confined to heaven. Can we then reconcile these statements that Christ could not be a priest on earth, and yet that the offering of his body on the cross was a high-priestly act? It has been argued by several eminent scholars that Christ was a high-priest after the order of Aaron as well as a priest or high-priest after the order of Melchizedek, the latter priesthood being confined to the heavenly sanctuary. But it is clearly asserted that Christ cannot belong to the Aaronic priesthood because he is of the tribe of Judah. And the distinction is otherwise illegitimate. A deep cleft divides the Old Covenant from the New. On the one side we have this age, with its Levitical priesthood, subject to death and girded about with sin, serving in a sanctuary which was but the copy of the true, offering repeated, and therefore ineffective, sacrifice, its victims material, their death involuntary and therefore non-moral. And on the other side we have the age to come with its Melchizedek priesthood, eternal and sinless, serving in the heavenly sanctuary of which the earthly was but the shadow, with a single and therefore final and perfect sacrifice, its victim offered through an eternal spirit, his death voluntary and therefore moral. Across this deep gulf there is no passage; with the inefficient priesthood of Aaron a Melchizedek priest can have nothing to do. According to Riehm not merely the suffering on earth but even the presentation of the blood in heaven belongs to the Aaronic type of priesthood, and he is priest after the order of Melchizedek in so far as he lives for ever, and is priest for ever to make intercession. It is, of course, perfectly true that the O. T. narrative does not represent Melchizedek as offering a sacrifice. But it would be certainly hazardous to press the author's inference from silence to the extent of supposing that he thought of Melchizedek's priesthood as non-sacrificial in character. Such a view is virtually contradicted by viii. 3, 4, where the function of the high-priest is said to be to offer sacrifices, and just because Christ is a high-priest he must have something to offer. No distinction is tenable between priest and high-priest after the order of Melchizedek, nor between priest and high-priest as non-sacrificing and sacrificing. It is therefore clear that the author regarded Melchizedek as a sacrificing priest. Christ is thus a high-priest of his order, not simply in that he is a king-priest who lives and intercedes for ever, but in that he is a sacrificing priest. What he has to offer he offers as Melchizedek priest and its virtue consists largely in that fact. If, then, he offered his body on the cross, he must have been a priest of this order before his death. And this suggests an answer to the question, When did he become high-priest? At the close of the Agony, when he had learnt his sorest lesson of obedience and had achieved moral perfection.

11 Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.

But how is this conclusion to be harmonized with the assertion that if Christ were on earth, he would not be a priest at all? It is, of course, clear that his sanctuary is in heaven, and that the culmination of his sacrifice is to be found in that act in heaven which corresponds to the high-priest's presentation of the blood in the Holy of Holies. But this does not exclude the slaughter of the victim from the high-priestly act. The difficulty disappears when we rid ouselves of local and spatial modes of thought. The essential characteristic of Christ's priesthood is that it is heavenly and not earthly. It belongs to the age to come or the world to come, and not to this age or this world. The distinction between the ages is not radically one of time, nor that of the worlds one of space, but rather one of intrinsic character. The same ambiguity lies in the whole position of Christians in this world. While, locally and temporally regarded, they belong to this world, really they have already come to the New Jerusalem. Thus the death of Christ, while the act of men in time and accomplished on earth, really belonged, in virtue of its intrinsic character, to the heavenly and eternal and not to the earthly or temporal order. Not, of course, that he entered the heavenly Holy of Holies before his death. Neither on the Day of Atonement was the victim slain in the sanctuary, but its slaughter was none the less a high-priestly act. So Christ as high-priest offered his body on the cross, and then entered the heavenly Holy of Holies. But we need not re-introduce spatial ideas, and think of earth as the outer court of heaven, in which case the heavens through which Christ passed would correspond to the Holy Place. By the removal of the veil the Holy Place has become part of the Holy of Holies.

It will be clear from the fact that the Day of Atonement dominates the typology of the Epistle why no theological significance could be attached to the resurrection. The bodies of the victims, as in the more sacred sin offerings (xiii. 11), were burned outside the camp, as the safest way to dispose of flesh too holy to be eaten.

v. 11–14. *The reprehensible dullness of the readers.* The truth of Christ's Melchizedek priesthood is hard to expound to the readers, for their spiritual perception is so dull that, though by this time they ought to be teachers, they need to learn the rudiments. They are babes, not practised as yet to take solid food.

11. Of whom: either Melchizedek or Christ, or Christ as priest after the order of Melchizedek, or Melchizedek as type of Christ. The last seems the most probable. The margin 'which,' i. e. Christ's Melchizedek priesthood, is less natural.

hard of interpretation: *lit.* 'hard to be interpreted to say,'

For when by reason of the time ye ought to be teachers, 12
ye have need again that some one teach you the
rudiments of the first principles of the oracles of God;
and are become such as have need of milk, and not of
solid food. For every one that partaketh of milk is 13
without experience of the word of righteousness; for he
is a babe. But solid food is for fullgrown men, *even* 14
those who by reason of use have their senses exercised
to discern good and evil.

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which shews that it is the writer who feels the difficulty rather than the readers, though their dullness is the reason why he finds it hard to make his meaning plain.

12. This verse is important as shewing that the readers were Christians of long standing. The language also suits best a small homogeneous section of a church, not the whole church in the city to which it was sent.

that some one teach you the rudiments. This is better than the margin, 'that one teach you which be the rudiments,' which is preferred by very many, for the readers needed to be taught the rudiments rather than to be taught what the rudiments were. There is perhaps a keen irony in 'some one,' as if any Christian would be competent to do this, but more probably it is a less direct way of referring to himself.

the first principles of the oracles of God. These rudiments are probably those enumerated in vi. 1, 2. 'First principles' is literally 'beginning.' 'The oracles of God' probably do not mean the O. T., but the word spoken by Him in the Son. They need instruction in the elements of Christianity.

milk: cf. 1 Cor. iii. 1, 2, though the root of the infantile character of the Corinthians is different. Philo also uses this very obvious figure, and the Rabbis spoke of their junior pupils as 'sucklings.'

13. that partaketh of milk: that lives exclusively on milk.

is without experience of the word of righteousness. An infant is unable to utter or understand rational discourse. Similar is the condition of those in their spiritual childhood. They can assimilate only the most elementary teaching, they are unversed in anything beyond it. The sense of the phrase 'word of righteousness' is much disputed. The article is absent in Greek. The term might mean 'correct doctrine,' or 'doctrine concerning righteousness,' or 'doctrine which leads to righteousness.' The general sense is plain.

14. who by reason of use have their senses exercised. The

6 Wherefore let us cease to speak of the first principles

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immaturity of the readers is due to their culpable neglect in disciplining their faculties of spiritual intelligence. The 'full-grown' (marg. 'perfect') have become so by constant training of their faculties.

to discern good and evil. To discriminate between the true and false. It is not the morally good and evil of which he is speaking, but the power to distinguish wholesome from pernicious teaching.

vi. 1–8. *The need for advance and peril of falling away.* Let the readers leave the rudiments and advance to maturity. For it is not possible to renew to repentance those who have become Christians and fallen away, seeing they repeat the shameful crucifixion of the Son of God. While the fruitful field is blessed, one that bears thorns is rejected.

1–3. It is disputed whether the author means that he will cease to discuss the elementary and pass on to the deeper truths, or that the readers should no longer remain content with the first principles but should advance to maturity. It is scarcely conclusive against the former view that as a matter of fact he passes on to an impressive warning, for the deeper truth does come when his exposition is resumed. At the same time warning against apostasy follows better on the exhortation to advance, for the author realizes that if they stand still they will soon begin to fall back. And it may also be urged that he has not been discussing the elementary truths at all, if those truths are the doctrines he proceeds to enumerate. The connexion also favours the second view. To say 'Because you are dull and inexperienced let me cease to speak to you of the simple and expound the more advanced doctrine,' is less natural than 'Because you are dull and inexperienced leave the elementary and advance to the more profound.' The latter connexion is quite natural while the former would require us to insert some clause in thought in order to effect the transition from the premise to the conclusion, such as 'since no one would wish you to remain in this unsatisfactory state I will stimulate your powers by giving you more solid teaching to assimilate.' Several scholars combine the two. This imposes a double sense on 'leave,' 'press on,' 'laying again,' and the view is legitimate only in so far as the author's subsequent progress in the argument assumes that the exhortation here has been obeyed, but his purpose to advance in the exposition is not expressed in verses 1–3.

1. Wherefore. Since you ought to have but have not advanced beyond the elementary stage.

let us cease to speak of the first principles of Christ. The of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of

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margin 'leave the word of the beginning of Christ' is better, since it is more faithful, and admits of either of the two interpretations just discussed. 'The word of the beginning of Christ' is difficult. The Greek order suggests that it should mean teaching about the beginning of Christ (or the Messiah), but it is difficult to attach any satisfactory meaning to this, so we should perhaps accept the usual explanation—rudimentary teaching about Christ; cf. v. 12. This they must leave, not in the sense of forsaking but of advancing beyond an elementary stage.

perfection (marg. 'full growth'): not moral perfection, but intellectual maturity.

not laying again a foundation. The phrase implies that certain things have been done and certain teaching has been given to the readers at the outset of their Christian life as a basis on which more advanced teaching may be built. This basis is described in the following clauses. The most striking feature about the six fundamentals is their apparent freedom from a specifically Christian character. This passage is the stronghold of those who deny that the readers were Jewish Christians. They argue that all the points here enumerated were to be found in Judaism, and therefore that if the readers were originally Jews, this foundation would not need to be laid for them when they became Christians, whereas it would be necessary for converts from heathenism. As a general criticism on this it may be said that 'the word of the beginning of Christ' can hardly refer to religious acts performed or doctrines held by Jews and Christians in common, but, so far as these fundamentals were present in Judaism, to the specifically Christian presentation of them. And this is confirmed by the consideration that a Christian missionary would not begin with these practices or doctrines, as understood by Jews, and then erect upon this foundation a definitely Christian teaching. From the outset the Christian element must have been present. And we should not forget that no doctrine of Judaism can be simply taken over into Christianity. It is transformed in the process, and therefore it was especially necessary that Jews who became Christians should be taught to re-interpret their old doctrines from their higher point of view.

repentance from dead works, and of faith toward God. The author does not speak of a doctrine of repentance and faith. He means, you are not to begin over again your Christian life by repenting and believing. The doctrines follow. 'Dead works' are not necessarily sinful works, though they defile the conscience (ix. 14), for under the law defilement was incurred by other things

2 faith toward God, of the teaching of baptisms, and of
laying on of hands, and of resurrection of the dead, and
3 of eternal judgement. And this will we do, if God

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besides sin. They are dead as opposed to living, the vain external works of legalism. The phrase does not imply that the readers had been heathen; on the contrary, it is very apt to express the transition from Judaism to Christianity, from the religion of legalism and unfruitful self-righteousness to one of grace and freedom. 'Faith toward God' does seem less suitable to Jews than Gentiles, seeing that the former already possessed faith in the true God. But it is not belief in the unity of God, but the specifically Christian faith in the living God, who has fulfilled the Messianic promises and spoken in His Son.

2. of the teaching of baptisms, and of laying on of hands. He adds 'teaching' to shew that it is not of the repetition of these rites that he is speaking, but of re-stating the doctrine as to their import. The plural 'baptisms' (marg. 'washings') is probably chosen to cover Jewish and Christian baptism and ceremonial washings, perhaps also the baptism of John, and the 'teaching' would be concerned with the difference between Christian baptism and Jewish baptism of proselytes and washings for purification. This would be very natural instruction to give a Jew when he became a Christian. 'The laying on of hands' was practised in the early church in order that the newly baptized might receive the Holy Ghost. An ingenious attempt has been made by Dr. R. G. Balfour to take these two clauses as explanatory of repentance and faith, in the sense that these doctrines were taught in the O. T. by its laws as to washings and the imposition of hands. 'Teaching' would then bear the sense 'things taught by,' which is not so natural, and the plural 'baptisms' is well explained on the other view, while the interpretation of the 'laying on of hands' of the action of the high-priest, by which he transferred the guilt of Israel to the 'goat for Azazel' (Lev. xvi. 21), is far-fetched. There are other explanations of the clauses which it is needless to enumerate.

of resurrection of the dead, and of eternal judgement. The former of these had, it is true, come to be a common article of Jewish belief. But it was not a foundation doctrine, was not held universally, and, so far as it was believed, was accepted on far less solid grounds than in Christianity. Besides, the Christian eschatology was, in the nature of the case, widely different from the narrow national eschatology of Judaism. By 'judgement' is meant not the trial but the sentence.

3. At first sight this seems to suit the view that in verses 1 and 2 the writer expresses his purpose to give more advanced teaching.

permit. For as touching those who were once en- 4
lightened and tasted of the heavenly gift, and were made

But the words, 'if God permit,' which are no mere pious formula, though frequently used as such in the private letters of the time, are against this, for while it is true that whatever we do we do by God's permission, the author can hardly have meant anything so commonplace as that he will proceed to higher doctrine if God permits. He means that he and the readers will advance to maturity, and he adds 'If God permit,' because he feels that there may be cases where such permission may not be granted. This feeling finds expression in verses 4-6, for which this phrase thus prepares the way.

4. For. The connexion is uncertain. The simplest is, We will advance to maturity, if God permit, for cases may be supposed in which renewal is impossible. But while this supplies the immediate point of contact, the connexion is broadly with the whole of verses 1-3. Let us advance, for the condition of the apostate is terrible. The underlying thought is that there can be no such thing as standing still: if they are not going forward, they must be slipping back, and on the road to apostasy. If the author has been speaking of his own intention to give profounder teaching, the connexion is probably, I will not speak of these elements, for those who have experienced their reality and have then fallen away are in a practically hopeless condition.

once enlightened. Who had received the Christian revelation once for all. They could never be again as though they had not seen 'the light of the knowledge of the glory of God in the face of Jesus Christ.' Owing to the use of this word for baptism, the Fathers generally inferred from the passage the impossibility of rebaptism, while the Montanists and Novatianists inferred that there was no repentance for post-baptismal sin of a flagrant kind, except by baptism in the blood of martyrdom.

tasted of the heavenly gift (marg. 'having both tasted of . . . and being made . . . and having tasted,' &c.). 'Tasted of' means experienced, not to taste with the tip of the lips, as Calvin for dogmatic reasons interpreted it. The case supposed is of those who have had a real Christian experience, and the author's whole emphasis is nullified if he is thought to be speaking of those who have had a mere glimmer of light and no genuine experience of salvation. His warning shews that he was dealing with threatened lapse on the part of his readers, whom he regarded as Christians of long standing. It is the reality of their conversion and Christian life that makes their falling away possible and their renewal so impossible. 'The heavenly gift' is variously explained as the forgiveness of sins or righteousness, Christ, the gospel,

5 partakers of the Holy Ghost, and tasted the good word
6 of God, and the powers of the age to come, and *then* fell
away, it is impossible to renew them again unto repent-

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grace, the Holy Spirit. The last it can hardly be, because that is expressed in the following clause. We should think probably of conversion as in the author's mind. These two clauses may correspond to 'baptisms,' just as 'made partakers of the Holy Ghost' seems to correspond to 'laying on of hands,' and 'tasted the powers of the age to come' to resurrection and judgement.

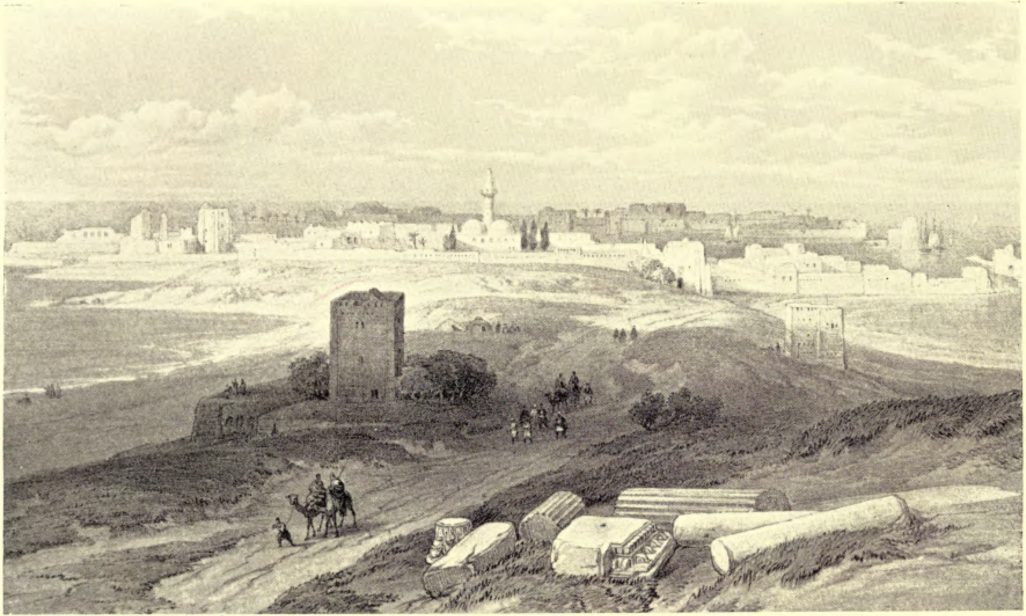
made partakers of the Holy Ghost. This is quite incompatible with any other view than that those referred to were Christians, who had experienced a genuine conversion.

5. tasted the good word of God. The change from 'tasted of' to 'tasted' may be intentional, and if so we ought perhaps to translate, as in the margin, 'tasted the word of God that it is good,' though the translation in the text is quite defensible. 'The word of God' is the gospel message. 'Good' is literally 'beautiful.' In Zech. i. 13 we have the expression 'good words, *even* comfortable words.'

and the powers of the age to come. Perhaps we should translate here, 'And the powers of the age to come that they are good.' The writer is thinking of 'the age to come,' which, while future to us, yet exists in heaven simultaneously with this age and has now begun to send forth powers into it, which those feel who ideally belong to the age to come, and in this age confess themselves to be strangers and pilgrims. It is not necessary to think exclusively or even mainly of miraculous 'gifts.'

6. and then **fell away.** This does not refer to the commission of even the grossest acts of sin, but to deliberate apostasy. This is the danger that looms before the readers (cf. x. 26-31). The writer is not alarming them with a description of something which cannot happen; he is in deadly earnest because the peril is so real.

it is impossible to renew them again unto repentance. The author seems to have in view a practical impossibility, lying rather in the nature of the case than in any Divinely imposed necessity. Those, who from Judaism have passed to Christianity, have learned its fundamental truths and experienced its redeeming powers, and have then relapsed into Judaism, have done so with a clear consciousness and a deliberate choice, which is likely to be final. They identify themselves with those who crucified the Son of God, and do so after they have had such full experience of his grace. There is a change in tense with 'renew' from the aorist to a present. Rendall translates 'to keep renewing,' and



Drawing by David Roberts, R.A.

TYRE FROM THE ISTHMUS

ance; seeing they crucify to themselves the Son of God
afresh, and put him to an open shame. For the land 7

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explains that it is impossible to keep indefinitely renewing those who meanwhile are continually crucifying the Son of God. But the author has not in mind repeated falling met by repeated renewal, but a single act of apostasy followed by a continuous crucifying of Christ, in the course of which no renewal was possible. The tense of 'fell away' shews that a single act is contemplated, and this is inconsistent with renewal again and again. Westcott defines 'repentance' as 'a complete change of mind consequent upon the apprehension of the true moral nature of things.' He adds: 'It follows necessarily that in this large sense there can be no second' repentance. He thinks that there may be 'a regaining of the lost view with the consequent restoration of the fulness of life, but this is different from the freshness of vision through which the life is first realized.' But the warning is eviscerated of its solemnity if the writer means that, while the vividness of their first impression cannot be restored, they may regain their full Christian experience. At the same time he is contemplating the possibility of renewal from the point of view of the resources of the Divinely appointed human agency. Hence he does not say that it is impossible that they should be renewed. God may work outside the self-imposed normal limits.

seeing they crucify to themselves the Son of God afresh. As thus translated the reason is given why it is impossible to renew them. They have made themselves accomplices of those who crucified Christ. The margin is preferred by many, 'the while they crucify.' In this case the meaning would be that it is impossible to renew them while they continue to crucify to themselves the Son of God. The difficulty in this explanation is that it is mere commonplace to say that men cannot be renewed while they crucify Christ. It is true that there is a change in tense from 'fell away' to 'crucify.' But this is natural, for one expresses the initial act and the other the state of apostasy. This applies also against the view of Edwards that crucifying afresh is to be distinguished from falling away. As Bruce well points out, the author must mean something more serious than that falling away is fatal, when it amounts to crucifying Christ. The word translated 'crucify afresh' may also mean 'crucify,' but probably the former was what the author meant. 'To themselves' may mean to their own ruin, or by their own wilful act, or so as to make him dead to them, as Paul says he is crucified to the world. Christ is called 'the Son of God' to emphasize the heinousness of their act. They treat him as a blaspheming pretender to Messiahship.

put him to an open shame. The word is suggested by the

which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is
8 also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

9 But, beloved, we are persuaded better things of you,

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shameful publicity of the cross. They openly renounce him before the world, and proclaim him worthy of his death.

7, 8. The danger is illustrated by the figure of two fields, which have received abundant rain, one of which brings forth abundantly and wins the blessing of God, while the other perverts the fertilizing showers into the production of thorns and thistles. Cf. Isaiah's parable of the vineyard, Isa. v. and Browning's—

> 'While sweet dews turn to the gourd's hurt
> And bloat, and while they bloat it, blast.'

Apparently both are tilled, and both are treated alike by heaven. No light is thrown on the reason for the difference in the results. The peril of the readers is that they may be like the thistle-bearing field, cursed by God and destroyed by fire. They have enjoyed great privileges, which should save them from a thankless rejection of Christ. The reference to thorns and thistles and the cursed ground is perhaps suggested by Gen. iii. 17, 18.

8. nigh unto a curse: a softening of what might have been expected.

whose end is to be burned. Probably the reference in 'whose' is not to 'curse,' so that the meaning would be that the curse would issue in burning, but to 'land,' its end is destruction by fire. So far as the figure itself goes there seems to be no allusion to fire from heaven, but to the setting of the field on fire by the farmer. The meaning of the parable is that apostasy leads to ruin.

vi. 9–12. *Past and future.* The readers' noble past warrants the hope of their salvation, for God will not forget their love to the saints. Let them shew the same zeal and imitate those who inherit the promises.

9. After this severe reproof and still severer warning, the writer hastens to assure his readers that he has better hopes for them than his words might imply. There was much in their past history to justify him in this, especially their loving ministry to the saints. If they thus cared for Christ's followers, there was good reason to be confident that they would hold fast to Christ himself.

beloved. Occurs very fitly here, though here only in the Epistle.

and things that accompany salvation, though we thus
speak: for God is not unrighteous to forget your work 10
and the love which ye shewed toward his name, in that
ye ministered unto the saints, and still do minister. And 11
we desire that each one of you may shew the same diligence
unto the fulness of hope even to the end: that ye be not 12

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we are persuaded. The tense implies a settled conviction, 'we have become and are persuaded.'

better things: probably has reference both to their spiritual condition and their future destiny, but primarily to the latter, as verse 10 shews.

things that accompany salvation. This phrase defines 'better things' as things which stand in close connexion with 'salvation,' that is will lead to it. For 'accompany' the margin gives 'are near to.'

thus speak: as in v. 11—vi. 8.

10. God is not unrighteous. God rewards all men according to their works, and therefore cannot leave unrecognized the kindness they have shewn to His people (cf. Matt. x. 42) without being untrue to Himself.

ye shewed. The term suggests a definite occasion, probably that referred to in x. 32–34. At the same time their loving ministry still continues.

toward his name: kindness to saints who bear His name is kindness to Him.

the saints. There is no need to identify this ministry to the saints with collections made for Jerusalem Christians. 'The saints' means in some cases the Christians of Jerusalem, but the context makes the reference clear in those cases. It would therefore be unsafe to infer from this passage that the letter was not sent to Jerusalem.

11, 12. Conclusion of the exhortation, in which the writer urges his readers to shew the same zeal to secure the fullness of hope that they shewed in practical kindness, so that they may be imitators of those who through faith and patience inherit the promises. Similarly in x. 32–39 a severe warning against apostasy is followed by a reference to the church's noble past, and emphasis on the need of endurance and faith.

11. we desire. The word expresses intense desire, 'we long.'

each one of you. The writer's thought rests on each individual. He was intimately acquainted with the circumstances of the church, and probably had special individuals in mind (cf. x. 25).

unto the fulness of hope even to the end. 'Unto' means in sluggish, but imitators of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, since he

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order to attain, and the emphasis lies on the words 'unto the fulness of hope.' For the author does not mean that the readers should continue to shew to the end the same zeal as hitherto, but to be as zealous in gaining a full hope and holding it fast to the end as they had been in ministering to the saints. The margin 'full assurance' is less probable.

sluggish: the same word as is translated 'dull' in v. 11. There it refers to intellectual sluggishness, here to a relaxing grip of the Christian hope.

of them who through faith and patience inherit the promises. He may have specially in mind the men of faith of the Old Covenant, many of whom are enumerated in the eleventh chapter. The present tense is, however, opposed to the past reference, and Christian believers may be included. But more probably the author means of such as those who thus inherit the promises. 'Patience,' literally 'long-suffering,' is shewn in face of long delay; the 'patience' spoken of in x. 36, xii. 1 is 'endurance' in face of trials. The inheritance is received on earth by that faith which lifts us into the world to come, but in reality when we pass within the veil, or the veil itself is removed by the Second Coming. The mention of the 'promises' prepares the way for the next paragraph.

vi. 13–20. *The oath of God.* God's promise to Abraham was confirmed with an oath, which he sware by Himself; and since it is thus doubly immutable, we are encouraged to lay hold on the hope, which is an anchor cast within the veil, through which Jesus has entered as our forerunner and high-priest after the order of Melchizedek.

The writer shews from the case of Abraham that we may hold fast our hope in spite of delay (cf. Hab. ii. 3, 4 and Heb. x. 35–39). For God not only promised but confirmed His promise by an oath, and thus made assurance doubly sure. And so our hope binds us firmly to the world to come, which Jesus has entered as our forerunner and Melchizedek high-priest. The aim of the section is practical rather than theological, for the author wishes to encourage his readers to steadfastness by reminding them of the certainty of the promised inheritance.

when God made promise. According to this translation the oath is uttered at the same time as the promise. Several translate 'having made promise,' and explain that the promises made before were now confirmed by oath. It is interesting to compare Paul's

could swear by none greater, he sware by himself, saying, 14
Surely blessing I will bless thee, and multiplying I will
multiply thee. And thus, having patiently endured, he 15
obtained the promise. For men swear by the greater: 16

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treatment of the promise in the elaborate arguments of Galatians and Romans. The promise is, however, not that quoted here, but 'In thee shall all the families of the earth be blessed.'

since he could swear by none greater. The underlying thought is that one who utters an oath swears by a higher power, invoking its vengeance on falsehood or pledging its veracity, in order to give a force to his words that his own personality cannot give them. But there is no higher to whom God can appeal. We should naturally infer that He would utter no oath. But He condescends to make Himself, so to speak, His superior by whom He swears, 'By myself have I sworn' (Gen. xxii. 16). Philo speaks similarly.

14. The quotation is from Gen. xxii. 17, substituting 'multiply thee' for 'multiply thy seed.'

blessing I will bless thee: a translation of a Hebrew idiom expressing emphasis, 'I will indeed bless thee.'

15. having patiently endured. This represents the verb of the noun translated 'patience' in verse 12. He maintained his confidence in spite of long and perplexing delay.

he obtained the promise. The promise is that of a great posterity, for whether it was first given or only confirmed in the sworn promise quoted in verse 14, that promise gives the substance of it. Some think that the writer merely means that Abraham had the promise made to him. But probably he means that in some sense he obtained the fulfilment of it. In his lifetime this was very partial, Isaac was restored to him, and Jacob and Esau were born. But to the eye of faith this was realization. The promise which the fathers did not receive (xi. 39) is not identical with this which Abraham did receive.

6. The author states a general principle as to the oaths of men. They swear by the greater and meet gainsaying with an oath, which confirms their word and removes unbelief. Philo argues similarly.

men swear by the greater. Emphasis lies on 'men' and 'theirs,' such is the case with *men*; but how surprising that *God* should submit to it! 'The greater' probably means God, because an oath by a lower power would not have the same finality. But he says 'greater' because he is insisting that God swore although He had no superior, and since He had no superior swore by Himself.

and in every dispute of theirs the oath is final for con-
17 firmation. Wherein God, being minded to shew more
abundantly unto the heirs of the promise the immutability
18 of his counsel, interposed with an oath: that by two
immutable things, in which it is impossible for God to
lie, we may have a strong encouragement, who have fled

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dispute, or 'gainsaying.' When a statement is contested, opposition is silenced if it is reaffirmed with an oath. Perjury is supposed to be excluded by fear of the Divine vengeance 'Confirmation' is a technical term for a legal guarantee.

17. Wherein does not refer to 'oath' but to the preceding sentence, 'this being so.'

interposed with an oath. This does not bring out the force of the original, which literally means 'mediated with an oath.' Men in their dealings with each other, when they swear by God make Him a third party, who stands between them to guarantee the engagement or certify the promise. But since God is one of the contracting parties He cannot call in a higher to assure the truth of His promise. Therefore He makes Himself the third party between Himself and Abraham (see on verse 13). Thus in the 'Song of Hezekiah' the poet appeals to God, his creditor, to be his surety for him to God. So, too, Job appeals from God his persecutor to God his vindicator. The oath here is apparently not that referred to in verses 13–15, for the illustration of Abraham is left behind and the author is dealing with a promise which is an encouragement to us. What is in his mind seems to be the oath establishing Christ as priest after the order of Melchizedek, though the fact that this promise was an oath is not mentioned till vii. 20, 21, and Ps. cx. 4 does not say that God swore by Himself. This would be regarded as true of any oath of God, and 'immutability' is well illustrated by 'and will not repent' in Ps. cx. 4.

18. two immutable things: the promise and the oath of God. The promise was itself immutable and therefore needed no confirmation, but the oath gives double assurance to our incredulity.

we may have a strong encouragement, who have fled for refuge to lay hold of the hope. With this translation the meaning is that we, who have fled for refuge to lay hold of the object of our hope, may receive strong encouragement. This is probably correct, though it is possible to translate 'we who have fled for refuge, may have strong encouragement to hold fast our hope.' It is in favour of this second view that we keep the same translation 'hold fast' instead of 'lay hold,' as in iv. 14, and 'hope' thus retains its sense of confident expectation, not the object of hope, but the latter sense is strongly suggested by 'set before us.'

for refuge to lay hold of the hope set before us; which 19
we have as an anchor of the soul, *a hope* both sure and
stedfast and entering into that which is within the veil;
whither as a forerunner Jesus entered for us, having be- 20
come a high priest for ever after the order of Melchizedek.

Against it is the order of the words, and the harshness of leaving 'who have fled for refuge' isolated.

19. Although the word 'anchor' does not occur in the O. T., it is a frequent symbol of hope in classical writers. Probably we should not insert *a hope* as the English Version does, but regard the rest of the verse as describing the anchor. It is true that 'entering' is a less natural word than 'cast' would have been; otherwise the metaphor is not difficult, and there is no need to sink to the prosaic literalism of regarding the anchor as cast upwards through the heavenly ocean ('the waters above the firmament') into heaven itself. The key to the author's thought is the doctrine of the two ages. We still live in this age, our inheritance lies in the age to come. Yet we are not wholly cut off from it, for while we do not possess it, we are bound firmly to it by an absolutely certain confidence, which rests on the unchanging faithfulness of God. We need such a confidence, because between this world and the world to come lies a veil, which conceals our inheritance from our view. Hence the possibility of doubt and unbelief by which we might drift away (ii. 1). The Christian hope anchors us to our moorings. It is important to remember that the thought of the two ages underlies not merely the doctrinal exposition but the exhortation. It is generally recognized that both have the same practical aim, and so far unity is recognized in the Epistle. What is often overlooked is that the exhortations rest on the same speculative principle as the argumentative portion, and thus the Epistle has a unity of another kind. This is the case with the treatment of faith as well as of hope. That the writer skilfully brings this warning back to the point at which his argument broke off is true; but we must not forget that this was made the more natural by this unifying conception.

20. We have not only the guarantee of God's promise and oath, but the entrance of Jesus within the veil. Since he is our leader and we share his destiny, his entrance within the veil is the pledge that we too shall follow him into the heavenly inheritance. Of no earthly high-priest could it be said that he went within the veil as forerunner of the people. He went in alone, and left it to return to them. But Jesus has entered, not simply as our leader, but as our high-priest. It was this

7 For this Melchizedek, king of Salem, priest of God

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which suggested the metaphor of the veil, since the ministry of the high-priest reached its climax in his entry within the veil on the Day of Atonement. The thought thus comes to expression that within the veil lie both the inheritance and the mercy-seat. The mercy-seat was that place on earth where the presence of God was most intensely manifested. The blood of the victim was therefore applied to it by the high-priest on the Day of Atonement in order to bring it into most immediate contact with God. The sacrifice symbolized the renewal of the communion of God with Israel, which had been interrupted by sin. The great religious idea of the Epistle is that Christianity provides perfect communion with God through the priestly work of Christ in the heavenly Holy of Holies. Now in the double truth that within the veil this work is accomplished and our inheritance is to be found, the deep thought is expressed that our heavenly inheritance is essentially our fellowship with God. The religious interest dominates the whole Epistle; its cardinal thought is that unhindered fellowship with God is the highest good; its great argument for the truth of Christianity is that it perfectly solves the hitherto insoluble problem of securing it. Jesus, however, has accomplished this great work because his high-priesthood is after the order of Melchizedek. Thus the writer returns to the point he had reached in v. 10. Now he feels that he may proceed to expound this difficult doctrine.

vii. The writer has shewn in v. 1–10 that Christ is a true high-priest, and asserted that his high-priesthood was after the order of Melchizedek. So far he has developed no proof that his priesthood is superior to that of Aaron, but has simply shewn that he is a true priest though not of the line of Aaron. The priesthood of Melchizedek is recognized in Genesis, the Melchizedek priesthood of the Messiah in Psalm cx. In drawing out the significance of the O. T. narrative and prophecy the author argues not merely from the statements but also from the silence of Scripture. In this he follows the Alexandrian method, which regarded the silence of Scripture as suggestive. Two points, however, should be borne in mind. While Melchizedek is discussed in Philo, his significance, as Bleek points out, is treated in a purely incidental manner. And the argument from the silence of Scripture is not arbitrary, but rests on a phenomenon that must have seemed surprising to a student of Genesis.

vii. 1–3. *Melchizedek.* This Melchizedek, king of righteousness and king of peace, who had no ancestry, no birth or death, who blessed Abraham after he had smitten the kings, and received tithes from him, has a perpetual priesthood.

Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also 2 Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King

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For. The main sentence is 'For this Melchizedek abideth a priest continually.' The connexion with vi. 20 is, Jesus is a high-priest for ever after the order of Melchizedek, for his is an abiding priesthood. The emphasis lies on 'for ever,' and this unending priesthood, which is expressly stated of the subject of Psalm cx, is inferred with reference to Melchizedek from the fact that no successor is named in Scripture.

king of Salem, priest of God Most High. The priesthood of Melchizedek had two essential characteristics: it was eternal and it was royal. A priest after the order of Melchizedek is not only a priest for ever, but he is a king-priest. That Christ is king, as well as prophet and priest, is recognized by the author, especially in the earlier part of the Epistle. But he does not dwell on it, perhaps for prudential reasons, to avoid the suspicion of treason. 'Salem' is probably Jerusalem (cf. Ps. lxxvi. 2). The latter name, in the form Uru-Salim, is now known to be very ancient, since it is found in the Tell el-Amarna tablets, which date from about 1400 B.C. Its meaning is said by Haupt to be 'Place of Safety' (in Cheyne's edition of the Hebrew text of Isaiah in *The Sacred Books of the Old Testament*, p. 100). The argument that the early name of Jerusalem was Jebus cannot therefore be pressed against the identification. 'Jebus' was probably formed from 'Jebusites.' In the time of Jerome, Salem was identified with a town south of Scythopolis. 'God Most High': properly El Elyon, who is identified by the narrator with Yahweh, the Possessor of heaven and earth (Gen. xiv. 19-22).

returning from the slaughter of the kings. Mentioned to recall the occasion, but specially to point out that Abraham, when Melchizedek met him, was returning from the defeat of a great army, which had carried through a victorious campaign. In that proud moment, flushed with conquest and laden with spoil, he confessed Melchizedek as his superior, and recognized his priesthood by giving him tithes. 'Slaughter' should perhaps be translated 'smiting.'

2. King of righteousness. The original meaning of Melchizedek is probably 'My king is Ṣidiq,' just as Adonizedek means 'My lord is Ṣidiq,' Ṣidiq being the name of a deity. But the interpretation given here is one that would naturally be assigned to the name. Josephus explains it as 'righteous king.' Its significance is seen by comparing it with the words addressed to the

3 of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Son, 'The sceptre of uprightness is the sceptre of thy kingdom' (i. 8).

King of peace. In this interpretation the author had been preceded by Philo. The reference is probably to Isaiah's description of the Messiah as Prince of Peace, which also asserted that his kingdom should have no end, and should be upheld with judgement and righteousness. The two qualities of 'righteousness' and 'peace' must be combined in a perfect priest.

3. The author, as Philo often does, builds an argument on the silence of Scripture. Nothing is said in Genesis of the parentage or ancestry, of the birth or death of Melchizedek, hence the writer infers that he had neither father, mother, nor pedigree, was neither born nor did he die. While such an inference must seem alien to our modes of interpretation, the author had more justification in drawing it than might be imagined. In Genesis great importance is attached to genealogies, to birth and death, and the absence of any such information with reference to so great a personage as Melchizedek may well have seemed full of mysterious import. It is not really surprising, for these genealogies occur for the most part in the Priestly Document, to which Gen. xiv. does not belong. Further, the whole title of the Levitical priests to their office rested on their descent from Levi. Thus Melchizedek stands in emphatic contrast to them, in that his priesthood does not rest on ancestry. On the page of Scripture Melchizedek stands as he is here described. We need not take the passage more literally than this.

made like unto the Son of God: in that he was 'without beginning of days or end of life.' The Son is really eternal, and the silence of Scripture assimilates Melchizedek to him. Since it is clear that eternity is a quality that cannot really be copied, this involving a contradiction in terms, it is obvious that we are not to think of Melchizedek as really unbeginning. Further, while the priesthood of Melchizedek is the archetype of the priesthood of Christ, the relation is reversed in what constitutes the qualities of being. Melchizedek is made like to the Son of God, who existed before him.

abideth a priest continually. This is inferred from the fact that no successor is mentioned. It is a little strange that the writer should insist on the perpetual priesthood of Melchizedek, for he cannot have meant to assert any permanent priesthood alongside of Christ's. Really he wished to insist on the per-

Now consider how great this man was, unto whom 4
Abraham, the patriarch, gave a tenth out of the chief
spoils. And they indeed of the sons of Levi that receive 5
the priest's office have commandment to take tithes of
the people according to the law, that is, of their brethren,
though these have come out of the loins of Abraham:
but he whose genealogy is not counted from them hath 6
taken tithes of Abraham, and hath blessed him that hath

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manence of Christ's priesthood, and therefore found in that of Melchizedek not simply a royal but also a perpetual character.

vii. 4–10. *Melchizedek greater than Abraham.* How great the man must be to whom even Abraham paid tithes. The priests of the tribe of Levi take tithes from their brethren, but he though no Levite took tithes from Abraham, and by blessing him proved his superiority. While Levites die he lives, and, so to speak, Levi himself in Abraham paid tithes to him.

4. The author calls attention to the greatness of Melchizedek, as shewn by the fact that one so distinguished as Abraham the patriarch gave him a tenth of the booty, and indeed selected it from the best of the spoil. In the Greek 'the patriarch' is placed for emphasis at the end.

5, 6. The Jewish priests receive tithes from the descendants of Abraham, because, though they are their brethren, they are empowered to do so by the law; but Melchizedek, though he has no priesthood recognized by the law, received tithes from Abraham himself. Further, he gave him his blessing, and the man he blessed, held a position of lofty spiritual privilege; he had received the promises.

5. that receive the priest's office. According to the law the Levites took tithes from the people, and the priests took from the Levites a tithe of the tithe they had received. Indirectly therefore the priests took tithes of their brother Israelites. Since the author expressly refers to the law, and indeed argues always from it, the alleged direct tithing of the people by the priests in the post-exilic period, even if it could be proved, can have no bearing on the interpretation of this passage.

their brethren. The priests have no natural pre-eminence over those whose tithes they receive, but one that is purely legal. With Melchizedek the case was different. No law compelled Abraham to pay him tithes. His action was the spontaneous recognition of his spiritual worth.

hath taken tithes. The tense gives a character of permanence to the act, and similarly 'hath blessed.'

7 the promises. But without any dispute the less is blessed
8 of the better. And here men that die receive tithes;
but there one, of whom it is witnessed that he liveth.
9 And, so to say, through Abraham even Levi, who re-
10 ceiveth tithes, hath paid tithes; for he was yet in the
loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical
priesthood (for under it hath the people received the

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7. Since he who blesses is greater than he who is blessed, it is clear that, great though Abraham was, Melchizedek was even greater.

8. Further, while the Jewish priests are mortal men, Melchizedek has an immortal life.

here: in the case of the historical priesthood.

it is witnessed: in the silence of Genesis, not in the assertion of Ps. cx. 4, which refers to the priest after his order.

9, 10. Since Abraham paid tithes to Melchizedek before Isaac was begotten, he contained Isaac and his descendants still within him, and they may be said in a manner to have shared in his act. Thus the tribe of Levi, by paying tithes to Melchizedek, confessed the inferiority of its priesthood. The author is conscious that the argument may seem forced, hence he introduces it with 'so to speak.' But it expresses one form of the deep truth of solidarity, the act of the ancestor commits the descendants.

vii. 11-19. *The Levitical priesthood superseded.* The introduction of a new priesthood implies the imperfection of the old. Change of priesthood involves change of law, for the law knows no priest of the tribe of Judah to which our Lord belonged. The new priest is not created by a weak, sensuous law which could bring nothing to perfection, but by the power of an indissoluble life; and the law gives way to a hope, by which we draw near to God.

11. The main argument of the verse seems to be: The Levitical priesthood did not secure perfection, for if it had done so there would have been no need for a Melchizedek priest. The very fact that Scripture announces the rise of a new order proves that the old did not reach the end which a priesthood is designed to attain—to bring about the removal of sin and free fellowship with God. The parenthetical statement 'for under it hath the people received the law' indicates that the Levitical priesthood is the basis on which the law was established. If it had been a subsidiary detail of the law, its imperfection might have been overlooked,

law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood 12
being changed, there is made of necessity a change also of the law. For he of whom these things are said 13
belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our 14

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but it was the foundation of the whole religious constitution of Israel, and failure here was radical and irremediable. In verse 19 this inability to secure 'perfection' is attributed to the law.

not be reckoned after the order of Aaron. Perhaps it would be better to translate 'be reckoned not after the order of Aaron'; that is, to be reckoned as a non-Aaronic priest. Priesthood after the order of Aaron and priesthood after the order of Melchizedek are mutually exclusive.

12. How urgent was the need of change is clear from the fact that it is effected in spite of the necessary change of the law. The law contemplated a Levitical priesthood and no other, and since further it was the basis on which the law itself rested, to annul it is to annul the law in which it is fundamental. How serious then must have been the defect of the priesthood, since it had to be set aside at so great a cost as the annulling of the law! Root and branch alike must be destroyed, since not only is it inferior in point of status, but ineffective to secure the purpose for which it was established. For 'of the law' we have in the margin 'of law.'

13, 14. That the Levitical priesthood is to be abolished is made clear by the fact that he of whom the Psalmist speaks, does not belong to Levi but another tribe. For Jesus has arisen from the tribe of Judah, a tribe in which the law recognizes no priests.

13. belongeth: as is suggested by the margin 'hath partaken of' the same word is used as is found in ii. 14, and the reference is to the Incarnation and the permanent participation in the tribe of Judah resulting from it.

14. it is evident. Probably the meaning is that Christ's origin from Judah is a notorious fact. It is possible that the statement may be a theological inference: Jesus belongs to Judah, because the Messiah is the son of David. When von Soden says, 'The origin from Judah (vii. 14; so Rev. v. 5) undoubtedly goes back to Num. xxiv. 17 and is Messianic dogma, not historical statement,' it is difficult to follow him. It is quite likely, as several scholars think, that the phrase 'hath sprung' is influenced by Num. xxiv. 17, but this passage says nothing whatever about

Lord hath sprung out of Judah; as to which tribe Moses
15 spake nothing concerning priests. And *what we say* is
yet more abundantly evident, if after the likeness of
16 Melchizedek there ariseth another priest, who hath been
made, not after the law of a carnal commandment, but

Judah. And while it cannot be proved that the Davidic descent was not an inference from the Messiahship of Jesus, it may yet be pointed out that it rests on early testimony (Rom. i. 3; Mark x. 47; Acts ii. 29-31. Even Schmiedel, who discredits the early history in Acts and especially the speeches, admits that 'it is hardly possible not to believe that this Christology of the speeches of Peter must have come from a primitive source.' But, if so, why not the reference to the Davidic sonship?)

our Lord. It is interesting that this title, now so common, occurs elsewhere in the N. T. only in the Pastoral Epistles (1 Tim. i. 14; 2 Tim. i. 8) and in the second Epistle of Peter (iii. 15).

hath sprung. This word is used generally with reference to the rising of sun or star, and that may be the meaning here, especially if Num. xxiv. 17 is in the author's mind. But the metaphor may be that of a plant springing from the ground.

out of Judah. The royal tribe, from which the Messiah was to spring.

15. It is uncertain what precise point the writer is proving. Clearly it is not that Jesus does not belong to Levi. But it may be either that the law is set aside, or that the Levitical priesthood brought nothing to perfection. Probably it is the latter, for this is the main thought in his mind, and verse 16 suggests the reason for it.

more abundantly evident. The word translated 'evident' is different from, though cognate to, that so translated in verse 14. It is a stronger word, suggesting perhaps an irresistible conclusion rather than a notorious fact.

after the likeness. The same phrase occurs in iv. 15, where it is translated 'like as *we are*.' Here it is used instead of the more usual phrase 'after the order of.' It points to personal rather than official qualities as constituting the type of priesthood. Cf. 'made like unto the Son of God' (verse 3).

16. not after the law of a carnal commandment, but after the power of an endless life. 'Endless' is literally 'indissoluble,' which would have been better taken into the text. 'Law' is opposed to 'power,' and 'fleshen commandment' to 'indissoluble life.' The Levitical priesthood depended on external law, the priesthood of Jesus on inward spiritual energy. Further, this law was 'of a fleshen commandment.' By 'commandment' is meant not

after the power of an endless life: for it is witnessed 17
of him,

Thou art a priest for ever
After the order of Melchizedek.

For there is a disannulling of a foregoing commandment 18

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the whole law, but that which established and regulated the priesthood. The translation 'carnal' is unfortunate, as its associations give a false impression. The term is employed because, under the law, the priesthood was a matter of physical descent, and, indeed, the other qualifications for it were physical. But Melchizedek had no genealogy; his priesthood, and that after his order, rested not on the accident of birth, but on intrinsic worth. The flesh stands for the weak and perishable, and thus the fleshen priesthood came to an end with death. But that of Jesus was filled with 'the power of an indissoluble life.' And by this the author does not mean that his priesthood began after his death. He means more than that, that it is of a character not to be touched by death, lying in a region far above its reach. A non-moral, physical priesthood must perish with physical dissolution, but one that is spiritual is above the accidents of time and space. The quality of that life is that it cannot be dissolved.

17. The quotation supports the reference to 'the likeness of Melchizedek' (verse 15) and 'the indissoluble life' (verse 16).

18, 19. The commandment ordaining the priesthood is abolished because it was weak and profitless, and in place of it a better hope is introduced by which we draw near to God. The commandment in its profitless character is just of a piece with the whole law, for this could bring nothing to completion, or reach the goal that was set before it. The weakness of the commandment lay in its inability to bring men near to God. So far from doing this it carefully fenced off the ways of approach to Him, permitted such access as it was able to give only with elaborate precautions against violating His sanctity, and to rigidly selected officials, and, even so, failed to come into real contact with Him. In place of this futile machinery, Christianity gives us a 'better hope.' Though it be only a hope and not a realization, it is yet one which enters within the veil and binds us fast to the world to come. And thus we can draw nigh to God. Since the essence of religion is communion with God, Christianity which secures this for us is a better religion than Judaism, which does not.

18. disannulling: a stronger and less conciliatory word than 'change' in verse 12. It was a technical term in law.

foregoing: indicating its preliminary and therefore temporary character.

19 because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.
20 And inasmuch as *it is* not without the taking of an oath

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weakness. It is interesting to see how different are the views of Paul and the author in a point where, formally, they touch. Paul, too, speaks of the law as weak through the flesh (Rom. viii. 3; cf. Gal. iv. 9). But his thought rests almost exclusively on the moral, that of the author on the ritual, law. To Paul the weakness of the law is revealed in its inability to pass sentence on sin in the flesh, so as to free man from its dominion; to the author in its inability to remove guilt from the conscience and thus bring him nigh to God. And Paul calls it weak through the flesh, because the flesh (by which he does not mean the body) is the home and instrument of sin, while the author attributes a fleshen character to it, because it moves exclusively in the region of the physical.

unprofitableness: *lit.* 'unhelpfulness,' because it cannot fulfil the object it was meant to serve, the bringing of men near to God.

19. (for the law made nothing perfect). This is rightly regarded as a parenthesis, extending to the law in general what is asserted of the commandment (cf. verse 11).

a better hope. It is not clear whether a contrast is intended between a hope given by the commandment and that given in Christianity. If so, the question arises, What hope was this? It may be that of temporal prosperity, or perhaps of drawing near to God, in Christianity a better founded hope. But perhaps the 'better hope' is contrasted with the 'commandment' itself.

vii. 20–28. *The priesthood of Christ.* Unlike the priests of the law, Jesus has been made priest with an oath, and has thus become surety of a better covenant. While they are many by reason of death, he remains sole priest for ever in his order, and thus, ever living to intercede, can save to the uttermost. Such a sinless high-priest was suited to our case, who has no daily need to offer, like the infirm priests of the law, but, a Son perfect for ever, offered himself as a sacrifice once for all.

20–22. While the Levitical priesthood has not, that of Jesus has, been constituted with an oath, and he has become the surety of a proportionately better covenant. There is no mention of an oath in connexion with the establishment of the Levitical priesthood, but the priesthood of Christ was inaugurated by the Divine oath of Ps. cx. 4. And this oath indicates a settled determination on the part of God, of which He will not repent. He pledges Himself to its fulfilment. A priesthood thus constituted must be

(for they indeed have been made priests without an oath ; 21
but he with an oath by him that saith of him,

The Lord sware and will not repent himself,
Thou art a priest for ever) ;

by so much also hath Jesus become the surety of a better 22
covenant. And they indeed have been made priests 23
many in number, because that by death they are hindered
from continuing : but he, because he abideth for ever, 24
hath his priesthood unchangeable. Wherefore also he 25

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for ever. It is permanent ; the Levitical priesthood transitory. And thus the covenant which rests upon it must be better. But the thought of the covenant is not here developed. As his manner is, the author drops the word by the way, intending to speak fully of it later.

21. by him that saith of him. God, not the Psalmist. For 'by' the margin gives 'through,' and for 'of him' it gives 'unto him.'

22. surety. The word occurs elsewhere neither in the N. T. nor in the Greek O. T. It is found twice in the Apocrypha. There seems to be no reference to the thought that Christ is a surety for man to God. All that is said in the passage is that he guarantees the covenant to us. For 'covenant' the margin gives 'testament' ; see note on ix. 16, 17.

23–25. The Jewish priesthood is subject to all the vicissitudes of death, and therefore numerous priests have been required to carry on its functions, but the priesthood of Jesus does not pass to another, because he abides a priest for ever. And thus he is able to save completely, since he ever lives to intercede for his people.

23. priests many in number. He does not refer to the many priests who held office at the same time, by which provision was made against the cessation of the priesthood through death. He is thinking of the long line of high-priests, each severed one from the other by death. In contrast to this broken chain stands the continuous priesthood of Christ. Multiplicity is replaced by unity.

continuing : not 'in life' as some take it, for this is too obvious, but 'in office.'

24. unchangeable : a word of very uncertain meaning. It is taken either in a passive or an active sense. If passive, it means 'inviolable' (marg.), 'unchangeable.' If active, the meaning is, as in the margin, 'that doth not pass to another.' The latter seems to give a more appropriate sense, but it is doubtful if the word bears this meaning.

25. Wherefore : since his priesthood is of the character described.

is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, holy, guileless,

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to the uttermost: the margin 'completely' gives the sense, though the text brings out better the force of the word. The reference is not to time, but to extent. He is able to save to the furthest reaches of life and character, and finds no element intractable to his hand. Had it been otherwise he could not have been a priest for ever. His priesthood would have been inadequate, and therefore must have given place to another, unless God were to acquiesce in defeat.

them that draw near unto God through him. Definition of those whom he is able thus to save. Those who enter into communion with God through him as their Mediator, he is able to save completely. It is only 'through him' that we can draw near.

seeing he ever liveth to make intercession for them. His unbroken life is the condition of his being 'able to save,' his 'intercession' is the means he employs. The intercession is not identical with the offering, for the one is continuously presented, the other once for all. But it implies it. Into every act of intercession the whole weight of the offering is put, and thus no limits can be set to his power to save. Intercession is most naturally explained as appeal to God for forgiveness and grace (iv. 16). What lends intensity to his pleading is his realization through experience of the awful pressure of temptation. So Paul says of the Spirit that He 'maketh intercession for *us* with groanings that cannot be uttered'(Rom. viii. 26). In the same chapter he speaks of Christ's intercession for us. What form Christ's intercession takes is, of course, to us quite unthinkable. Our English word suggests too exclusively the sense 'plead for.' The Greek word includes this thought, but is more general, and means 'to transact on behalf of.' At the same time intercession seems to be the dominant idea. Philo speaks of the Logos as interceding with God. But intercessory angels were known to Jewish theology.

26-28. These verses apparently are not meant to present a fresh argument for the superiority of the priesthood of Christ to the Levitical, but a rapid summary of the qualities which made him a high-priest adequate to our need; yet new and important points emerge, to be treated more fully later. These are, that he made one offering and one only, and that this offering was himself. It is also noteworthy that here we have those qualities enumerated in which he differs from men, while in ii. 17, 18 and partially in iv. 15, v. 7, 8 his participation in their moral experience is asserted as among his qualifications for high-priesthood.

undefiled, separated from sinners, and made higher than

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26. such a high priest: that is, such as described in the previous section from iv. 14, but including also ii. 17, 18. By giving the phrase this comprehensive reference we include in it the qualities the writer proceeds to mention. Some attach much significance to the use of 'high priest' here instead of priest. It is argued that, having set forth Christ as priest after the order of Melchizedek, he now sets him forth as high-priest after this order. Since Melchizedek was not a high-priest but only a priest, not he but Aaron is thought to be the type of Christ as high-priest. The distinction seems to be artificial. Westcott, who defends this view, says: 'Nothing is said in Scripture of the high-priesthood of Melchizedek, or of any sacrifices which he offered.' As to the former of these points, it may be said that when the writer is drawing out what is implied in the narrative of Melchizedek and the oracle in Ps. cx. 4 as it affects Christ, he speaks of Christ as priest, because in both Melchizedek was so described. But when he detaches his exposition from the statements of Genesis and the Psalm, he uses the more congenial term high-priest. But he does not mean to assert any difference between the two. It is true that his account of Christ's high-priestly work is largely controlled by the Levitical ritual; what Christ did corresponds to what Aaron is represented as doing. But that is because the whole Levitical order is a copy of a heavenly original, and we know the latter through our study of the former. In this sense Aaron is a type of Christ. And since Christ's sacerdotal acts are described for the most part in symbolism borrowed from the ritual of the Day of Atonement, in which the high-priest was sole actor, this title is naturally used of Christ by preference. But whether described by one or the other, his office is after the order of Melchizedek, and the use of now this and now that seems to be due to no essential difference, but to the reasons already mentioned. It is further true that Scripture says nothing of any sacrifice offered by Melchizedek. But it would be precarious to argue that the writer thought of him as a non-sacrificing priest, for he would probably have regarded the phrase as a contradiction in terms (see note on v. 10). It is also difficult to believe that, if this distinction had been before his mind, he should have suppressed explicit reference to it. In verse 28 it seems to be implied that the word of the oath appointed the Son high-priest, yet 'priest' is the term actually used in Ps. cx. 4. This and the fact that the writer slips so naturally from one to the other confirm the view that he used them as synonymous.

became us: fitted our need.

holy, guileless, undefiled: the word translated 'holy' is rare in the N. T. It refers to intrinsic character in relation to

27 the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and

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God, whereas the word usually so translated expresses the idea of consecration to God. 'Guileless' occurs also in Rom. xvi. 18. It may mean 'without malice' or, more generally, 'without evil.' The translation 'guileless' seems less appropriate than the A.V. 'harmless.' 'Undefiled': free from any pollution which would incapacitate him from the work of his office. The Levitical high-priest could not act if any ceremonial defilement affected him. There is a tacit contrast between the qualifications for the high-priesthood in the two religions. The Levitical high-priest is such by physical descent and ritual correctness (cf. Lev. xxi, xxii), not in virtue of personal character. But the high-priest who is to suit our need is qualified by personal holiness, because his approach to God is real and not 'make-believe.'

separated from sinners, and made higher than the heavens: these two clauses should probably be taken together. The meaning of the former is not that Christ is separated from sinners by his sinlessness, but that he has been and is separated from them by removal to heaven. The high-priest spent the seven days preceding the Day of Atonement in the temple, so that he might be separated from contact with all that might defile him. The latter clause 'made higher than the heavens' describes the means by which the separation was effected. He has passed through the heavens (iv. 14), and has thus become higher than they. Eph. iv. 10, 'ascended far above all the heavens,' is a close parallel. Such a high-priest exalted to a position of highest dignity, pleading in the very presence of God, is the high-priest imperatively required by our need.

27. who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins **of the people.** This passage has caused great difficulty, since it seems to assert that the high-priest offered a daily sin-offering, whereas it was only on the Day of Atonement that he offered 'first for his own sins and then for the *sins* of the people.' The author is quite conscious that this was a yearly sacrifice (ix. 7, 25, x. 1, 3). It is true that there was a daily offering by the high-priest, but this was a meal-offering, not a sin-offering, and the actual offering was made by subordinates, except on Sabbaths and feast-days, when he officiated himself. Philo and the Talmud speak of a daily sacrifice offered by the high-priest. Are we then, as several scholars think, to assume an inaccuracy here? It seems unlikely that a writer so familiar with the O. T. ritual should have made such a mistake. Several solutions have been proposed. One is that we should explain 'daily' to mean 'yearly, on a definite day,'

then for the *sins* of the people: for this he did once for all, when he offered up himself. For the law appointeth 28
men high priests, having infirmity; but the word of the

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a highly improbable, if not impossible, sense. Others suggest that the author has somewhat inexactly blended the daily sacrifice with that of the Day of Atonement, taking 'daily' from one and the reference to sin from the other. Others explain that, while the high-priest actually offered for sin once in the year only, the pressure of necessity was daily felt, he had a daily need which found satisfaction once a year. This scarcely seems to do justice to the language, which is literally, 'who hath not daily necessity, as the high priests, to offer first for his own sins, then for those of the people.' There is a 'necessity' felt every day 'to offer.' Westcott thinks that while the work of Christ is carried on 'daily,' this work of intercession does not involve a daily offering. The high-priests presented themselves in the Holy of Holies once in the year and with a sacrifice. Since Christ presents himself continuously, if he needed a sacrifice it would be a daily and not an annual offering. In this case 'daily' must be restricted to Jesus and not refer at all to the high-priests. The order of the words supports this view, which is perhaps the most satisfactory.

first for his own sins: this was the order on the Day of Atonement (cf. v. 3).

this he did. The author cannot mean that Christ offered for his own sins, for he repeatedly insists on his sinlessness. On the view that Christ did make an offering for himself, the crying and tears mentioned in v. 7, see note on that passage. The difficulty is caused by the author's analysis of the high-priest's work into its constituent elements. If he had said simply to 'offer up sacrifices for sins,' there would have been no difficulty. This is all that he means when he says 'this he did.'

once for all: this is opposed to 'daily.' The single sacrifice is so full of efficacy that it needs no repetition. This thought is developed in ix. 25–28, x. 10–18; cf. ix. 12.

when he offered up himself. Here, for the first time, we have the great thought expressed that Jesus is not only the high-priest but also the victim. It is more fully expounded in ix. 11–14, 23–28, x. 5–14, 19, 20; cf. Eph. v, 2.

28. Restatement in a summary form of the ground of superiority. The law appoints as its high-priests men having infirmity (v. 2), the oath of Ps. cx. 4 appoints as high-priest a Son made perfect and abiding perfect for ever. On the one side we have law, a priesthood held by mere men, and many of them, of men encompassed with moral weakness, with life and priesthood alike cut short by death; on the other, the oath of God, His Son, one oath, which was after the law, *appointeth* a Son, perfected for evermore.

8 Now in the things which we are saying the chief point

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and not many, Divine and not merely human, yet one whose Divinity has not shut him out from knowledge of our life, but who has attained perfection as man through moral training. It is only when perfection has been achieved that he becomes a high-priest.

which was after the law. The oracle in Ps. cx. 4 appointing a priest after the order of Melchizedek was later than the law which appointed the Levitical priests, and therefore superseded it. It is instructive to compare Paul's argument that the promise could not be cancelled by the law, though the latter was the later.

appointeth **a Son.** This can only mean that the word of the oath appoints a Son high-priest. But, if so, since that oracle speaks not of high-priest after the order of Melchizedek but of priest, it seems clear that for the writer there was no distinction between the two.

perfected for evermore. The tense expresses an act in the past with abiding results. For the perfecting of the Son cf. ii. 10. Because 'perfected for evermore' he abides a 'high-priest for ever.'

viii. 1–13. *The high-priest of the true sanctuary and mediator of the New Covenant.* Our high-priest ministers in the true sanctuary, for he must present an offering, but is not eligible to do so in the earthly sanctuary. His ministry is better just as he is mediator of a better covenant. For the first was not faultless or no need would have been felt for a second. The Scripture promise of a New Covenant, when the law should be written in the heart, when all should know him and their sin be remembered no more, antiquated the old and indicated its speedy disappearance.

The writer has completed his proof of the superiority of the priesthood of Christ to the Levitical. He now passes on to compare the two ministries. This falls into two divisions, which are somewhat interlaced in the exposition: the sanctuary in which he ministers, and the victim that he offers. But intimately connected with the better ministry is the new and better covenant thus established. The discussion of these three topics occupies viii. 1—x. 18.

1. Now in the things which we are saying the chief point is this. The word translated 'chief point' is by many taken to mean 'summary.' So the margin 'Now to sum up what we are saying: We have,' &c. The objection to this is that the author does not proceed to summarize what he has been saying, but

is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true 2
tabernacle, which the Lord pitched, not man. For every 3
high priest is appointed to offer both gifts and sacrifices:

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passes to a new point. Field translates excellently, 'Now to crown our present discourse.' What crowns the discourse is that which follows down to the end of the second verse.

We have such a high priest. The meaning may be such as already, or such as about to be, described. In favour of the former is the close parallel with vii. 26. It has the defect of throwing what follows into a subordinate position unsuitable to the crowning thought, so we should probably accept the latter view.

who sat down: cf. i. 3, where instead of 'in the heavens' we have 'on high.' Here 'of the throne' is also added.

2. The sanctuary in which our high-priest presented his offering, and in which he now sits as our minister, is in the heavens; it is a tabernacle pitched by God, not man, and therefore the true tabernacle. By 'true' is meant authentic, original, the genuine sanctuary of which the Mosaic tabernacle is but the copy and shadow. That such a true tabernacle exists in heaven is attested by Scripture, for Moses is bidden to copy it in every detail, to make all things according to the pattern shewn him in the mount. The Mosaic tabernacle with its ritual is thus the copy of a celestial archetype. It is obvious that the copy must be inferior to the original, and Judaism is stamped with this second-hand character. In comparison with Christianity it has not even the merit of priority which seems to belong to it. For Christianity is this original, this heavenly religion, which has cast its shadow into this world in the form of Judaism.

the sanctuary: marg. 'holy things.' It seems unwarranted to explain this as the Holy of Holies as distinct from the Holy Place. The veil is removed and the two are thus thrown into one. There is no distinction between it and the 'true tabernacle.'

which the Lord pitched. Perhaps borrowed from Num. xxiv. 6, where the LXX translates 'tabernacles which the Lord pitched.'

3. The connexion is difficult. The thought expressed is simple: a high-priest implies a sacrifice, therefore our high-priest must have a sacrifice to offer. And it is introduced in this indefinite way, 'something to offer,' in order to stimulate the readers to think more of what this offering was. The difficulty is the introduction of the necessity of an offering in an argument to prove that the ministry is exercised in a better sanctuary. Perhaps

wherefore it is necessary that this *high priest* also have
4 somewhat to offer. Now if he were on earth, he would
not be a priest at all, seeing there are those who offer
5 the gifts according to the law; who serve *that which is*

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it is merely a remark by the way to justify the term 'minister.' He has a service to perform, the high-priestly service of offering, and in that case verse 4 explains why this ministry is exercised in the heavenly sanctuary. The former part of the verse is parallel to v. 1.

somewhat to offer. The Greek implies a single completed offering (cf. ix. 25).

4. There is no room on earth for Jesus to exercise his priesthood, for there is already a priesthood established by the law. Therefore since he is a high-priest (verse 1) and has an offering to present (verse 3), he must minister in the heavenly sanctuary. This verse gives a proof of verse 2. It is assumed that the only valid priesthood on earth is the Levitical. But this does not mean that while we remain on earth we should cling fast to it. For we belong to the world to come and have already come to the new Jerusalem, in which city of the living God is the heavenly sanctuary, where Jesus ministers as our high-priest. This verse is often thought to exclude the death of Christ from his high-priestly work, since it took place on earth, where he could not be high-priest. But the edge of this argument is turned by the consideration that what happens on earth does not necessarily belong to the earthly order. The case is analogous to that of Christians just mentioned. They live on earth but belong to heaven. So the death of Christ may be a priestly act, even though we admit that if he were on earth he could not be a priest at all (see pp. 136–138).

he would not be a priest at all. Many think the writer's point is, he would not be a priest, not to say a high-priest. It is very questionable if the distinction was in his mind. The order in the Greek would probably have been slightly different. The thought is quite general, there would have been no priestly office for him to fill.

seeing there are those who offer the gifts according to the law. It is frequently inferred from this that the temple services were still being carried on, and therefore that the Epistle was written before the destruction of Jerusalem in A. D. 70. But this inference cannot be sustained. For in the Epistle of Clement to the Corinthians we read: 'Not in every place, brethren, are the continual daily sacrifices offered, or the freewill offerings, or the sin offerings and the trespass offerings, but in Jerusalem alone. And even there the offering is not made in every place, but before a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But 6

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the sanctuary in the court of the altar; and this too through the high-priest and the aforesaid ministers, after that the victim to be offered hath been inspected for blemishes' (chap. xli, quoted from Lightfoot's translation). This, which is much more explicit than anything in this Epistle, was written a quarter of a century after Jerusalem and the temple had been destroyed and the sacrificial system had come to an end. The writer uses the present tense in this verse and elsewhere, because he is dealing with the Levitical system as it is laid down in the law, and thus he speaks of the tabernacle rather than the temple.

5. a copy and shadow of the heavenly things. See the note on verse 2 of this chapter. These priests are servants of the copy not the original, for the law itself describes the tabernacle as made after the heavenly pattern. The inference is therefore that if the priesthood of Jesus is not on earth it must be in heaven, and thus his ministry is exercised in the celestial original of the sanctuary in which the Levitical priests minister. 'Shadow' may express two ideas, the shadow as opposed to the substance (Col. ii. 17), and the blurred, unsteady resemblance as opposed to the clear-cut image (x. 1). 'Copy and shadow' imply original and substance to give rise to them, and these are to be found in 'the heavenly things.' To the author the material and tangible are the unreal, it is the celestial archetypes that possess true reality; cf. 2 Cor. iv. 18. Col. ii. 17 contains one of the most interesting points of contact with this Epistle to be found in Paul.

make: marg. 'complete.'

See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. The quotation is from Exod. xxv. 40 (cf. xxv. 9, xxvi. 30, xxvii. 8; Num. viii. 4; Acts vii. 44) with the addition of 'all things,' found also in Philo. It is needless to suppose that 'the pattern' seen by Moses was itself a copy of the heavenly sanctuary. Nor is it at all clear that modern writers warn us rightly against a prosaic pressing of the passage to include minute details in the furniture of the tabernacle. The priestly writer certainly applied his principle with prosaic literalness, as may be seen from Exod. xxv, where 'all the furniture' is to be made after the pattern, and even tongs and snuff-dishes are included. Probably the author of the Epistle did regard these things as having their heavenly archetypes, taking quite seriously what Scripture actually said, since he was

now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant,
7 which hath been enacted upon better promises. For if that first *covenant* had been faultless, then would no place

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unacquainted with our modern canons of fitness, by which it is somewhat unsafe to guide our exegesis.

6. The greater excellence of his ministry is proportionate to the superiority of the New Covenant. The argument is reversed in vii. **20-22.** There, too, he is spoken of as 'surety,' here as 'mediator' of the 'covenant' (marg. 'testament,' so in 8-10; see note on ix. 16, 17).

now: in the state of things described.

which hath been enacted upon better promises. The 'promises' are those which follow in the quotation from Jeremiah. They are better than those on which the Old Covenant was instituted, inasmuch as they promised complete forgiveness of sin, full and universal knowledge of God, and the writing on the heart of an inward law.

7. Had the first covenant been perfect, it would not have been superseded by a second. The writer does not shrink from declaring that the first covenant was not free from blame, and we must allow him to mean what he says. It is interesting as bearing on the view that Luke meant to write a third book—since in Acts i. 1 he refers to the gospel as 'the first' rather than the former treatise—that here the author speaks of 'first' rather than former, although the second was the final covenant. The reading 'another' for 'second,' though found in our best MS. (B) and accepted by Weiss, should probably be rejected.

8-12. The promise here quoted is from Jer. xxxi. 31-34. The variations with one exception are unimportant. It is significant that the writer should lay such emphasis on Jeremiah's prophecy of the New Covenant. This is one of the greatest passages in the O. T., inasmuch as it makes the decisive advance from the conception of religion as a national or social matter to that of religion as a matter of the heart and personal relation to God. In giving such prominence to it the Epistle agrees with Christ's reference to the cup as the New Covenant in his blood, and Paul's description of the gospel as the New Covenant. Yet it is noteworthy that the author leaves some of Jeremiah's most striking phrases undeveloped in his argument. It is to be noticed how explicitly Jeremiah contrasts the New Covenant with that made with Israel at the Exodus, so that the author is fully justified in pressing this prophecy to prove that in the O. T. itself an abolition of the Old Covenant was predicted. Of course, as the most spiritual of the prophets, Jeremiah holds in this respect

have been sought for a second. For finding fault with 8
them, he saith,

Behold, the days come, saith the Lord,
That I will make a new covenant with the house of
Israel and with the house of Judah;
Not according to the covenant that I made with 9
their fathers
In the day that I took them by the hand to lead
them forth out of the land of Egypt;
For they continued not in my covenant,
And I regarded them not, saith the Lord.
For this is the covenant that I will make with the 10
house of Israel

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an exceptional position in the O. T. The prophecy was originally spoken after the destruction of Jerusalem (B. C. 586), or in contemplation of it. Some critics have denied that Jeremiah was its author, but on inadequate grounds.

8. finding fault with them, he saith. It is possible to translate 'finding fault he saith to them,' though this is perhaps less likely.

I will make: literally, as in the margin, 'I will accomplish,' a slight deviation from the LXX, to indicate that God will bring His work to completion. In verse 10 'I will make' is literally as in the margin 'I will covenant.'

new: that is in character. A different word occurs in xii. 24, where the meaning is new in time.

with the house of Israel and with the house of Judah. Earlier in the chapter Jeremiah has foretold the return of Israel as well as Judah, and the reunion of the divided nation.

9. And I regarded them not. Our present Hebrew text reads 'although I was an husband unto them,' though some think that the verb, which in Hebrew means 'to marry,' may bear in this passage a sense it has in Arabic, 'to be disgusted.' It is simpler however to suppose that the LXX translator read a slightly different word in the Hebrew text meaning 'to abhor' or 'reject,' and this may have been the original reading in Hebrew.

10. Instead of an external law engraven on tables of stone, there will be the law written on tables that are hearts of flesh. An external code must always be rigid and inelastic; frequently it affords no guidance to conduct, and its control acts as an irritant to the natural man. The law written on the heart implies an

After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:

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inner principle which can deal with each case of conscience sympathetically as it arises, and can ensure the fulfilment of its behests, because it has brought the inner life into perfect harmony with itself. The heart, and thus the whole life, has, with the engraving of the law upon it, itself become new. The heart embraces not only the emotional and ethical but also the intellectual life. And thus, by being transformed from a foreign ruler into a native and inward impulse, the law gains the power of self-fulfilment.

And I will be to them a God, and they shall be to me a people. This relationship was contemplated by the Sinaitic covenant (cf. Exod. vi. 7; 2 Sam. vii. 24), but never truly realized because of the lack of correspondence in character between the holy God and sinful Israel. The prophets from Amos onwards are preoccupied with this problem, solving it by predictions of the extinction, or captivity and conversion, or the sifting of Israel. Jeremiah solves it by this promise of a New Covenant to be made with the reunited house of Israel; for it is still a covenant made with the nation, not with individuals. But the advance he makes is that Israel's side of the covenant is perfectly fulfilled, because religion has become a matter for the individual. While it was regarded exclusively as national, it was impossible for it to be other than superficial and external. By carrying it into the heart it became personal, and because each individual was righteous, the aggregate of individuals that formed the nation must be righteous too. Thus we may say that individualism guaranteed the reality of national religion. But by this transformation in the idea of religion the national limitations were really transcended, and since the moral and spiritual are the universal, with Jeremiah's doctrine of the New Covenant universalism was born. The State could perish, and sacrifice be brought to an end, but religion had been detached from these accidents, and could therefore survive them. And thus the people of the New Covenant, the Israel of God, is gathered out of 'every tribe, and tongue, and people, and nation.'

11. Since God has written His law on the heart of each,

For all shall know me,
From the least to the greatest of them.
For I will be merciful to their iniquities, 12
And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made the first 13 old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

Now even the first *covenant* had ordinances of divine 9

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there is no need for any man to make Him known to his fellow. For all without exception shall receive an intuitive knowledge of Him. Cf. 'and all thy children shall be taught of the Lord' (Isa. liv. 13).

12. It was through sin that the Old Covenant failed. For it provided, as the author shews later, no effectual means of removing it. Hence under it man never attained real righteousness or the knowledge of God. The New Covenant secures the forgiveness of iniquities, and God will treat them as though they had not been. Thus the hindrance to fellowship with Him, and conduct in harmony with His will, is taken away, and the strangely striking phrase of the poet is fulfilled, 'Thou hast cast all my sins behind thy back' (Isa. xxxviii. 17).

13. This prediction shews that already in Jeremiah's time the Old Covenant was suffering from senile decay, and must in the course of nature sooner or later be superseded. It is a mistake to infer from this verse that the destruction of Jerusalem was imminent, but had not yet taken place. For the author does not speak of the Old Covenant as 'nigh unto vanishing away' in his own time, but in the time of Jeremiah. The old vanishes away not with the destruction of Jerusalem, but with the establishment of the New Covenant.

ix. 1–10. *The tabernacle and its ineffective services.* The first covenant had a tabernacle, furnished with golden splendour, but its holiest place was open to none save the high-priest, and to him only once in the year. This symbolizes that while the dividing veil is unremoved, the services of the sanctuary cannot cleanse the conscience or give real access to God.

The author now proceeds to contrast in fuller detail the ministry of the Old Covenant with that of the New, beginning with the arrangements of the tabernacle, and shewing that they symbolized the impossibility of communion with God. He then passes on to shew that this communion has been made possible and a New

2 service, and its sanctuary, *a sanctuary* of this world. For there was a tabernacle prepared, the first, wherein *were* the candlestick, and the table, and the shewbread; which

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Covenant inaugurated through the blood of Christ offered by himself once for all.

1. ordinances: Divinely ordained regulations.

its sanctuary, a sanctuary **of this world.** It thus stands contrasted with the 'tabernacle, not made with hands, that is to say not of this creation.' As a sanctuary of this world, it is a copy of that of the world to come, and therefore inferior and transitory.

2. there was a tabernacle prepared. The writer speaks of the Holy Place and the Holy of Holies as two distinct tents. The 'tabernacle' is not, apparently, the whole tabernacle, but the Holy Place, 'the first' tabernacle.

the candlestick: Exod. xxv. 31–40. It was a golden lamp-stand holding seven lamps. In Solomon's temple there are said to have been ten (1 Kings vii. 49), but Stade, followed by several critics, regards the passage as an untrustworthy interpolation. In the second temple there was one (1 Macc. i. 21), which was taken away by Antiochus Epiphanes, and a new one was put in its place by Judas Maccabæus (1 Macc. iv. 49). This was taken by Titus, and it, or more probably a copy of it, was borne in the triumph. The famous reproduction on the Arch of Titus may not represent the original with perfect fidelity. Josephus in an obscure passage (*Wars of the Jews*, vii. 55) speaks of that carried in the procession as changed in construction. (See article 'Candlestick,' Smith, *Dict. of the Bible*, 2nd ed., and in Cheyne and Black, *Encyc. Biblica.*)

the table: Exod. xxv. 23–30. It was made of acacia-wood plated with gold. It was used for the shewbread.

the shewbread: Exod. xxv. 30; Lev. xxiv. 5–9. Originally the shewbread was bread laid out as a meal for the Deity (cf. the phrase 'bread of God,' Lev. xxi. 6, &c.). It was eaten by the priests as His representatives. In early Israel it was probably not necessarily reserved to them. Although 1 Sam. xxi. 4–6 is obscure, and perhaps textually corrupt, the general meaning, that David and his companions could take it away and eat it, provided their persons and vessels were ceremonially clean, seems clear. They would be entitled to it as guests of the Deity. The Hebrew term means 'bread of the face,' or 'presence-bread.' The phrase here is literally translated in the margin, 'the setting forth of the loaves,' and possibly we should explain it as referring to the rite, 'wherein . . . the setting forth of the bread' takes place.

which is called the Holy place: Exod. xxvi. 33. This is the

is called the Holy place. And after the second veil, the 3
tabernacle which is called the Holy of holies; having 4

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less sacred part of the tabernacle, in contrast to the Holy of Holies, from which it was separated by the veil, called in the next verse 'the second veil.'

3. the second veil: Exod. xxvi. 31-33. It is so called here because a veil hung over the entrance to the Holy Place, but usually it was called 'the veil' simply.

the Holy of holies. This was the innermost sanctuary, cubical in shape and quite dark. It was half the size of the Holy Place. The name is a literal translation of the Hebrew term, which is really a superlative, meaning Most Holy Place.

4. having a golden censer. The Greek word may be so translated, or 'altar of incense' as in the margin. The former is favoured by the usage of the LXX, the latter by Philo and Josephus. But it is not probable that the writer means 'golden censer.' Such a thing was quite unknown to the law. We have mention of censers in our English version, but the Hebrew word means 'fire-pan,' and the LXX translates by a different word from that used here, giving the sense 'brazier' (Lev. xvi. 12, &c.). Apart from this the censer was of no importance, and even the golden censer used in the later ritual on the Day of Atonement seems to have been kept in the storeroom, and to have belonged neither to the Holy Place nor to the Holy of Holies. Thus the difficulty which is urged against the interpretation 'altar of incense,' that this did not stand in the Holy of Holies, applies against the translation 'censer' with equal force. Nor indeed could it remain in the Holy of Holies, for the high-priest had to take in the brazier or censer with fire from the altar, that he might cast incense on it and thus veil in the cloud of smoke the presence of God at the mercy-seat. To have entered without incense would have been to incur peril of death. What decides in favour of 'altar of incense' is its very great importance, which makes it most improbable that it can have been omitted here. It is called 'golden' because it was plated with gold, though made of acacia-wood. Since, however, this did not belong to the Holy of Holies but to the Holy Place, it is thought by several that the author has made a mistake. It was well known, however, that the altar of incense was in the Holy Place, and the author can hardly have been ignorant of this. It is probable that he did not mean to assert the contrary. Instead of saying 'in which were a golden altar of incense and the ark of the covenant,' he varies the form from that used in verse 2, and speaks of the tabernacle as 'having a golden altar of incense.' In other words, the altar of incense was closely connected with the Holy of Holies. Thus in 1 Kings a golden censer, and the ark of the covenant overlaid

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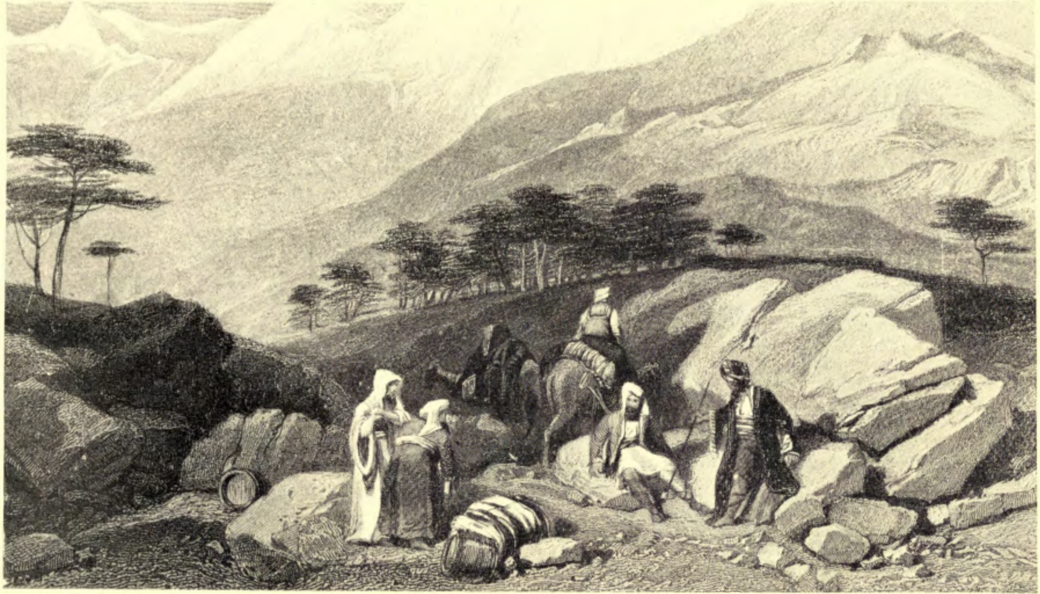
vi. 22 we read of the 'altar that belonged to the oracle,' though the text here is suspicious and the LXX has no mention of the altar (a point overlooked by those who speak of the author as following this passage). On the Day of Atonement it might seem, according to its idea, to belong to the Holy of Holies, and the ritual of that day, in which the two chambers tended to become one, may have influenced the expression here. The difficulty probably arises from the fact, on which recent critics are largely agreed, that the altar of incense belongs to a later stratum of the Priestly Code. It occurs in Exod. xxx, though its proper place would have been in Exod. xxv, with the ark, the table, and the lamp-stand. The two latter alone are there mentioned as belonging to the Holy Place. It is most remarkable as confirming this that nothing is said of its use in Lev. xvi, where the ritual for the Day of Atonement is given, though even this chapter contains secondary elements, and though in Exod. xxx. 10 its horns are to be smeared once in the year with the blood of the atonement offering. Its absence in other places where it should surely have been mentioned is further evidence for this view. The LXX omits Exod. xxxvii. 25–29, which narrates the making of it. It is also to be noticed that the language of Exod. xxx. 6 is ambiguous as to its position: 'Thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.' There was to be a daily offering of incense on it by the high-priest, morning and evening. It is interesting that in The Apocalypse of Baruch, vi. 7 we read: 'And I saw Him descend into the Holy of Holies, and take from thence the veil, and the holy ephod, and the mercy-seat, and the two tables, and the holy raiment of the priests, and the altar of incense, and the forty-eight precious stones, wherewith the priest was adorned, and all the holy vessels of the tabernacle.' (On the history of the altar of incense Wellhausen, *Prolegomena to the History of Israel*, pp. 65–67, may be consulted.)

the ark of the covenant. See Exod. xxv. 10–22. It is there described as a box made of acacia-wood and plated within and without with gold. After several changes of fortune it was placed in the Holy of Holies of Solomon's temple. Its later history is obscure. It may, as Smend suggests, have perished through age, without any one venturing to restore it. (But see Cheyne in the article referred to below.) Jer. iii. 16 may imply that it had disappeared. There seems to be no solid reason for regarding this passage as an interpolation. It is noteworthy that it is not mentioned among the temple spoils taken by the Babylonians, nor those returned by Cyrus. The tradition that Jeremiah hid



Drawing by J. D. Harding

THE CEDARS OF LEBANON

round about with gold, wherein *was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory over- 5

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the tabernacle, the ark, and the altar of incense (2 Macc. ii. 4-8) is clearly a legend invented to account for their disappearance. When Pompey entered the Holy of Holies (B. C. 63) he found nothing at all. In Rev. xi. 19 the ark is seen in the heavenly temple. Spitta omits the words 'that is in heaven,' but Bousset, the latest commentator, retains them. It is called 'ark of the covenant' because it contained 'the tables of the covenant.' (A radical, but very instructive, treatment of the history of the ark is given by Cheyne in his article, 'Ark of the Covenant,' in the *Encyc. Biblica.*)

a golden pot holding the manna: Exod. xvi. 32-35. The 'pot' is not called 'golden' in the Hebrew text, the epithet is added in the LXX. The Pentateuch narrative suggests that the pot and Aaron's rod were placed not in the ark but before it ('before the Lord,' 'before the Testimony'); and 1 Kings viii. 9 expressly states that 'there was nothing in the ark save the two tables of stone which Moses put there at Horeb.' The author of the Epistle may have inferred from the Pentateuch that the pot and rod were placed in the ark, and as he dealt only with the tabernacle, the temple arrangements would not concern him. Wetstein points out that some Rabbis drew the same inference from the language of the Pentateuch. 'The hidden manna' of Rev. ii. 17 may rest on the same view.

Aaron's rod that budded: Num. xvii. 1-10, the proof that the priesthood belonged to the tribe of Levi.

the tables of the covenant: that is, the tables of stone on which the Ten Commandments were inscribed. Their presence in the ark is referred to in Exod. xxv. 16, 21, xl. 20; Deut. x. 2-5; 1 Kings viii. 9. On the difficult critical and historical questions that arise as to the stones in the ark and the Ten Commandments see articles, 'Ark of the Covenant' and 'Decalogue' in the *Encyc. Biblica.*

5. and above it cherubim of glory overshadowing the mercy-seat (marg. 'the propitiatory'): Exod. xxv. 17-22, xxxvii. 6-9. The 'mercy-seat' was the lid of the ark. It was made of pure gold. The Hebrew term *Kapporeth* probably means 'covering,' the translation 'mercy-seat' implying a wrong derivation. In Biblical Hebrew the word from which it is derived has a moral significance only, but probably in an earlier stage of the language it meant also 'to cover' in the general sense of the term. (See Driver and White, 'Leviticus' in the *Polychrome Bible,* pp. 80, 81.) The Greek word used for it in the LXX and this passage means

shadowing the mercy-seat; of which things we cannot
6 now speak severally. Now these things having been
thus prepared, the priests go in continually into the first
7 tabernacle, accomplishing the services; but into the

'propitiatory.' This is an abbreviation of the translation 'propitiatory cover.' The strict translation of the Hebrew word was 'cover' (*epithema*), but the translators added the defining adjective 'propitiatory,' and subsequently used this by itself to represent the lid of the ark. (See Deissmann, *Bible Studies*, pp. 124–135.) The blood was sprinkled on it on the Day of Atonement. The 'cherubim' were two golden figures placed at each end of the ark 'overshadowing the mercy-seat,' to which they were joined, with their outspread wings. Between the two cherubim God was enthroned, and thence He declared His will. The figures were probably of composite character, perhaps compounded of lion and eagle. Like the griffins, with whom etymology and character closely connect them, they are guardians of sacred places. So they guard the way to the tree of life (Gen. iii. 24), and probably they are guardians of the ark. But they are also throne-bearers of God—His Divine chariot. In this they have points of connexion with the thunder-cloud, as the serpent-like seraphim have with the forked lightning. Thus God is said to ride on a cherub, just as He is said to ride on a swift cloud. So we may account for the flaming sword of Genesis and the flashing fire in Ezekiel's description, which represents a highly developed conception with large individual elements. Similarly God sits enthroned upon the cherubim, and 'cherubim of glory' probably means that they bear the Divine glory. The 'glory' is the Shekinah of later Jewish theology (cf. Rom. ix. 4).

of which things we cannot now speak severally. He cannot enlarge on the typical significance of these details, since he must bring out the meaning of the division of the sanctuary into the Holy Place and the Holy of Holies and the inaccessibility of the latter.

6. these things having been thus prepared. It is noteworthy how effective is the contrast between the golden splendours and the spiritual poverty of the tabernacle.

the priests go in continually. Clearly the writer is not thinking of what takes place in his own time, for the furniture of the Holy of Holies had ceased to exist. He is referring to the ritual of the tabernacle, as it stands written in the law (see note on viii. 4). We cannot therefore infer that the temple was not yet destroyed.

the first tabernacle: the Holy Place.

7. The inferiority of Judaism as a religion is shewn by the fact

second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Ghost this signifying, that the 8
way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* 9

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that its priests can enter the Holy Place only, and therefore never come into immediate contact with God. This is reserved for the high-priest, and he can enter on one day only in the year, and then not without blood, which he must offer both for himself and the people.

once in the year: probably taken from Exod. xxx. 10. The high-priest entered the Holy of Holies three or four times on the Day of Atonement, but the writer means that he entered on this occasion only in the whole year.

not without blood. He offered a bullock as a sin-offering for himself, and took the blood within the veil to sprinkle it on the mercy-seat. Then he did the same with the blood of the goat offered for the sins of the people. These are spoken of as 'ignorances' (marg.), because wilful sins were not to be atoned for.

8. At first sight this verse seems to mean that by this exclusion of all but the high-priest from the Holy of Holies, and the rigid restrictions on his entrance, the Holy Spirit, the author of the law, indicated that while the Holy Place stood, access was barred to the Holy of Holies. This can hardly be the meaning. For the fact and what it indicates are thus practically identified. Besides, it involves taking 'the holy place' to mean the Holy of Holies, with which in verses 2, 3 it is expressly contrasted. If we say, while the priests can enter into the Holy Place, this is closed to the people, we escape one difficulty to fall into another, which is that this is not symbolized by the arrangement of the sanctuary. Nor is the contrast between people and priests prominent. We should probably therefore with most commentators explain 'the Holy Place' to be the heavenly sanctuary (so in verse 12). Since in it there was no distinction between different parts of the sanctuary, the veil being removed, it might be called indifferently the Holy or the Most Holy Place. The words 'while the first tabernacle is yet standing' scarcely bring out the full force of the Greek. The meaning is that while the Holy Place holds the position assigned to it, the Spirit teaches us that real access to God is not secured.

9. which is a parable for the time now present. It is not clear whether 'which' refers to 'the first tabernacle,' or to 'standing,' or generally to the preceding context. Usually it is connected with 'the first tabernacle,' and practically the connexion with 'standing' comes to much the same. The fact that there was

a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touch-
10 ing the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

such a thing as a first sanctuary, implying a second, was significant. The first indicates an imperfect stage not yet overcome. The lesson drawn is that the sacrifices and other ritual observances 'cannot, as touching the conscience, make the worshipper perfect.' He means that the Jewish ritual cannot release the conscience from the sense of guilt, and therefore cannot secure for the worshipper free communion with God. Were it otherwise the way into the Holy of Holies would be thrown open. But God was hedged about with such awful sanctities that the non-priestly worshippers could not enter even into the Holy Place, and the high-priest alone, and he only with due precautions and on one day of the year could enter the Holy of Holies. This shewed that Judaism had not solved the fundamental problem of religion: How may man gain fellowship with God? It recognized the problem, since its ritual dealt with the sense of guilt, which was the great barrier to communion. But its efforts were futile, for the whole ritual was a series of 'carnal ordinances' (cf. x. 4), and therefore could not secure a spiritual result. It could obviously, then, be nothing more than a temporary expedient, a makeshift imposed till a 'season of reformation.' By 'the time now present' the author seems to mean 'this age' in the technical sense it bore in Jewish theology; it is contrasted with 'time of reformation' in verse 10. 'For' probably means 'in reference to.'

according to which cannot refer to 'time,' but may refer either to 'tabernacle' or to 'parable,' probably the latter, 'conformably to this parable,' tainted with the same defect.

10. The construction in the original is difficult, and the meaning is uncertain. The R. V. translation is quite clear. But we might also translate 'being merely carnal ordinances resting upon meats and drinks and divers washings till a time of reformation.' Rendall translates 'that cannot consecrate him that serveth as touching the conscience, but only in regard of meats and drinks and divers washings.' These and other interpretations cannot be discussed here. It seems unnecessary to abandon the R. V. translation.

meats and drinks and divers washings: cf. Col. ii. 16; 1 Cor. x. 2-4. The reference in 'meats' is very general, including laws on clean and unclean food, sacrificial meals and the passover. No law is given as to lawful or unlawful 'drinks,' except with

But Christ having come a high priest of the good 11
things to come, through the greater and more perfect

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reference to special cases such as the priest's abstinence from wine when about to minister, Lev. x. 8, 9, and the Nazirite's vow, Num. vi. 2, 3. The 'washings' of the law are numerous (on the consecration of the priest, on the Day of Atonement, after pollution of any kind, and so forth).

a time of reformation: the period of the New Covenant, inaugurated by the offering of Christ.

ix. 11-22. *The blood of Christ.* Christ through his own blood has entered once for all into the heavenly sanctuary, having obtained eternal redemption. For if the blood of animals confers ritual cleanness, how much more shall the blood of Christ, instinct with imperishable spirit, cleanse the conscience! As mediator of a New Covenant he clears by his death the sins that had accumulated under the Old, so that the called may receive the eternal inheritance. For a will cannot come into force without the testator's death. The first covenant was therefore dedicated with blood, and in the law all things are cleansed with blood, and without it is no remission.

11, 12. These verses put together several of the leading elements in Christ's high-priestly work. The scene of it was the immaterial tabernacle, not like the Mosaic made with hands and belonging to this lower creation. He entered, not through the blood of animal victims, but through his own. Nor, like the high-priest's visit to the Holy of Holies, was his stay in the sanctuary brief, hurried, and every year repeated, but he entered once for all. For what he obtained was (real) redemption for eternity, and not (unreal) redemption for a year.

11. of the good things to come. The marginal reading, 'the good things that are come,' is supported by two MSS. (B and D), which when united form a very strong combination. It is also the more difficult reading and therefore the more likely to be original, since the tendency of scribes was to substitute an easy for a difficult reading. Further, the alteration was the more likely, because in x. 1 we read 'the good *things* to come,' and this was probably assimilated to it. On the other hand, a very similar form of the word occurs immediately before, so that it might be due to mistaken repetition, though this is less likely. The author speaks, then, from the standpoint not of this age but of the age to come, already realized. The reading in the text implies the standpoint of this age, to which 'the good things' are still future.

through the greater and more perfect tabernacle. This is a difficult phrase. It is most natural to think of 'the greater tabernacle, not made with hands, that is to say, not of

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and more perfect tabernacle' as the heavenly counterpart of the first tabernacle, through which Christ passed into the heavenly Holy of Holies, here called 'the holy place.' The expression would thus correspond to 'having passed through the heavens,' 'made higher than the heavens.' But it is not of the material heavens, in any case, that the author is thinking, but of 'the true tabernacle which God pitched, not man.' The difficulty is that this interpretation involves a division of the heavenly sanctuary into two parts, whereas the Epistle seems to teach that the veil of division has been done away with. But this is not conclusive. The writer who thought of the earthly tabernacle as made after the celestial archetype must have thought of the veil on earth as copied from the pattern shewn in the mount. Nor was this veil removed till Christ entered the heavenly Holy of Holies, cleansing the heavenly things from this imperfection. He might then be fitly spoken of as passing through the outer tabernacle into the inmost shrine, for it was only when he had done so that the separation was abolished. The Fathers usually explained the tabernacle as the flesh or human nature of Christ. This is supported by the use of the same preposition 'through' with 'tabernacle' as with 'blood,' and gives to it in each case the sense 'by means of.' It has, besides, an analogy in the words in x. 20, 'through the veil, that is to say, his flesh.' It yields further the beautiful thought that Christ's life on earth was the condition and means through which he reached his high-priesthood in the heavenly sanctuary. We may also compare the passages in which his body is spoken of as a tabernacle. This view, however, has found little favour among recent commentators, though Weiss is mistaken in the assertion that it is universally given up (Moulton accepts it, Westcott includes it in a larger view, Bruce prefers it if we have anything beyond 'a form of thought dictated by the parallelism between Christ and Aaron'). The objections are serious. There is the description of it as **not of this creation.** Even if we translate 'not of common structure,' the inapplicability to Christ's body or humanity does not seem to be removed, especially in a writing which, as no other, insists on the identity of his humanity with ours. Even more serious is the difficulty that the thought is suggested by nothing in the passage. The immediate impression is that a heavenly counterpart to the earthly tabernacle is intended. That Christ should be tabernacle as well as priest and victim was surely not in the author's mind. Westcott, after pointing out that on earth Christ fulfilled the ideal of a tabernacle in representing the Presence of God and offering access to Him, says that we must take account of his heavenly ministry also. He therefore adds the thought of the glorified Church

this creation, nor yet through the blood of goats and 12
calves, but through his own blood, entered in once for
all into the holy place, having obtained eternal redemption.
For if the blood of goats and bulls, and the ashes of 13

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which is his Body and in which he ministers. But the coming through the tabernacle is associated with the *entrance* into the heavenly sanctuary, as something which precedes or accompanies it. Others, who refer the 'tabernacle' to the heavenly sanctuary, think that there is no reference to the division by the veil, and take 'through' to signify 'by means of,' in the sense that Christ accomplishes his work by means of a better sanctuary. But although 'through' bears this meaning in the next verse, both 'having come' and 'entered in' favour the local interpretation. This heavenly tabernacle as the archetype of the earthly is naturally 'greater and more perfect.'

not made with hands: cf. 'the house not made with hands' contrasted with 'the earthly house of this tabernacle' (the body), and the evidence of the false witnesses in Mark xiv. 58.

not of this creation. It does not belong to 'the heaven and the earth,' the creation of which is mentioned in Gen. i. 1. It is immaterial and spiritual. Field thinks the word translated 'this' is used here in the sense 'common,' 'ordinary,' so the phrase would mean 'not of ordinary construction.'

12. through the blood of goats and calves. The former was offered by the high-priest on the Day of Atonement for sins of the people, the latter for his own. It was in virtue of the blood that he was able to enter in at all, and by application of the blood to the mercy-seat he gained such redemption as was possible.

through his own blood: since he was the victim in the sacrifice which corresponded to the rite of the Day of Atonement. On the question whether we are in any sense to conceive Christ as taking in his blood into the heavenly Holy Place see note on verse 25. The significance of the contrast is drawn out in verses 13, 14.

once for all: in contrast to the high-priest's entrance 'once in the year' (verse 7).

having obtained eternal redemption. 'Obtained' means literally 'found for himself,' and implies personal effort. It is questionable whether it indicates a fact preceding or accompanying the entrance. It is probably the latter, for redemption is not complete till the heavenly sanctuary is entered. The clause justifies 'once for all.' Repetition was unnecessary since the redemption was for ever complete. 'Redemption' means simply 'deliverance,' the thought of ransom price having disappeared.

13, 14. These verses support the description of the effects of

Christ's offering by an argument from its incomparable worth. There is a double argument. If the blood of goats and bulls and the ashes of a heifer cleanse, how much more the blood of Christ? and if the animal sacrifices of the law cleanse the flesh, how much more shall Christ's blood cleanse the conscience? The reasoning rests partly on the relative worth of the victims, an animal against a human offering, nay against the offering of Christ himself, but also on the moral element that entered into the death of Christ. That animal sacrifices have a real cleansing power is admitted by the author, since it followed from the institution of them in the law. But this was limited by their radical defects. The victim is irrational, unconscious of the end for which its blood is shed. Nor does it freely choose its death, it goes to the sacrifice an involuntary victim. No moral quality is present in its death, the act never rises for it above the plane of the physical, what moral element is in it is imparted by the offerer. The virtue of the physical offering is limited to physical results; a ritual cleanness, but no more it is able to effect. But the blood of Christ is freely shed, he is a conscious victim, deliberately choosing his death and choosing it in love. And since he thus 'offered himself,' his act is charged with moral significance. His blood is instinct, not with physical vitality, but with an eternal spirit. And thus its virtue is not for mere ceremonial cleansing but for moral and spiritual. It was the offering of one without moral blemish. In an animal victim only physical faultlessness could be required, and only physical faults could really be touched by its sacrifice. But Christ's spotless purity gave his blood the power to effect the hardest of all moral tasks, taxing God's own resources to the uttermost, to cleanse the conscience from guilt, which is the hardest because the sinful act once accomplished can never be undone. The inmost reason is not explained; for the writer the cleansing efficacy of blood was a principle once for all laid down in the O. T., and as a matter of Divine appointment needed no further explanation.

13. the blood of goats and bulls: see note on verse 12. 'Bulls' is substituted for 'calves' (verse 12), because the masculine expressed the contrast to the 'heifer' better than the common noun.

the ashes of a heifer. The reference is to one of the most striking rites of purification in the law. A red heifer, without blemish and unbroken to the yoke, was slain without the camp and its blood sprinkled seven times towards the sanctuary. The carcase, including the blood, was then completely burnt along with cedar-wood, hyssop, and scarlet. Its ashes were kept in a ritually clean place outside the camp, and they were mixed with 'living' water to form a 'water of separation,' which was sprinkled to purify from contact with a dead body (Num. xix). The ceremony a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall 14 the blood of Christ, who through the eternal Spirit offered

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has several points of archaeological interest, which cannot be referred to here.

sanctify unto the cleanness of the flesh: restore ceremonial purity, so as to fit a man for such service in the sanctuary as might be open to him. 'Sanctify' has, of course, no moral significance here. It is limited to ritual purity of the body (cf. Exod. xix. 10), and could in the nature of things be nothing more.

14. the blood of Christ. Perhaps we should translate 'blood of the Messiah.' The article is prefixed to 'Christ' and the title is probably official, not merely personal.

through the eternal Spirit. This is a very difficult phrase. The article is absent in the Greek, and literally the words mean 'through eternal spirit.' The English translation very strongly suggests that the Holy Spirit is meant. But this is very improbable, for the article would have been used, and it is not easy to understand why the author did not say Holy Spirit if he had meant this (as in verse 8, iii. 7, x. 15). It is Christ's own spirit that is referred to. Generally the phrase is connected with 'after the power of an indissoluble life' (vii. 16), and it is explained that, in virtue of this, death was not the end of action for him, but he lived on, in spite of it, to offer in heaven. It seems difficult to believe that nothing more than this is meant. It would have been simpler to say 'life' instead of 'spirit' to express this thought, using of course some other adjective than 'eternal.' That 'flesh' and 'spirit' occur in the contrasted statements of verse 13 and verse 14 suggests that they are meant to be contrasted. It is true that the contrast is not formally exact, for 'flesh' corresponds to 'conscience,' each representing the sphere in which the cleansing is experienced. But there is a real contrast. The 'flesh' is cleansed because the nature of the sacrifice is fleshly. The 'blood of the Messiah' can cleanse the conscience because there works within it the virtue of an 'eternal spirit.' The O. T. sacrifices have their being and all their issues in the realm of the physical. The sacrifice of Christ transcends them in this also that its character is spiritual, and therefore it effects an inner cleansing. And 'spirit' is not like 'flesh,' the weak and transient; it is the imperishable, untouched by time, unweakened by decay. And thus the offering of Christ is lifted into the region of eternity, and that in all its extent, whether part of it was accomplished on earth and in time or not. For it is not its local environment but its animating spirit that constitutes it an heavenly offering. But spirit is also the ethically free, and thus his sacrifice is stamped with a voluntary as well as

himself without blemish unto God, cleanse your conscience
15 from dead works to serve the living God? And for this
cause he is the mediator of a new covenant, that a death

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a rational character. That 'without blemish' expresses an ethical element is true; but this does not exclude the ethical element from 'eternal spirit,' for the former asserts the moral quality of the victim, while the latter asserts the moral quality of the high-priestly act.

offered himself. The reference is probably to the cross, not to the offering in the heavenly sanctuary (cf. x. 10). This also tells against the usual interpretation of 'eternal spirit,' for if the meaning of this is that he lives on, in spite of death, to minister in heaven, the offering referred to must be in heaven. It is noteworthy how great an emphasis the author throws on the fact that Christ offered himself. The order in the Greek makes 'himself' very emphatic.

without blemish. An indispensable moral quality for a spiritual sacrifice, as it was a physical quality for an animal sacrifice.

cleanse your conscience from dead works. The ashes of the heifer cleansed from the ceremonial defilement caused by contact with the dead: the blood of Christ cleanses the conscience from the defilement of dead works. The conscience is cleansed by the removal of the sense of guilt, which prevents approach to God, and this is effected through the forgiveness promised in the prophecy of the New Covenant. On 'dead works' see the note on vi. 1. Probably the marginal reading 'our' should be adopted. Unhappily our best MS. (B) fails us here. It comes to an end in this verse.

to serve the living God. See note on iii. 12. Cleansing fits for service.

15. Since such power resides in his work he has become 'the mediator of a new covenant' (marg. 'testament'; see note on the next verse), so that those who are called may receive their inheritance. But his death was necessary because under the first covenant transgressions had accumulated, and these had to be removed through death, that so without encumbrance the inheritance might be received and enjoyed. The passage is difficult. The main sentence consists of the first and third clauses, the second clause expressing a condition to which the main proposition is subject. It might be thought that those who inherit under the New Covenant are affected in no way by the transgressions which have taken place under the Old. But the author does not think of the New Covenant as making a completely fresh start. The inheritance, which is the rest of God, was contemplated by the having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be 16

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first covenant, but sin barred the way to it. When Christ comes the accumulated debt must be swept away, that the promise of inheritance may be satisfactorily fulfilled. These sins are cancelled by the death of Christ, for the elaborate sacrificial apparatus of Judaism effected nothing at all beyond ceremonial purification, as the author says with the utmost directness in x. 4. And these sins must be dealt with, otherwise the conscience would not be cleansed: for conscience is not cleansed by drugging it into forgetfulness of its guilt. The sins themselves must be dealt with, and not merely the sinner's consciousness of them. Thus the death of Christ must have a retrospective action, grappling with sins already committed, as well as imparting power for righteousness in the future. A question arises as to the scope of this redemption: Does the writer contemplate the redemption of all the transgressions that have mounted up during the period of the first covenant, or simply the transgressions of those who are called? Is it primarily the clearing of the inheritance itself, or the cleansing of the conscience, so that access to it may be given, that he has in mind? If Paul had been the author the former view would be probable. The death of Christ had reference to all the sins done aforetime. But the author of this Epistle regards sin mainly as preventing access to God, and we should therefore think probably of the conscience rather than the inheritance as freed. Those who are called are not simply the readers, who are freed from guilt incurred under Judaism; they include all the faithful of the Old Covenant, who could not enter on the inheritance because that covenant left their sins unremoved. This explains why apart from us they could not be made perfect and so could not receive the promise (xi. 39, 40). Even for the faithful dead the veil in the heavenly sanctuary was not removed till Christ entered through his own blood. The middle clause has also been explained of the Levitical sacrifices, in which case we should translate 'death' instead of 'a death.' The sense would then be that, just as the death of sacrificial victims was necessary under the Old Covenant, so also was it under the New. This is very improbable. If the thought is added that the death under the New Covenant gave to the old sacrifices what validity they possessed (so Farrar), a double reference is given to 'death,' and a validity attributed to sacrifices which according to the author they did not in any way possess.

16, 17. It is generally agreed that the author slips into using the word translated 'covenant' in the sense of 'will.' The Greek word *diathēkē*[1] meant both, but its ambiguity does not survive in English. The meaning of the two verses is that, in order that a will may come into force, the testator must die. The implication is that Christ's death was necessary that the heavenly inheritance might be ours. It is clear that there is no logical connexion between the death which brings a will into force and the death which was needed to dedicate a covenant (verse 18). The ambiguity of the word covered for the author, as also for the Greek commentators, the logical hiatus. The statement was suggested by the reference to death in connexion with the New Covenant, coupled with the mention of the inheritance (verse 15). Naturally several scholars have wished to preserve the sense 'covenant' throughout (so, among others, Moulton, Westcott, Hatch, Rendall, Milligan). In favour of this may be urged not only the general consideration that the author is most likely to have retained the same meaning throughout, but the curious phraseology which he employs if he meant to speak of a will. This cannot be discussed without reference to the original. Further, will-making was almost unknown among the Jews. And again there is no support for the view that Christ bequeathed an inheritance to us. The general sense of the verses is on this interpretation taken to be that a covenant implies a death to ratify it, and is only of force over the dead, the death of the covenanter being in some sense assumed. It is, of course, true that covenants were often accompanied by the death of a victim; but it is not the case that there was any necessity in this, or that they could not be valid without it. Apart from ethnic covenant-rites, the O. T. recognizes that a covenant might be made without death. Thus David and Jonathan make a covenant by interchanging clothes and armour (1 Sam. xviii. 3, 4). The Hebrews covenant with the Gibeonites by taking of their food (bread and wine, not flesh) (Joshua ix. 3–15). Covenants were made by eating salt together. It would be no answer to say that God's covenants with men alone are meant, for the statement is general and universal. It is also very difficult to impose the sense 'covenant' on the passage, for then it asserts that a covenant implies the death of him who made it. Apart from the fact that there are two parties to a covenant, it is certainly not the case that those who make the covenant must die to give effect to it. This would be the way to nullify it. It does not seem a legitimate interpretation of the words to say that the covenanter is identified with the victim in his death on any tenable interpretation of its covenant significance. It seems impossible then to adopt the translation 'covenant.' Dr. Field rightly says: 'If the question were put to any person of common intelligence, "What

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[1] διαθήκη.

the death of him that made it. For a testament is of 17
force where there hath been death: for doth it ever avail
while he that made it liveth? Wherefore even the first 18
covenant hath not been dedicated without blood. For 19
when every commandment had been spoken by Moses
unto all the people according to the law, he took the

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document is that which is of no force at all during the lifetime of the person who executed it?" the answer can only be, "A man's *will* or testament."' The difficulty that wills were not familiar to Jews does not apply unless the Epistle was addressed to Palestine. And the fact that the Greek commentators without exception understood it as 'will,' and were conscious of no break in the argument, clearly proves that the author might, without consciousness of incongruity, pass from one sense of the word to the other. The passage thus becomes a passing illustration rather than a link in the argument.

16. there must of necessity be the death. The word translated 'be' means, as the margin says, to 'be brought.' This suits the interpretation 'covenant' better than the R.V. rendering. It would mean that the death must be 'brought in' or 'offered,' that is to say, in this case undergone by an animal as the covenanter's substitute. With the translation 'will' the selection of the word seems strange. Why did the author not say simply the testator must die? Probably the phrase means 'the death must be proved,' in which case the word is fitly chosen. Others translate 'must be announced.'

17. where there hath been death. Probably this expresses the meaning of 'over the dead' (marg.) better than 'over dead sacrifices,' which is the translation required by the rendering 'covenant.' Instead of the interrogative form of the last clause the margin gives 'for it doth never . . . liveth.'

18. The writer returns to the sense 'covenant' for *diathēkē*. He argues, since a *diathēkē* is not valid, apart from death, the first *diathēkē* was dedicated with blood. In English the inference does not follow, since we must translate by two different words, and we cannot argue that, because a 'will' is not valid till death, a 'covenant' must be dedicated with blood. He says 'even the first,' because in the case of a covenant so imperfect and transitory the blood dedication might have seemed unnecessary.

19, 20. A reference to the circumstances of the dedication of the first covenant, to prove that it was not without blood. The narrative occurs in Exod. xxiv. 3-8; but several additions are made by the author. 'Goats' are not mentioned, and it is difficult to assume that they are included in the burnt-offerings, for they

blood of the calves and the goats, with water and scarlet
wool and hyssop, and sprinkled both the book itself, and
20 all the people, saying, This is the blood of the covenant
21 which God commanded to you-ward. Moreover the
tabernacle and all the vessels of the ministry he sprinkled
22 in like manner with the blood. And according to the

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were not appointed for that purpose in the law (in Lev. i. 10 a different word is used). The author seems to be relying on memory, as his quotation in verse 20 is somewhat free. The 'water, scarlet wool and hyssop' are also not referred to in Exod. xxiv. Water was mingled with blood to dilute it. In the cleansing of the leper, a bird was killed over a vessel containing 'running water,' and then a live bird, along with cedar-wood and scarlet, and hyssop, was dipped in the blood, and the leper was then sprinkled (Lev. xiv. 4–7). The scarlet wool was probably used to tie the hyssop on to the cedar rod to make a sprinkler for the blood. Hyssop was used to sprinkle blood (Exod. xii. 22), and 'the water of separation' (Num. xix. 18). So in Ps. li. 7 we read, 'Purge me with hyssop, and I shall be clean.' Cedar, hyssop, and scarlet were also burnt with the red heifer (Num. xix. 6), for which see note on verse 13. Later, blood and water gained a mystical significance (1 John v. 6; cf. John xix. 34). Further, there is no reference in the narrative in Exodus to the sprinkling of the book; the writer would infer it from the general principle laid down in verse 22, perhaps also from the title Book of the Covenant, the covenant demanding blood. It may have been mentioned in tradition, which spoke of the book as placed on the altar, which was sprinkled, as representing God, while the people were sprinkled as the other party to the covenant.

20. Quoted from Exod. xxiv. 8, where the LXX reads in agreement with the Hebrew, 'Behold the blood of the covenant, which the Lord hath made with you.' The form of the quotation may have been influenced by the words of Christ at the institution of the Supper.

21. Here also the author goes beyond the O. T. record. The words 'with the blood' would suggest that this took place at the time when the covenant was dedicated, but since the tabernacle was not then in existence, we should hardly, with Weiss, attribute such an error to him. The Pentateuch knows only of an anointing of the tabernacle and its furniture with oil (Exod. xl. 9–11). Josephus, however, makes a similar statement, and both probably rest on Jewish tradition.

22. These are but illustrations of an almost universal legal principle. The writer is conscious that there are exceptions to law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary therefore that the copies of the things 23

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the rule. Thus bathing in water, or passing through fire (Num. xxxi. 22, 23) might be used for purification, and there was remission of sin without shedding of blood in the case of those too poor to offer an animal sacrifice. The latter part of the verse, as well as the former, speaks simply of a principle which holds good in the law.

shedding of blood. This is probably the meaning, rather than 'outpouring of blood,' since the important point in the argument is the death of the victim, rather than the pouring out of the blood at the altar, though in itself the latter is the more important.

ix. 23–28. *The cleansing of the heavenly sanctuary and the finality of Christ's redemption.* While the copy must be cleansed with animal blood, better sacrifices are needed to cleanse the heavenly original. For our high-priest has entered into God's presence in heaven, not often repeating a sacrifice of another's blood, but once for all offering himself. Thus he needs to die no more, and when he appears again it will be to bring salvation to his waiting followers.

23. The meaning seems to be that while the copies of the things in the heavens could be cleansed with the blood of animal victims, for the cleansing of the heavenly original better sacrifices were required. The verb in the second clause must be supplied, and it is most natural to supply it from the first. It is only to avoid the thought, that the heavenly sanctuary and its vessels needed cleansing, that some have supplied 'should be dedicated' in the second clause. What is meant by the cleansing of the heavenly sanctuary must be determined by its meaning as applied to the earthly. The ritual of the Day of Atonement was designed, not merely to atone for the sins of the people, but to make atonement for the sanctuary itself. The sense of this would seem to be that the constant sin of Israel had communicated a certain uncleanness to the sanctuary. Similarly the sin of mankind might be supposed to have cast its shadow even into heaven. It hung like a thick curtain between God and man, preventing free fellowship, and that not only because it defiled the conscience, so that man was ill at ease with God, but because it introduced a disturbing element into the life of God Himself. Looking at it from a somewhat different point of view, we might take the cleansing to be identical with the removal of the veil in the heavenly sanctuary (see note on verse 11), since cleansing is for the sake of access. Bleek and others suggest that the reference is to the casting of Satan out of heaven on the exaltation of Christ. But there is nothing to

in the heavens should be cleansed with these; but the
heavenly things themselves with better sacrifices than
24 these. For Christ entered not into a holy place made
with hands, like in pattern to the true; but into heaven
25 itself, now to appear before the face of God for us: nor

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support this in the passage. It might be possible to connect it with the reconciliation of things in the heavens (Col. i. 20), especially in view of the author's interest in angelology. The popular division of angels into two classes, the perfectly good and the irretrievably bad, does not correspond to the N. T. doctrine. It is hardly likely that we should look in this direction for light on the passage, for the author's interest in angels was mainly theoretical, and 'not of angels doth he take hold.' Nor can we explain the passage by the view, held in various circles of Jewish theology, that hell and the fallen angels were to be found in the lower heavens. For it is not of the purification of these heavens that he speaks, but of that of the heavenly sanctuary itself, which lies beyond them.

the copies of the things in the heavens. That is, the tabernacle and its vessels which were made after the pattern shewn to Moses in the mount (viii. 5).

with these: the sacrifices referred to in verses 19-22.

better sacrifices. The plural is used because, though Christ's sacrifice is one, it gathers up what was typified in the different sacrifices of the Jewish Law.

24. This necessity, expressed in verse 23, has been met by Christ, 'for' he has entered into heaven itself, not into the Holy Place of human manufacture, a mere imitation of the genuine and original. The verse practically takes up again the train of ideas expressed in verses 11, 12.

to appear before the face of God. There may be a contrast implied between the clear, unrestricted manifestation of Christ in the heavenly sanctuary, and the concealment of the high-priest on the Day of Atonement in the dense cloud of incense. The thought is of the manifestation of Christ to God rather than of God to Christ.

25-28. The leading thought in these verses is that Christ has made one offering and one only, in contrast to the yearly offering of the high-priest. The argument is as follows. While the high-priest had to enter each year into the Holy of Holies, with blood other than his own, Christ has entered the heavenly sanctuary once for all, through the sacrifice of himself. If his sacrifice had been such as to permit of repetition, he would often have suffered since the foundation of the world, whereas he has suffered only yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the founda- 26 tion of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of

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once. And this is not the beginning of a series, for the end of the ages is at hand, and therefore no time is left for such a series to be completed. Indeed, the thought of a repeated death is contrary to all human experience. Death is the crisis, which comes only once, and is final, since judgement follows upon it. And so with Christ; his death happens but once, and when he leaves the heavenly sanctuary it will be for the final bringing in of the Messianic salvation. The author does not explain why, if the sacrifice were to be repeated, it must have occurred often 'since the foundation of the world.' He means, apparently, that repetition implies limited efficacy, and therefore as soon as sin began in the world the Redeemer would need to deal with it, before the arrears of transgression became so great that no single atonement could cancel them.

25. nor yet that he should offer himself often: cf. 'once for all' in verse 12. The offering referred to is his self-presentation in the heavenly sanctuary, as is clear both from verse 24 and the parallel with the high-priest's entrance into the Holy of Holies with the blood.

with blood not his own: cf. 'through the blood of goats and calves' in verse 12. In that verse the author adds, 'but through his own blood.' Here he does not say, Christ entered with his own blood. Probably he felt that this might lend itself to a crude, materialistic interpretation, as if Christ carried in his physical blood into heaven. But while such a thought is out of the question, the writer must have supposed that something corresponded to the presentation of the blood, in which the service of the Day of Atonement reached its climax. The blood was the life poured out in death, and Christ presented himself, after obediently surrendering his life to God, to make this pouring out of his soul unto death the complete putting away of sin.

26. the end of the ages: that is, as the margin renders, their 'consummation.' This is the goal towards which the ages have been moving, and which they have attained with the sacrifice of Christ. The writer, in common with early Christians generally, regarded the Second Coming as near at hand.

to put away sin. The expression is stronger than this translation suggests, it means to 'annul sin' (cf. vii. 18). The singular 'sin' is used here, because the writer is thinking of sin as a prin-

27 himself. And inasmuch as it is appointed unto men
28 once to die, and after this *cometh* judgement; so Christ
also, having been once offered to bear the sins of many,
shall appear a second time, apart from sin, to them that
wait for him, unto salvation.

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ciple ruling in human life and defiling it, rather than of individual acts of transgression. 'By the sacrifice of himself' is better than the margin, 'by his sacrifice.'

27. The thought is that death is not an incident in man's career, but its definite close, and since the career has reached its end, judgement may be passed upon it. The death of Christ is stamped with a similar finality. 'Appointed' is literally 'laid up for' (marg.).

after this. It is not clear whether the author is speaking of a judgement to follow immediately on death, or of the Last Judgement.

28. The main thought of the verse seems to be that Christ's death cancelled sin so completely that he can have no further connexion with it, but just as life, completed by death, is followed, not by a new term of life, but by judgement, so the life of Christ has fulfilled its purpose so completely that nothing remains to be done save to let its issues work themselves out. There is a parallel between the judgement which follows man's death and the salvation which Christ brings to his waiting followers. We might have expected the author to refer to the appearance of Christ in judgement. But this would have yielded a mere verbal parallel, for the two statements, Man dies and receives judgement, and Christ dies and pronounces judgement, form no real parallel. There is a true correspondence in the author's words. There is a causal connexion between death and judgement, and so between Christ's death and salvation. In neither case is there mere temporal sequence.

to bear the sins of many: the phrase 'to bear sins' may mean to bear the punishment of sins. Or it may mean to bear away sins. Or the thought may be similar to that in 1 Peter ii. 24, to bear the sins with him to the cross, that on it they might be destroyed. In any case sin is so completely done away with that he needs to die no more. 'Many,' which is probably suggested by Isa. liii. 12, is used, not to limit the extent of the atonement, as if it were not for all, but to indicate how large was the number for whom the single death of one man sufficed (cf. Rom. v. 15, 20; Mark x. 45).

shall appear a second time. It is true that he will leave the heavenly sanctuary, but not, as the Jewish high-priest, with the prospect of having to repeat the sacrifice still before him, but

For the law having a shadow of the good *things* to 10

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to make over to his people the salvation achieved effectually by the one offering. The reference is to the Second Coming, believed by the primitive church to be always imminent.

apart from sin. His first coming was not 'apart from sin'; he was the sin-bearer, and his work found its climax in his conflict with it. Now he has put it away (verse 26), he is separated from sinners (vii. 26), and thus all connexion with sin is severed (cf. Paul's 'The death that he died, he died unto sin once,' Rom. vi. 10). The phrase bears another meaning in iv. 15.

to them that wait for him: cf. 1 Thess. i. 10; 1 Cor. i. 7; Phil. iii. 20; 2 Tim. iv. 8, also Rom. viii. 19, 23, 25. There may be a reference to the strained suspense with which the people awaited the high-priest's return from the sanctuary on the Day of Atonement. This was felt in a slight degree even in the ordinary ministry of the priests (Luke i. 21).

unto salvation: probably to be connected with 'shall appear,' though it might be, and is by some, connected with 'them that wait for him.'

x. 1–18. *The ineffectiveness of the sacrifices of the Law, and the perfect efficacy of Christ's sacrifice.* The law's unreality makes its repeated sacrifices of no avail, for their repetition proves that they can only bring the worshipper's guilt to mind, but cannot cleanse the conscience, for no animal sacrifice can take away sins. Therefore Jesus offered no animal victim, but one according to God's will—his own body which God had prepared for him—and thus we have been sanctified. While the priests stand offering daily ineffective sacrifice, he offered one sacrifice, effective for ever, and sat at God's right hand.

The author is now nearing the close of his formal argument. He draws out more fully the inferiority of the Levitical sacrifices to that of Christ, going back on some points already touched on, but adding much that is new and striking in a forcible, though obscure and somewhat broken, style.

1. a shadow: cf. viii. 5. Here the contrast is between 'shadow' and 'image.' The latter is precise and sharply defined in its outline, the former, unsteady and indistinct. But probably the contrast between shadow and substance is also expressed, for the 'image' is a reproduction in facsimile, not a mere pictorial representation. The law, then, suffers from a double defect: it gives so blurred an outline of Christianity ('the good things to come') that no one would recognize what original it was meant to portray, and it was vitiated by a radical unreality, which made its vast machinery ineffective for producing any worthy result.

come, not the very image of the things, they can never
with the same sacrifices year by year, which they offer
2 continually, make perfect them that draw nigh. Else
would they not have ceased to be offered, because the
worshippers, having been once cleansed, would have had
3 no more conscience of sins? But in those *sacrifices*
4 there is a remembrance made of sins year by year. For
it is impossible that the blood of bulls and goats should

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they can never. Such is the best attested reading, and, if correct, we must suppose that the sentence breaks off, and regard the subject of this verb as 'the priests.' But the text translated in the margin 'it can' is intrinsically so much better, that it should be accepted, in spite of its inferior documentary attestation. The plural is probably due to assimilation to 'they offer.' The subject of the verb is then 'the law.' At the same time it is quite possible, as Hort suggests, that the original reading has not been preserved.

with the same sacrifices year by year: probably the sacrifices on the Day of Atonement, though the whole round of sacrifices through the year may be included. The constant repetition proves their ineffectiveness.

continually. It is perhaps better to connect this word with the following clause, translating 'perfect for ever them that draw nigh.' So far from doing this, such effect as they had was of the most temporary character. The translation in the text involves a certain tautology.

2. If these sacrifices could have made the worshippers perfect, they would not have needed to be repeated, for the conscience, being cleansed from guilt, would have been free from the sense of sin. 'Once cleansed' means cleansed once for all.

3. But what the sacrifices do is to bring sin to remembrance rather than to purge it away. If they had to be thus repeated, it could only be because sin needed constantly to be atoned for.

4. Here the writer goes to the heart of the matter. The inadequacy of the Jewish sacrifices rests on the very nature of things. It is essentially impossible that the blood of animal victims should cleanse a human conscience from guilt, for in such sacrifices there is no conscious and voluntary, and therefore no moral, element. Nor is there any real community between offerer and victim. We thus see one reason why the writer lays such immense stress on the Incarnation and real human experience of Christ. He becomes man, not simply that he may sympathize with us, but that he may offer himself for us. Vicarious sacrifice is a principle profoundly true, but he who sacrifices himself for

take away sins. Wherefore when he cometh into the 5
world, he saith,

> Sacrifice and offering thou wouldest not,

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others must first be one with them. The author's criticism of the Levitical sacrifices is obvious enough to us, but should not blind us to his superiority to the common Jewish conception, and the importance of the moral test which he applies. Probably this verse seemed to his readers very revolutionary, though that coarse animal sacrifices could not effect a spiritual end should have been a self-evidencing truth. He therefore establishes his position by an appeal to Scripture.

5. The quotation is from Ps. xl. 6-8. This psalm is thought by many (though not by Wellhausen) to consist of two originally distinct psalms, the former ending with verse 11. Its date is not clear, but it seems to be later than Deuteronomy and Jeremiah, and is probably post-exilic. The passage quoted is in the original exposed to several exegetical difficulties, and some recent critics emend the text very freely (so Duhm, Cheyne in *The Christian Use of the Psalms*, and Wellhausen, less radically, in the *Polychrome Bible*). These questions need no discussion here. But there is a striking variation from the Hebrew in the LXX, which is followed in the Epistle. The Hebrew literally means 'Ears hast thou digged for me,' by which is meant that God has opened the ears of the speaker to hear his voice. The translation 'a body didst thou prepare for me' is thought by some to be a free rendering, but by others, with greater probability, to rest on an early error in the Greek text, the last letter of the word 'thou wouldest' with the word for 'ears' being read by mistake as 'body[1]'. The author is justified in appealing to this psalm, which, though not containing precisely a polemic against sacrifice, yet, like Psalms l and li, throws the emphasis of religion elsewhere, and treats sacrifice as non-essential—one of the numerous indications that the post-exilic period was not so legalistic and unspiritual as is often imagined. The words 'a body didst thou prepare me,' which the author referred to the Incarnation, no doubt facilitated the use of the passage here, and may have determined the choice of it.

when he cometh into the world. When he left his heavenly life and came into the world. The reference is not to his entrance on his public ministery.

sacrifice and offering denote respectively animal and vegetable offerings.

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[1] *ἠθέλησας ὠτία* being read as if *ἠθέλησας σῶμα*, hardly, as Farrar says, *κατηρτίσας ὠτία* being read as *κατηρτίσας σῶμα*.

But a body didst thou prepare for me;
6 In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according
9 to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish

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a body didst thou prepare for me. The sacrifice of Jesus was assimilated to that of animal victims, in that it was the offering up of a body. A body was needed for a blood-offering. But for the animal the body was a mere vehicle of physical life, whereas for Jesus it was the instrument of his moral training and the organ of intercourse with his fellow men. To do God's will was ever the joy of the eternal Son, but to do it in the body, where the very constitution of his nature made its full gratification a disobedience to his Father's will, was proof of moral devotion under unprecedented difficulties. Thus the lifelong sacrifice of the body, which culminated in the death, was not that involuntary and non-moral sacrifice of the beast, but the free and deliberate surrender of life to God, of his own, not that of another.

6. Closer definition of the type of sacrifice in which God has no pleasure.

7. The Son, understanding his Father's repugnance to these sacrifices, declares that he is coming to do God's will. This will is accomplished in the offering of the body prepared to this end by God.

In the roll of the book. The word translated 'roll' is generally said to mean originally the knob at the end of the stick on which the parchment scroll was rolled, and so to be used for the roll itself. The reference in the psalm is a little uncertain; probably the author of the Epistle thought of the O. T. generally.

8. (the which are offered according to the law). Their legalist character is hinted as a defect.

9. This verse sets the act of Christ in opposition to the sacrifices of the law, and treats it as superseding them. The question arises whether the author means simply that the sacrifice he offered was of a kind well-pleasing to God, whereas

the second. By which will we have been sanctified 10
through the offering of the body of Jesus Christ once
for all. And every priest indeed standeth day by day 11

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those of the law did not please Him, or whether he means more than this, that what gave Christ's act its efficacy was the spirit of obedience in which it was done. This stress on the moral quality of the sacrifice agrees well with the rejection of animal sacrifice, the defect in which lay largely in its non-moral character. And in any case it is difficult to suppose that the author was blind to this great thought, that the Son's perfect submission to the Father's will, his obedience to death, constituted much of the atoning power of his work. Yet it may be doubted if that thought is expressed here. The author does not expound a philosophy of sacrifice. Why it had atoning power was for him a question less urgent than for us, since Scripture revealed it as a matter of Divine appointment. And it is surely significant that the words 'I delight' are omitted from the quotation. If the author's point had been that the value of the offering lay in the spirit in which it was made, would just those words in which the spirit found fullest expression have been omitted as unimportant for his purpose?

10. Since the will of God has been thus satisfied in the sacrifice of Christ, we have been 'sanctified' by it (marg. 'in'). Sanctification has not the meaning here which is commonly attached to it in theology. It is primarily a ritual term. In the Jewish ritual sanctification was effected by ritual methods, such as washing or blood-sprinkling, the result of which was that the worshipper was released from his uncleanness and able to enter into the presence of God. The word has a corresponding sense here. By the offering of Christ's body, a sacrifice according to God's will, we have been so sanctified that we are able to enter into fellowship with God. That which hindered communion has been removed. This was not, as in the Jewish ritual, some physical condition, but a guilty conscience. What is needed for the renewal of communion is the removal of the sense of guilt. When the sinner realizes that his sin has been borne by Christ, that the sacrifice which can cleanse from guilt has been offered, he feels that the barrier between himself and God has been broken, and communion with Him has been permanently re-established.

the offering of the body: on the cross, not in the heavenly sanctuary.

11–13. Christ's session at the right hand of God proves the efficacy of his offering. His work stands in contrast not simply to that of the high-priest on the Day of Atonement, but to that of

ministering and offering oftentimes the same sacrifices,
12 the which can never take away sins: but he, when he
had offered one sacrifice for sins for ever, sat down on
13 the right hand of God; from henceforth expecting till
14 his enemies be made the footstool of his feet. For by
one offering he hath perfected for ever them that are
15 sanctified. And the Holy Ghost also beareth witness to
us: for after he hath said,

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the common priests. Every day they offer sacrifices, which can never cancel sin. Their mighty labour, like that of Sisyphus, ends always in nothing. The pathetic inefficiency of all this elaborate apparatus, this daily addition of nought to nought, which at the end of the long centuries have mounted up to zero, is all the more striking in the light of Christ's sacrifice, offered once only but effective for ever. He now sits at God's right hand, having achieved an offering acceptable to God, while the Jewish priest still stands to offer those useless sacrifices, sad spectacle of belated incompetence. And the session, glorious though it is, is but the prelude to final triumph over his foes.

priest. The marginal reading 'high-priest' has strong MS. attestation, but is probably due to conformation of the language to v. 1, viii. 3. The objection to the reading in the text, that it is not true that 'every priest' offered daily, misses the author's obvious meaning. The accumulation of words to bring out the repetition of the sacrifices ('day by day,' 'oftentimes,' 'the same') is remarkable.

take away: a strong word, meaning 'to strip off.'

12. for ever. The punctuation in the text is much better than that in the margin, 'sins, for ever sat down,' &c., expressing not, of course, that the sacrifice is offered through eternity, but that the one sacrifice has abiding effects, as is explained in verse 14.

13. The time for which he waits is the Second Coming.

14. He has only this subjugation of his foes to wait for, since his single offering has this never-ending efficacy, that those whom it sanctifies are made by it for ever complete.

15-18. And this is further proved by Scripture. In the prophecy of the New Covenant, God, after He has promised to write His law on the heart, adds that He will no longer remember their sins. But if sins have been forgiven, no further sacrifice is needed to atone for them. For the formula of quotation cf. iii. 7, and for the quotation itself viii. 10-12.

This is the covenant that I will make with them 16
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;
then saith he,
And their sins and their iniquities will I remember 17
no more.

Now where remission of these is, there is no more 18
offering for sin.

Having therefore, brethren, boldness to enter into 19

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16. then saith he. The Greek probably forms an incomplete sentence, rightly completed in English by the addition of these words.

x. 19-25. *Draw near and hold fast.* Since Jesus has dedicated for us a new way to the heavenly sanctuary, where he is priest, let us draw near in faith, cleansed from our guilty past, and hold fast our hope; stimulating each other to deeds of service, and not forsaking our own assembly, especially since the day draws nigh.

19. The writer has now concluded his formal argument, though he has still much to say in which he strengthens and develops certain sides of it. But now his aim is to drive home the practical lessons of his exposition. If Christianity has successfully achieved what even Judaism was unable to perform, if it has given unto us the forgiveness of sins, the removal of guilt, and unrestricted fellowship with God, then our plain duty is to hold firmly to it, not ungratefully despising the great good thus offered, and not failing to use to the full the benefits thus secured. It is clear that the author is not engaged in a mere academic discussion as to the relative merits of Judaism and Christianity. It is because he feels so intensely the imminent peril of his readers, that he speaks with such intensity of warning and appeal. It is hardly credible, if he had been writing to Gentile Christians, with a temptation to forsake Christianity but none to fall away to Judaism, that he would have devoted so elaborate an argument to proving that Judaism was worn out and inferior to Christianity.

boldness to enter into the holy place. The Jewish sanctuary was inaccessible to the worshipper. He dared not enter in for fear of the penalty of sacrilege. But for us the way has been opened into the heavenly sanctuary, and we may enter in glad confidence without fear of rebuff. For we pass into it by virtue of 'the blood of Jesus.' We do not enter it with

20 the holy place by the blood of Jesus, by the way which
he dedicated for us, a new and living way, through the
21 veil, that is to say, his flesh; and *having* a great priest

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the blood. How the blood enables us to enter the following verses explain.

20. by the way which he dedicated for us. The author does not dwell here on the fact that Christ's blood has so cleansed us as to fit us for entering, but that he has inaugurated a way by which we may enter. Hitherto there had been no way. Christ has opened the way in that he has himself entered by it, and he is our Captain in whose steps we follow. The writer may have had in mind the prophecy as to the 'holy way' for pilgrims to the temple, over which the unclean might not pass (Isa. xxxv. 8). The way is 'new,' and in this there may be a reference to the dedication of roads by sacrifice (according to the common view that the word meant originally 'newly slain,' though in usage it had come to mean simply 'new'). It is 'living' (cf. iv. 12), is effective in bringing man to the goal of fellowship with the living God in the living Christ.

through the veil. The way has been opened by the removal of the veil, which hitherto had blocked the entrance. This veil is the 'flesh' of Christ, which while he was on earth shut him out of the heavenly sanctuary. To gain access to it the veil had to be taken away, in other words, he had to die. But the question arises, If Christ, why not we too? Is it not true for us also that the veil must be done away in each case, before we can enter; must we not die that we may pass into heaven? This, once more, is an instance of the collision between the actual and the ideal. This veil of flesh hangs for all of us before the heavenly Holy Place, and hangs there still. We have to cast our anchor to the other side of it, and thus by hope feel ourselves bound to that heaven, to which we truly belong. But there is something stronger than hope, and that is faith. While hope is certain of realization in the future, faith achieves realization in the present. And thus faith carries us beyond the veil and gives us here and now unbroken communion with God. It seems clear that 'through' must not be explained as equivalent to 'by means of,' for a veil is not a means of entrance, but a barrier which has to be put out of the way. The reference cannot therefore be to the Incarnation. Westcott thinks the objections to identifying the veil with the flesh render it probable that it should be explained 'that is to say, a way of his flesh.' The way, in other words, consists in his true human nature. But the difficulty that Christ's flesh should be regarded as an obstacle to the vision of God is one which it is not quite easy to estimate, and which will

over the house of God; let us draw near with a true 22
heart in fulness of faith, having our hearts sprinkled from
an evil conscience, and our body washed with pure water:
let us hold fast the confession of our hope that it waver 23
not; for he is faithful that promised: and let us consider 24

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be estimated very differently by different minds. Some, at least, will feel that such a view harmonizes well with the general tenor of the Epistle, and it is not probable that many will feel the objection so acutely as to prefer this new interpretation of the passage. Nor is it perhaps quite certain that this highly suggestive passage cannot be worked into the typological scheme of the Epistle.

21. Not only is there a new way by which we may freely go, but he who rules the sanctuary is our own great Priest, and this assures us of welcome as we draw near.

a great priest: cf. iv. 14. The term is often used in the O.T., both Hebrew and LXX. Here it is chosen, instead of the usual high-priest, to emphasize his sovereign rule 'over the house of God' (cf. iii. 6).

22. A threefold exhortation, based on these encouraging facts, now follows: draw near, hold fast, stimulate each other. iv. 14-16 contains the first two of these, but in reverse order.

with a true heart: a sincere, single heart with no doubleness or reserve towards God.

in fulness of faith: since it is faith alone that can take us within the veil. On 'fulness' (marg. 'full assurance') see vi. 11. The combination of faith, hope, love in this passage is noteworthy.

having our hearts sprinkled from an evil conscience. The phrase is compressed. It means having our hearts sprinkled with the blood of Christ, and thus cleansed from the consciousness of guilt (cf. ix. 14). So sacrificial blood was used in the consecration of priests (Exod. xxix. 20, 21; Lev. viii. 23, 24, 30), and the words 'our body washed with pure water' have their analogy in the same ceremony (Exod. xxix. 4). There is probably a reference to baptism, though the thought rests on the inward cleansing which it typified (cf. Ezek. xxxvi. 25). The connexion of the latter clause with the next sentence (as in the marg. 'conscience; and having our body washed with pure water, let us hold fast') is less probable.

23. Relying on the faithfulness of God (cf. xi. 11), and therefore on the sure fulfilment of His promise, we should hold firmly to the confession of our hope. This confession was that first made at baptism.

24. We should not concentrate our thoughts on ourselves

25 one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the

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alone, careful merely about our own steadfastness, but on the needs of others, stimulating them continually to that love and practical charity, which is the best preservative of firmness in the faith.

25. If the author means that some were already forsaking the Christian assemblies, he would feel that this was ominous of an approaching lapse from Christianity altogether. He knows that in the communion of saints lies one of the surest guarantees of adherence to the faith. But he may not mean so much as this. Zahn argues forcibly that the author is chiding Christians for leaving their own congregation in vexation, and resorting to other Christian congregations in the same city, instead of staying at their post and helping their weaker brethren. This suits the meaning of the word translated 'forsaking,' which means 'leaving in the lurch.' And whether we accept this view or not, it would probably be better to translate 'our assembly' rather than 'the 'assembling of ourselves together.' It is also in harmony with the context. He exhorts them to help others in the Christian life, so that those whom he is specially addressing would hardly be themselves forsaking the Christian assemblies. Nor is this suggested by what follows. The reference to the near approach of 'the day,' and to the danger of falling away, might be to a peril not threatening those to whom he is specially speaking, but rather those whom they ought to exhort and save. If this view is correct, the readers must have lived in a large town, in which there were other Christian congregations. 'The day,' whose approach makes his exhortation so much more urgent, is the Second Coming, which was then thought to be close at hand. If the Epistle was written before the destruction of Jerusalem, the writer may have thought of this as ushering in 'the day'; it was, in a sense, a coming of Christ, by which a decisive break was effected between the old and the new and the Jewish dispensation came to a definite end.

x. 26–31. *The fate of the wilful sinner.* Judgement, and not atoning sacrifice, awaits wilful sin against light. Unpitying as was the doom of transgressors against the law, how much sorer will be that inflicted on those who trample on the Son of God by that vengeful God, into whose hands it is a fearful thing to fall.

knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgement, 27
and a fierceness of fire which shall devour the adversaries.
A man that hath set at nought Moses' law dieth without 28
compassion on *the word of* two or three witnesses: of 29
how much sorer punishment, think ye, shall he be judged
worthy, who hath trodden under foot the Son of God,

This deeply solemn warning against the perils of apostasy is even more severe than that in ch. vi, though it has close affinities with it, and is to be interpreted in a precisely similar way. The line of argument in verses 28, 29 recalls that in ii. 1-4, though here the reference is not so much to neglect of the revelation given in the Son as to insulting rejection of his sacrifice. What makes the case so hopeless is that they who commit the sin spoken of have themselves been Christians, and therefore sin after they have received a knowledge of the truth. The wilful sin of which the author speaks is that of deliberate apostasy from Christianity.

26. For. The connexion may be: we ought to be the more zealous in our exhortation as the day approaches, since the judgement it will bring to the apostate is so terrible.

if we sin wilfully. The tense expresses not a single act but a state, and this is a state deliberately chosen and persisted in. For sin with a high hand no atonement was provided in the law, and probably this fact largely determines the author's point of view.

knowledge: or better, 'full knowledge': they have a ripe acquaintance with Christian truth.

there remaineth no more a sacrifice for sins. Judaism obviously cannot offer such a sacrifice, for with that of Christ the old sacrifices have lost all value, nor will Christ's offering be repeated, so that if they reject his work, their one hope is gone.

27. a certain fearful expectation. The author heightens the terror of his words both by the indefinite 'a certain,' whose vagueness leaves room for the imagination, and by making the mere 'expectation' so awful.

a fierceness of fire which shall devour the adversaries. The words are largely taken from Isa. xxvi. 11. The margin 'jealousy' is more suggestive.

28. The reference is to the punishment of idolatry (Deut. xvii. 2-7), a sin corresponding closely to that spoken of here.

29. If such was the punishment unrelentingly visited on defiance of the Law of Moses, how far more terrible must be that inflicted on the apostate from Christianity. For think of all that apostasy

and hath counted the blood of the covenant, wherewith
he was sanctified, an unholy thing, and hath done despite
30 unto the Spirit of grace? For we know him that said,
Vengeance belongeth unto me, I will recompense. And
31 again, The Lord shall judge his people. It is a fearful
thing to fall into the hands of the living God.
32 But call to remembrance the former days, in which,

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involves. It is a trampling on the Son of God himself, a counting of that covenant-blood, whose sanctifying power he had himself experienced, as an impure thing (*lit.* 'a common thing'); it is a blasphemous insult against that Spirit through whom the grace of God has come.

30, 31. It is not to be imagined that God will lightly pass over such conduct. There is a stern side to His character, and it is terrible to fall into His hands. The first quotation comes from Deut. xxxii. 35. In the Hebrew this runs, 'Vengeance is mine and recompense,' in the LXX, 'In the day of vengeance I will recompense.' The text here agrees only with the latter part of the LXX version. It is a very interesting fact that Paul quotes it in the same way (Rom. xii. 19), though in the sense that we should leave God to avenge us. The coincidence between Romans and our Epistle is difficult to account for. Several think that the author quotes from Paul. It is more probable that the words in this form had passed into a kind of religious proverb. The Targum of Onkelos renders them similarly, and perhaps the quotation is ultimately derived from some current version. The second quotation is found both in Deut. xxxii. 36 and in Ps. cxxxv. 14. It has been suggested, on account of the variation in the first quotation, that the passage in Deuteronomy was not before the author's mind, and that this second quotation is from the Psalm. It is more probable that both come from Deuteronomy. It remains only to mention that the application in the Epistle is different. The original speaks of vengeance on the enemies of Israel and God's vindication of His people, the Epistle speaks of vengeance on the unfaithful of His people.

31. a fearful thing. A reference to 'fearful expectation' in verse 27.

the living God. Better, 'a living God'; see note on iii. 12.

x. 32-39. *Let the readers be worthy of their glorious past.* Let them recall their former sufferings and sympathy with others, and patiently hold fast their confidence, assured of the fulfilment of the prophetic word, that the Lord shall soon come, and the after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by 33 reproaches and afflictions; and partly, becoming partakers

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righteous live by faith. We are not such as shrink back, but such as have saving faith.

32, 33. The severe warning is followed, as in ch. vi, by an assurance that the past history of the Church and the readers gives warrant for a better hope. It is noteworthy that in both passages the author finds his justification for this hope in the practical goodness and brotherly love of the readers, while in the one before us he adds their joyful endurance of persecution. The latter testified eloquently to the reality of their faith, because they were ready to suffer for it; the former is mentioned because their kindness to Christians revealed a true devotion to Christ. The references to persecution would help us to determine more certainly the identity of the Church addressed if we knew the details more definitely. A period of persecution lies in the past, and it seems to have been experienced shortly after the founding of the Church ('after ye were enlightened'; cf. vi. 4). They had endured 'a great conflict,' consisting in 'sufferings.' This is spoken of as it affected the readers and their fellow sufferers. It is important to bear this in mind, for the striking expression 'being made a gazingstock' or a 'theatrical display' (*theatrizomenoi*) is used of the readers themselves. Were this not the case, it might very naturally have been interpreted of one of the most horrible features of the Neronian persecution. 'Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car' (Tacitus, *Annals* xv. 44, quoted from Church and Brodrib's translation). But those who passed through these experiences, in which some of the most dreadful stories of mythology were not merely represented but re-enacted, were not the survivors to whom this epithet is applied. Paul uses the cognate noun when he speaks of himself and the other apostles as having become a spectacle (*theatron*) to the world and angels and men. The addition of the words 'by reproaches and afflictions' also gives the word a milder sense than would suit the more terrible aspects, at any rate, of the Neronian persecution. Not only did they suffer in this way, but they became 'partakers' of those who suffered similarly, boldly accepting partnership with them.

34 with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one.
35 Cast not away therefore your boldness, which hath great
36 recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,
He that cometh shall come, and shall not tarry.

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34. Confirms verse 33. They shewed practical sympathy with the prisoners, and joyfully accepted the plundering of their goods. The former was honourably characteristic of the early Christians. The false reading in the A. V., 'Ye had compassion of me in my bonds,' largely contributed to the ascription of the Epistle to Paul (cf. Col. iv. 18; Phil. i. 17).

that ye yourselves have a better possession. The reading 'for yourselves' should probably be set aside as insufficiently supported. The true text may be translated either as in the R. V. text, or the margin, 'that ye have your own selves for a better possession.' The objection to the former is that the addition of 'yourselves' seems to be pointless, for it suggests a contrast between what they had and what others had, which has no place here, for there is no mention of the present possessors of their goods. The latter avoids this difficulty, and may be illustrated by the words of Christ, 'In your patience ye shall win your souls' (Luke xxi. 19), and 'the gaining of the soul' in verse 39. It is true that this thought seems a little far-fetched, but it is fine and suggestive, and perhaps on account of verse 39 should, on the whole, be accepted.

35. Animated by the memory of this glorious past, let them cling firmly to their 'confidence,' which will receive 'great recompense of reward' (ii. 2, xi. 26).

36. The exhortation of verse 35 is justified by the fact, already urged upon them in ch. iv, that their great need is 'patience,' that they may gain the promised reward.

37. An explanation why patience is needed, and an encouragement to exercise it. The passage is quoted from Hab. ii. 3, 4, the introductory words 'yet a little while' being taken from Isa. xxvi. 20. The words of Habakkuk are very faultily rendered by the LXX, and further adapted by the author. Clauses are transposed, and the Messianic reference ('he that cometh') is

But my righteous one shall live by faith 38
And if he shrink back, my soul hath no pleasure
in him.
But we are not of them that shrink back unto perdition ; 39
but of them that have faith unto the saving of the soul.

Now faith is the assurance of *things* hoped for, the 11

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introduced. According to the original, the prophet, dismayed by the prosperity of the idolatrous oppressor and the suffering of righteous Judah, receives the assurance that this anomaly is only for a brief period, and that the great quality needed by the righteous is that of steadfast faithfulness to God which will secure his life. Here the author brings out the sense that the Messiah will come very speedily, that the righteous shall live by faith, but he that draws back will lose the favour of God.

38. my righteous one shall live by faith. A famous passage, alike for its use among the Rabbis and by Paul. The latter makes it the Scriptural basis of his doctrine of Justification by Faith. Paul's use of it implies a different sense of the word 'faith' from that in which the author employs it, and one much further removed from the meaning of Habakkuk. The passage forms a kind of text to the following chapter. Some ancient authorities read 'the righteous one' (marg.).

if he shrink back. The word was originally used of shortening sail. The conduct described is directly opposite to that loyal faithfulness by which life is won. The meaning attached by the author to 'my soul hath no pleasure in him' is clear from 'unto perdition' in the next verse.

39. The author refuses to believe that his readers are guilty of cowardly defection. They have that faith which issues in the winning (marg. 'gaining') of the soul. What this faith is he proceeds to make clear in the next chapter.

xi. This chapter is usually regarded as part of the author's exhortation to his readers to stand firm. There is no question that it fulfils that function, but it also seems to have an intimate relation to the underlying conceptions of his argument. We have already seen that the writer works with the conception of the two ages. The age to come he represents as in a sense already realized, but in another sense as still lying in the future. In other words, his contrast is between the ideal and the actual. Now it might be pertinently urged that this very fact constituted a serious objection to his argument. If we live in this age, why should we accept the religion of the age to come? and has Jesus put us in any better position than those who lived under the Old

Covenant? How can we enter into the heavenly sanctuary until the veil be done away for us, as it was for him? The writer surmounts these difficulties by his doctrine of Faith. While we are strangers and pilgrims we are not actually inhabitants of the New Jerusalem. But faith has this quality—that it can lift us into fellowship with the Unseen, that it can carry us within the veil. And so, while we are still inhabitants of this world, we may at any moment through faith draw nigh and enter into the world to come. Faith has thus a power of realization, by which the invisible becomes visible and the future becomes present. While hope is the confident anticipation of a future regarded as future, faith appropriates that future as an experience of the present.

xi. 1–7. *Faith.* The nature of faith and its exemplification in our belief in the creative power of God, in the sacrifice of Abel, the translation of Enoch, and Noah's building of the ark.

1. The author does not intend to give a formal definition of faith so much as to single out those aspects of it to which he especially wishes to invite the attention of his readers. The translation of this verse is somewhat doubtful. 'Assurance' represents the word translated 'substance' in i. 3 and 'confidence' in iii. 14. The former of these translations was adopted here by the A. V., but it may safely be set aside as incorrect. If the 'things hoped for' have their 'substance' in faith, they are reduced to a subjective illusion. This objection does not lie against the translation in the margin, 'the giving substance to,' if we can explain this to mean that faith makes the intangible future a present reality to us. This represents precisely a leading thought of the author in his conception of faith; the world to come is made by faith a present possession. It is not clear, however, that the phrase will bear this meaning. The 'things hoped for' have an existence quite apart from faith, and therefore faith does not endow them with reality. We should perhaps have expected some such phrase as that faith gives substance to our hope. It is therefore safest to abide by the translation 'assurance,' which yields the sense that faith gives us certainty of that which lies in the future. The marginal translation, 'test,' in the second clause is probably inapplicable in point of fact. 'Proving' may be correct; the clause would then mean that faith demonstrates the unseen realities. But, if linguistically defensible, 'conviction,' that is, the result of demonstration, would be better. Some deny that the word has this meaning, but many excellent scholars interpret it so here. It is further to be noticed that faith which has to do with the future and the unseen is something very different from faith in the specific sense in which Paul uses it—that act of personal trust in Christ by which a man is united to him, and therefore justified and renewed. It is directed

proving of things not seen. For therein the elders had 2
witness borne to them. By faith we understand that the 3
worlds have been framed by the word of God, so that
what is seen hath not been made out of things which do
appear. By faith Abel offered unto God a more excellent 4
sacrifice than Cain, through which he had witness borne
to him that he was righteous, God bearing witness in
respect of his gifts: and through it he being dead yet

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towards the future inheritance, which is as yet invisible, and gives us a confident assurance of its reality. It is the inward certainty that what we hope for has a real existence; it is a demonstration that the invisible world is no mere fancy.

2. This verse suggests the method the author intends to follow in the development of his theme. 'The elders' are those who are subsequently to be mentioned, the faithful of the Old Covenant down to the time of the Maccabees. To these, on account of their faith, a good witness is borne in Scripture. The position assigned to them is, indeed, somewhat anomalous. They live under all the limitations of the O. T. religion, yet testimony is borne to them, and they seem to transcend these limitations in their experience. We are scarcely prepared, in fact, by the author's previous argument for the level on which, in this chapter, he sets their religious life. Perhaps he saw in their faith a power which brought them into relation with God, it may be by giving the death of Christ a retrospective action.

3. Before he comes to the O.T. examples of faith he speaks of the assurance it gives us that God is the Creator, and that 'the worlds,' literally 'ages' (marg. i. 2), which have been made, were not formed out of things which appear. This is not an assertion of creation out of nothing, but a denial of creation from the phenomenal. There may be a reference to the Platonic doctrine of ideas. Faith is the faculty which goes behind the phenomena and discerns their immaterial source (cf. Rom. i. 20). The author begins with creation, because its history precedes that of the examples of faith which he intends to mention.

4. The author does not say in what respect Abel's sacrifice was 'more excellent' than Cain's. The word properly means 'more abundant,' and there may be a reference to the fact that Abel brought the firstlings and of the fat, while Cain is simply said to have brought of the fruits of the earth. The LXX, however, suggests that Cain's offering was rejected on the ground of ritual inaccuracy: 'If thou offerest rightly, but dost not rightly divide, dost thou not sin?' But 'divide' scarcely suits the vegetable offering,

5 speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto
6 God: and without faith it is impossible to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after

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and perhaps the LXX meant something different. Probably we should retain 'more excellent,' and it is most natural, from the author's point of view, to find the superiority of Abel's offering in the fact that it was a blood-sacrifice. This may explain why the offering is said to have been made 'by faith.' 'Faith' is here more than a conviction of God's existence and reward of those who seek Him, for the fact that Cain sacrificed at all should suffice to prove that he possessed this degree of faith. If the writer thought that Abel had laid hold of the principle that a sacrifice, to be of the highest efficacy, involved the shedding of blood, he may have seen in this an example of spiritual insight, which closely corresponds to one element of faith, all the more since at this time no law of sacrifice had been given. There may be an allusion to the readers' need of a similar faith, to discern how much more excellent than the blood of animal victims is the blood of Christ. 'Witness' was 'borne to him' in the words of Scripture (Gen. iv. 4). In virtue of his faith 'he being dead yet speaketh,' the reference being to the words: 'The voice of thy brother's blood calleth to me from the ground' (cf. xii. 24). It was a widely-spread view that blood that fell on the ground cried for vengeance. Hence death was often inflicted without bloodshed, or, when blood was spilt, precautions were taken against its falling on the ground. The author probably wished to bring out that faith triumphs over death and guarantees immortality, thus preparing the way for his next example. For 'in respect of his gifts' the margin gives 'over his gifts.'

5, 6. It is not quite clear in what way the translation of Enoch was due to his faith. No general idea of faith suffices here, for of the countless number of the faithful only two are said to have been translated. We may interpret the writer's thought in this way. If faith is that quality which, in a sense, can translate us while living in this world into the next—though for the full realization of this we have to pass through death—why should it not, in an exceptional case, be strong enough to effect actual translation without the experience of death at all? The O. T. did not refer Enoch's translation to faith, but the writer infers

him. By faith Noah, being warned *of God* concerning 7
things not seen as yet, moved with godly fear, prepared
an ark to the saving of his house; through which he
condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, 8
when he was called, obeyed to go out unto a place which

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it from the fact that he pleased God (so the LXX renders, 'he walked with God'), and that faith was necessary for this. The Hebrew phrase would have suited his argument even better. To Enoch's case the writer applies the general principle that faith is necessary if we are to please God. If we come to Him we must believe that He really is (corresponds to 'the conviction of things not seen,' verse 1), and that 'He is a rewarder of them that seek after Him' (corresponds to 'the assurance of *things* hoped for'). The servile worship of a Being conceived as bad would not be regarded by the author as 'faith.'

7. The case of Noah is an example of faith as directed to the unseen future, with the special thought of salvation from future peril, which rested on a conviction of God's retributive justice, in reward and punishment, by which he condemned the world, which lived careless of such a thought. The meaning can hardly be, as some think, that by preparing an ark for his own house merely, he doomed the rest of the world to destruction. It is also possible to explain 'by which' as by the ark, but since this was the embodiment of his faith, there is no practical difference between the two interpretations. By his action Noah gained a 'righteousness' matching his 'faith.' The phrase does not mean the same as Paul's 'righteousness of faith,' since 'faith' bears in the two writers so different a meaning, and is not in this Epistle said to be imputed for righteousness, while righteousness is not viewed as the direct outcome of faith. This verse suggests to the readers how a fast hold on faith may save them from destruction to which the unbelieving world is condemned.

xi. 8–12. *The faith of Abraham and Sarah.* The faith of Abraham shewn in abandoning his home for an unknown land, and refusing to find in Canaan the fulfilment of his hope. The faith of Sarah shewn in the birth of Isaac.

8. Abraham receives a special prominence because he was so eminently a man of faith, while his career presented a parallel to the circumstances of the readers, and a pattern for their conduct. They have received the call to go forth out of Judaism and break decisively with their past. They are strangers and pilgrims in a land not their own, heirs of the same promise, looking for the

he was to receive for an inheritance; and he went out,
9 not knowing whither he went. By faith he became
a sojourner in the land of promise, as in a *land* not his
own, dwelling in tents, with Isaac and Jacob, the heirs
10 with him of the same promise: for he looked for the
city which hath the foundations, whose builder and
11 maker is God. By faith even Sarah herself received
power to conceive seed when she was past age, since she

City of God. They are called upon to make a great surrender. Abraham exhibited his faith in obedience to the Divine call. He surrendered the certainties of home and kindred for the uncertainties of wandering and life among strangers, and even for ignorance of the goal to which he was bound. And he did this because he had received the Divine promise and utterly trusted the faithfulness of God.

9, 10. In 'the land of promise' itself he was a 'sojourner,' 'dwelling in tents' (marg. 'having taken up his abode in tents') like the nomad, with no settled abode, and this for no brief period, but right on into the lifetime of Jacob. The thought is not quite clear, but the author seems to mean that by faith Abraham perceived that Canaan, 'land of promise' though it was, was not the permanent abode which God intended for him. And so he patiently waited God's time, dwelling in tents and seeking to found no city; for the city Divinely promised must be worthy of God, and therefore planned and built by Him, with immovable and eternal foundations. Earth had no such city to shew; 'tents' were the fit shelter in its transitory pilgrimage. The city he sought is the heavenly Jerusalem (Gal. iv. 26; Rev. xxi. 2, 14, 19), and the triumph of his faith consists in this, that he made no attempt to regard even 'the land of promise' as his own land and permanent abode, but looked beyond it to heaven, which is alone our fatherland (verse 14) and 'the heart's true home.' For 'builder' the margin gives 'architect.'

11. Sarah stands in the narrative of Genesis as an example of incredulity, and it is therefore surprising to find her held up as a pattern of faith. The translation 'to conceive seed' is also very dubious, the term being inapplicable to the female. We might explain that she received power with reference to Abraham's act. It would probably be safer to translate 'to found a posterity.' Some make Abraham the subject of the sentence, translating, with slightly altered Greek, 'he received power for Sarah herself, to beget offspring.' The difficulty of the present text makes Dr. Field's conjecture, that the words 'and Sarah herself' were originally

counted him faithful who had promised: wherefore also 12
there sprang of one, and him as good as dead, *so many*
as the stars of heaven in multitude, and as the sand,
which is by the sea shore, innumerable.

These all died in faith, not having received the 13
promises, but having seen them and greeted them from
afar, and having confessed that they were strangers and

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a marginal note, incorporated in the text by mistake, very tempting. The whole passage would then read more naturally, for since it is of Abraham that verse 12 speaks, the reference to Sarah dislocates somewhat the progress of thought. If it is eliminated, Abraham alone is quoted as an example of faith. If the words are retained, 'even Sarah herself' probably means Sarah, in spite of her earlier unbelief.

12. So great is the power of faith that from a single individual, dead for this purpose (Rom. iv. 19), had sprung an innumerable posterity (Gen. xxii. 17, xv. 5). Faith thus brings life out of death.

xi. 13–16. *Faith demands what earth cannot give.* The patriarchs died in faith without receiving the promises, for faith assured them that earth could not yield the fatherland they were seeking, and God rewarded their assurance of a heavenly country by preparing for them a city.

Not only did the patriarchs live in faith, but they died 'in accordance with' it; in other words, they held fast to faith, in spite of the fact that they died with the promise still unfulfilled, having, indeed, recognized that fulfilment on earth was not to be looked for. They had gladly saluted the promises from afar, and in the strength of this conviction that, far off though they were, they would ultimately be fulfilled, they dwelt on earth as in a foreign land. And by their very confession that they were 'strangers and pilgrims' (Gen. xxiii. 4, xlvii. 9) they made it clear that they sought a 'fatherland.' This could not be the native land, from which they had come, for then they would have returned to it. Nor could it be the land of promise, in which they spoke of themselves as 'strangers,' and in which they had no settled abode. Therefore it must have been for 'a fatherland' beyond the earth, a 'heavenly' country, that they were seeking. And since they thus confessed their heavenly origin, and were content with heaven alone as their permanent home, God did not disdain to own Himself their God, and rewarded their magnificent faith by 'a city' worthy of it.

13. not having received the promises. They had not received the fulfilment of them. The same word is used in verse 39 for

14 pilgrims on the earth. For they that say such things
make it manifest that they are seeking after a country of
15 their own. And if indeed they had been mindful of that
country from which they went out, they would have had
16 opportunity to return. But now they desire a better
country, that is, a heavenly: wherefore God is not
ashamed of them, to be called their God: for he hath
prepared for them a city.
17 By faith Abraham, being tried, offered up Isaac: yea,

'received,' while in verse 17 another word is used, and in vi. 15, xi. 33, yet another.

14. such things. That is, that they are 'strangers and pilgrims.'

16. to be called their God. It is questionable whether von Soden is right in thinking that the thought is here suggested that, because God calls Himself 'their God,' they are not dead, and thus that faith is once more shewn as triumphing over death. This thought is expressed in Mark xii. 26, 27, and deduced from this self-designation. It is also true that in the cases of Abel, Enoch, Abraham (in the birth of Isaac), Isaac (in the delivery from death), and in some others, this thought is prominent, but it is not so here, and had the author intended it he would probably have made it explicit.

xi. 17–22. *The faith of Abraham, Isaac, Jacob, and Joseph.* The faith of Abraham further shewn in the sacrifice of Isaac, on whose life the promises hung; the faith of Isaac in the blessing of his sons; the faith of Jacob in the blessing of Joseph's son, the faith of Joseph in his prediction of the Exodus and command that his bones should be buried in Canaan.

17–19. The author now sets forth the supreme trial of Abraham's faith. It had triumphed over physical senility, and over long delay, and now he was summoned to do something which would nullify, as it seemed, the fulfilment of the promises. These promises, which he had welcomed so eagerly, all gathered about Isaac, and in him all hopes of their realization centred. But though Isaac was to him as good as dead, since he meant at all risks to obey the command of God, yet he would not believe that the Divine promise could be stultified by the Divine command. Assured of the faithfulness of God, which could not suffer His purpose to be frustrated or His promise to fail, he rose in faith above death itself, believing that God was strong enough to rescue the heir of the promises from the grip of death.

17. offered up: *lit.* 'hath offered up' (marg.).

he that had gladly received the promises was offering up
his only begotten *son*; *even he* to whom it was said, In 18
Isaac shall thy seed be called: accounting that God *is* 19
able to raise up, even from the dead; from whence he
did also in a parable receive him back. By faith Isaac 20
blessed Jacob and Esau, even concerning things to come.
By faith Jacob, when he was a dying, blessed each of 21

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his only begotten son. Not that the author has forgotten Ishmael, but because 'in Isaac' alone was Abraham's seed to be called, and he alone was the child of promise.

18. The quotation is from Gen. xxi. 12, where Ishmael is excluded. For 'to whom' the margin gives 'of whom.'

19. from whence he did also in a parable receive him back. It is generally agreed that the reference is to Isaac's deliverance from impending death. Since he did not actually die, but was only in imminent danger, the author adds 'in a figure,' to imply that his father did not literally so receive him back. Westcott adopts a view, which had found very few supporters, that the reference is to the birth of Isaac, translating 'whence he also in a figure received him.' The reference in 'from the dead' is then explained by verse 12. But the immediate impression of the passage and the context seems to negative this view. The word translated 'from whence' means everywhere else in the Epistle 'wherefore,' and several so interpret it here; the meaning would then be that on account of his faith he received him back. The decision is difficult, but the R. V. translation seems the more natural. 'In a parable' may contain an allusion to the deliverance of Isaac as a parable of Christ's resurrection. There are other translations which need not be discussed.

20-22. The three cases now quoted are alike in this, that each happened in view of approaching death, and faith was exhibited in confident prophecy of the future.

20. Gen. xxvii. Although at first Isaac blessed Jacob unwittingly, he confirmed his action afterwards, recognizing the overruling Providence of God. The blessing of Esau touched especially the latter portion of Edom's history, and thus related to the distant future, when its servitude to Israel should be past.

21. Gen. xlviii. Faith revealed to Jacob the high destiny of Joseph's sons, so that he gave them his blessing, thus equalizing them with his own sons; and by the insight of faith he guided his hands wittingly, recognizing the precedence of Ephraim, which history was to confirm.

the sons of Joseph; and worshipped, *leaning* upon the
22 top of his staff. By faith Joseph, when his end was nigh,
made mention of the departure of the children of Israel;
23 and gave commandment concerning his bones. By faith
Moses, when he was born, was hid three months by his
parents, because they saw he was a goodly child; and
24 they were not afraid of the king's commandment. By
faith Moses, when he was grown up, refused to be called

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worshipped, leaning **upon the top of his staff.** This incident occurred rather earlier (Gen. xlvii. 29–31) than the blessing of Ephraim and Manasseh. In prospect of death, Jacob causes Joseph to swear that he will bury him in the burying-place of his fathers. The order is probably inverted to bring the two blessings, with the reversal of the natural order, together, and similarly to connect Jacob's plea to be buried in Canaan with Joseph's command that his bones should be taken by the Israelites when they left Egypt. The Hebrew means 'and Israel bowed himself on the bed's head.' The word translated 'bed' was taken by the LXX, followed by this Epistle, to mean 'staff,' the two words being the same when written without vowel-points (*mittah*, 'bed,' *matteh*, 'staff'). The R. V. gives the sense of the Greek.

22. Gen. l. 24, 25; cf. Exod. xiii. 19; Joshua xxiv. 32. Joseph's faith was shewn in his certainty that the Israelites would be delivered from Egypt, and most strikingly in his claim that they should take his bones to rest in the Promised Land.

xi. 23–28. *The faith of Moses and his parents.* The faith of the parents of Moses shewn in the concealment of their son, in defiance of the king's command. Moses' faith in renouncing his position at Pharaoh's court and casting in his lot with the oppressed people of God. His faith in forsaking Egypt. His faith in instituting the passover.

23. Exod. ii. 1, 2. The faith of Moses' parents was displayed in two forms. They had the insight to see in his beauty a sign of a destiny Divinely reserved for him, and they had the heroic courage to disregard the law of death.

24–27. The qualities of insight and courage, which were manifest in the faith of his parents, were shewn in the faith of Moses in a higher form. First there was a great act of renunciation of high position and brilliant career. He deliberately chose to throw in his lot with his people, and surrender all the splendour of Egypt and the prospects it offered him. To this act of patriotic devotion and self-renouncing love he was prompted by faith. It needed no common insight to see in Israel, groaning

the son of Pharaoh's daughter; choosing rather to be 25
evil entreated with the people of God, than to enjoy the
pleasures of sin for a season; accounting the reproach of 26
Christ greater riches than the treasures of Egypt: for he

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under cruel taskwork—a horde of brutalized slaves, as it must have been—'the people of God.' This fact and the tie of blood imposed on Moses his duty, to place his life at their service. And when the higher road opened up before him, to walk the lower, even if it were in statesmanship or war for Egypt, was only a refined form of 'sin.' He had faith to see that it was 'sin,' and further, that its 'pleasures' could not last. He saw, too, that to bear the ignominious lot of his people involved a principle, which received its highest exemplification in 'the reproach of Christ.' In this he realized that he possessed a treasure richer than all those of Egypt, for he looked to the 'recompense,' that is, the heavenly 'reward.' Following this renunciation came his plunge into action, the slaying of the Egyptian, in consequence of which 'he forsook Egypt.' Here the criticism might be urged that Moses' faith had failed him. The author chooses this stage in his career for the express purpose of rebutting such a charge. On enthusiastic renunciation there had followed bitter disillusion. The people, for whom he had surrendered all, proved unworthy. But he rose above disappointment, and had faith to see that God's time had not come. The strain of waiting and inaction had to be borne, the inner life must be deepened in meditation and seclusion, till self-confidence had passed into diffidence, and God Himself bade him take up the great task. During this long period it was the vision of God which steadied and strengthened him.

24. refused. The word implies deliberate rejection of a career which he was free to choose. The statement goes beyond the narrative in Exodus, and rests probably on current Jewish beliefs in the author's time.

25. the pleasures of sin. By this is not meant vicious self-indulgence, but those higher 'pleasures' of brilliant career and scope for his genius, innocent in themselves, but 'sin' for him, since duty imperiously called him to another service. Faith shewed him that such pleasures were but 'for a season,' and could therefore give no permanent satisfaction.

26. the reproach of Christ: marg. 'the Christ.' The author seems to mean that Moses looked upon the lot he had chosen as an endurance of 'the Messiah's reproach,' consciously borne in his cause, just as Christians have to bear it. The reproach which rests on the Captain of Salvation rests of necessity on his followers, and if they go to him outside the camp they must bear

27 looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he

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his reproach (xiii. 13), the cross which he suffered, despising its shame (xii. 2). In his great army the saints of the Old Covenant have their place. Looking at the matter from a more purely historical point of view, we may see in the sacrifice made by Moses the same principle exemplified, which found its perfect expression in the cross of Christ. For the joy of redeeming Israel from Egyptian bondage Moses dared to make a great refusal and to despise its infamy.

he looked unto the recompense. Probably the author means that in his choice Moses was determined by thought of the heavenly reward, the things hoped for and unseen. It is striking that such a doctrine of the future life plays no part in the early religion of Israel, and the action of Moses stands out on this account as the more conspicuously disinterested.

27. This is referred by some to the flight into Midian after the murder of the Egyptian; by others to the Exodus. In favour of the latter may be urged the fact that Moses is said on the former occasion to have feared (Exod. ii. 14), and, later, to have fled from the face of Pharaoh (verse 15). Everything else is against it. There would be an inversion of the historical order of the passover and the Exodus; 'forsook' is much less appropriate to his leaving at the head of a great host than to the act of an individual fugitive, nor was the actual Exodus in defiance of the king's wrath, but at his urgent request (Exod. xii. 31). The last words of the verse are also more appropriate to the flight, but the words 'not fearing the wrath of the king' really favour this view; although the similar words in verse 23 somewhat diminish their significance, yet the addition of these words is striking. So far from their insertion being due to the author's forgetfulness of Exod. ii. 14, as de Wette strangely supposes, it is due to the fact that he remembered them, and felt that they constituted a challenge. Here, at any rate, it might be said the faith of Moses gave way. No, the author replies, his flight was due to his faith, and not to fear of the wrath of the king. It must be observed that the narrative does not assert that Moses fled because he feared the king's wrath, and the author probably felt warranted by this in his assertion. It is not necessary to ask how he explained the fear which Moses displayed; all that is necessary is to see that the words constitute an argument for rather than against the reference to the flight. Moses had faith to interpret the swift collapse of his hopes and the rejection by his people as God's sign that the time was not yet ripe. And so 'he forsook Egypt, not fearing the wrath of the king,' because his gaze was fixed on a higher

endured, as seeing him who is invisible. By faith he 28
kept the passover, and the sprinkling of the blood, that
the destroyer of the firstborn should not touch them.
By faith they passed through the Red sea as by dry 29
land: which the Egyptians assaying to do were swallowed
up. By faith the walls of Jericho fell down, after they 30
had been compassed about for seven days. By faith 31
Rahab the harlot perished not with them that were

King, who held life and death more firmly in His hand. He rose above the realm of sight, and his steadfast courage grew strong in contemplation of the unseen. For the courage to abandon work on which the whole heart is set, and accept inaction cheerfully as the will of God, is of the rarest and highest kind, and can be created and sustained only by the clearest spiritual vision. Von Soden's view, that the phrase 'forsook Egypt' is a compendious expression for the whole history from the revelation in Midian to the departure of Israel from Egypt, and that 'seeing him who is invisible' refers to the burning bush, is open to some of the difficulties mentioned and creates others of its own.

28. Here faith saves once more from death. 'He kept the passover' (*lit.* 'hath made,' marg. 'instituted') (Exod. xii), as a memorial feast, and the firstborn of Israel were saved from the destroying angel by the 'sprinkling of the blood' on the door-posts and the lintel. The 'faith' was shewn by belief in the impending peril and by acceptance of the appointed means of salvation.

xi. 29–31. *The Red Sea, Jericho, and Rahab.* Faith exemplified in the passage of the Red Sea, the downfall of the walls of Jericho, and the preservation of Rahab.

29, 30. These verses give examples of the wonder-working power of faith. The Israelites made trial of the sea, and a way through it 'on dry land' opened up to them, the Egyptians 'made trial' of this dry land, and to them it became sea. So faith brought about the downfall of the 'walls of Jericho,' for in obedience to the command of God Israel went round them seven days, and they fell without assault (Joshua vi. 1–20).

31. Joshua vi. 17, 22–25. Rahab hid and preserved the Hebrew spies, confessing that Yahweh was God in heaven above and on earth beneath, and that he had given Canaan to the Israelites (Joshua ii). The inhabitants of Jericho were 'disobedient' because, unlike Rahab, they did not submit to Israel, though they knew its wonderful history (Joshua ii. 9–11).

32 disobedient, having received the spies with peace. And
what shall I more say? for the time will fail me if I tell
of Gideon, Barak, Samson, Jephthah; of David and
33 Samuel and the prophets: who through faith subdued
kingdoms, wrought righteousness, obtained promises,
34 stopped the mouths of lions, quenched the power of fire,
escaped the edge of the sword, from weakness were made
strong, waxed mighty in war, turned to flight armies of
35 aliens. Women received their dead by a resurrection:

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xi. 32-40. *Later heroes of faith.* By faith many performed great exploits and displayed heroic fortitude. Yet though witness was thus borne to them, they did not receive the promises, that their perfection might not anticipate ours.

32. The examples of faith which follow fall into two classes: by faith men performed great deeds of heroism, and by faith they endured the severest persecution. The author begins with the names of four of the judges, 'Gideon' (Judges vi-viii), 'Barak' (Judges iv, v), 'Samson' (Judges xiii-xvi), and 'Jephthah' (Judges xi, xii). 'David' is next mentioned, as the warrior-king, who crowned the long line of Israel's early heroes. All these were conspicuous examples of faith, since by it they were able to achieve their great victories. 'Samuel' marks the transition to 'the prophets,' since he was judge and prophet in one.

33. subdued kingdoms. The reference is general, but the conquests of Joshua and David, perhaps also of the Maccabees, may be specially in the author's mind. The phrase 'wrought righteousness' is very general, and found many exemplifications in the history of Israel. It may include acts of civil judgement, but also probably exploits on behalf of Israel (cf. 'the righteous acts of the Lord,' Judges v. 11). 'Obtained promises' is also applicable to many, but at least the reference cannot be to the 'promises' mentioned in verses 13 and 39.

stopped the mouths of lions: the reference is clearly to Daniel (Dan. vi), not to Samson or David.

34. quenched the power of fire: this refers to the three Hebrew children (Dan. iii). 'Escaped the edge of the sword' in numerous instances. 'Out of weakness were made strong': Samson may be specially in his mind, but in this, and still more in the two following clauses, the triumphs of the Maccabæan campaigns are probably chiefly in view.

35. Women received their dead: the widows of Zarephath (1 Kings xvii. 8-24) and the Shunammite (2 Kings iv. 18-37).

and others were tortured, not accepting their deliverance;
that they might obtain a better resurrection: and others 36
had trial of mockings and scourgings, yea, moreover of
bonds and imprisonment: they were stoned, they were 37
sawn asunder, they were tempted, they were slain with
the sword: they went about in sheepskins, in goatskins;

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were tortured: marg. 'beaten to death.' 'Were broken on the wheel' is the literal meaning. The reference is to the narrative in 2 Macc. vi. 18–31, where we read of Eleazar, who at the age of ninety was tortured, and to chap. vii, which narrates the horrible martyrdom of the seven brethren and their mother. The words 'not accepting their deliverance' (literally 'the redemption,' marg.) may be illustrated from both narratives, and 'that they might obtain a better resurrection' from the second (vii. 9, 11, 14, 29, 36). This 'better resurrection' to eternal life is contrasted with that mentioned in the former part of the verse.

36. mockings and scourgings. The phrase is best illustrated from the narratives of Eleazar and the seven brethren.

bonds and imprisonment. Another phrase with several examples, perhaps Jeremiah was specially in the author's mind.

37. stoned: as Jeremiah is said to have been, so also Zechariah (2 Chron. xxiv. 20, 21). Isaiah is said in tradition to have been 'sawn asunder' in the reign of Manasseh; the silence of Kings is strong negative evidence against the story.

they were tempted. If this is retained, the reference must be to the temptations to apostasy such as we find in the story of the seventh brother (2 Macc. vii. 24, 25). It cannot be denied that temptation comes strangely among physical tortures. Some have conjectured 'were burned,' which gives an excellent sense, and is very similar in Greek. The allusion might then be to burnings of Jews, such as are recorded in 2 Macc. vi. 11. But this word is so like the word for 'were sawn asunder' that Dr. Field may be right in thinking that 'no good writer would have brought two words hardly distinguishable in sound . . . into juxtaposition,' and that the word may have originated in a marginal gloss on 'had trial,' and by mistake been taken into the text. It is omitted in the Syriac.

slain with the sword: as the prophets in the time of Ahab (1 Kings xix. 14), and later Uriah in the time of Jehoiakim (Jer. xxvi. 20–23).

they went about. The writer passes on to describe their unsettled, homeless, fugitive life. For 'sheepskins' cf. 1 Kings xix. 13, 19; 2 Kings i. 8, ii. 8, 13, 14; Zech. xiii. 4.

38 being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and moun-
39 tains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith,
40 received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

12 Therefore let us also, seeing we are compassed about

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being destitute, afflicted, evil entreated. In these words and in verse 38 the Maccabæan persecutions are probably referred to, when the faithful Jews were driven into the deserts and the 'mountains,' and were compelled to take refuge in 'caves' and 'holes of the earth' (1 Macc. ii. 28-31; 2 Macc. v. 27; vi. 11, x. 6).

38. (of whom the world was not worthy). This is probably the meaning, though the words might mean that they were more precious than the whole world.

39, 40. All of these heroes of faith had testimony borne to them (cf. verse 2), but in spite of this they did not receive the promise. This has been said already of the patriarchs (verse 13); now it is extended to all the faithful of the Old Covenant. That they could not have received it is clear from the whole preceding argument of the Epistle. The author boldly admits that their faith did not receive its reward. But instead of arguing, faith is of no value since it gives nothing more substantial than a certificate of character, he argues, hold fast to your faith; they have been kept waiting for your sake, they shall not receive their full salvation before you. Faith will bring them the reward, which is only deferred, so faith will secure yours, and with very brief delay (x. 37). 'The promise' is that of the blessings of the Messianic salvation in the better country (verse 16).

40. provided: marg. 'foreseen.'

some better thing. We do not receive a better salvation than the faithful of the Old Covenant, but our case is better, since our period of waiting is so brief, and since we live after the great work of redemption has been achieved.

apart from us need not necessarily mean to our exclusion, as if their attainment of salvation at an earlier period would have prevented ours. What is meant is that all believers are to 'be made perfect' at the same time.

xii. 1-13. *Suffering: its joy and discipline.* Let us, surrounded by these champions, run our race patiently, looking to Jesus, the with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run

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supreme example of faith and unshrinking endurance. The readers have not been willing to suffer, for they have forgotten that the Father of spirits thus attests their legitimate sonship. His chastening is for their good, therefore they should strengthen those who are discouraged by it, removing needless obstacles from their path.

From the glorious examples enumerated in the preceding chapter the author draws the practical moral that his readers should prove themselves worthy of these earlier heroes of faith. They still stand in dense throngs round the arena in which they ran their race, and the thought of their noble endurance should nerve their successors to run with patience. For they have need of patience (x. 36), since the race is longer than they had thought, and the temptations to turn aside more and more urgent.

witnesses: the Greek word is the same as our 'martyrs,' but it has not this specialized sense here. They have borne their testimony to the power of faith. That they are spectators is not expressed by the word, but it is present in the general thought of the verse. Yet the thought does not seem to be that they feel a keen anxiety for our perseverance, as if their salvation depended on it. It is true that they, apart from us, are not made perfect, but in 'us' those are not included who cease to run. The witnesses are keenly concerned for our sake, not for their own, though memory of their own conflict may deepen the intensity of their interest and suspense. The main thought is that we should be encouraged and stimulated by their example. By 'cloud' is meant that they stand in close array, hardly so much that heaven is filled with them as that they crowd the rising tiers of seats around the course.

every weight: marg. 'all cumbrance.' The word is used of the superfluous flesh which an athlete had to reduce by training. This suits the metaphor of a race. The Christian must put himself under strict moral discipline to bring himself into fit condition for running his race; cf. 1 Cor. ix. 24–27. At the same time the thought here seems to be less of the period of training than of the preparation just before the race, in which case the metaphor is rather that of stripping away all cumbrous clothing, and the idea is that of getting rid of every hindrance to the Christian life.

the sin which doth so easily beset us: marg. 'doth closely cling to us' or 'is admired of many.' Unfortunately this translation suggests to most readers the thought of what we call a besetting sin. But the phrase certainly does not mean that special form of sin to which we are most likely to yield. It is 'sin' in general that is meant. The words 'which doth so easily beset us'

2 with patience the race that is set before us, looking unto
Jesus the author and perfecter of *our* faith, who for the
joy that was set before him endured the cross, despising
shame, and hath sat down at the right hand of the
3 throne of God. For consider him that hath endured
such gainsaying of sinners against themselves, that ye
4 wax not weary, fainting in your souls. Ye have not yet

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translate one Greek word, which occurs nowhere else and is of very uncertain meaning. There are several possible translations, such as 'easily avoided,' 'much admired' or 'popular,' 'close clinging.' While the second of these is suggested by the form of the word, it does not yield a very good sense, and the first gives a meaning quite inapplicable. The last yields an excellent sense in the context. Sin clings about the runner of the heavenly race like a long, close-fitting robe, impeding his every movement or even tripping him up.

2. While not unconscious of these witnesses they must 'look away' from everything else and fix their eyes on 'the leader and perfecter of faith, Jesus.' He is the great example of faith, who also exhibits it perfectly. The faith even of the O. T. saints pales in comparison with his. For 'author' the margin gives 'captain'; see ii. 10. *Our* should be omitted; it unduly limits the thought. Like Jesus the readers had also a painful cross to endure and a bitter shame to despise. His example should hearten them, and like him they should keep the joyful goal steadily in view. For him the 'joy' is not that of selfish happiness, for there is no self-seeking in him. His position at God's right hand is precious, not for its dignity but for its possibilities in the saving of men. We might also translate 'instead of the joy,' in which case the meaning will be that Jesus chose the life of earth, which culminated in the shame and agony of the cross, instead of the joy of unbroken life in heaven (cf. Phil. ii. 6-9).

3. The spectacle of Jesus enduring the contradiction of sinners should animate their flagging energies. The reading in the text **against themselves** is better attested and more difficult, and therefore more likely to be right, than that in the margin 'against himself.' If accepted, we may connect it with 'sinners' in the sense that those who thus contradicted really sinned against themselves, or with 'gainsaying,' perhaps with the thought that they contradicted the better self. The reading 'against himself' is easy, but seems to add little to the thought.

4. This passage is usually explained to mean that they have not resisted to the point of suffering death by martyrdom. Several

resisted unto blood, striving against sin: and ye have 5
forgotten the exhortation, which reasoneth with you as
with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth, 6
And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with 7

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infer from this that the Epistle cannot have been sent to any church in which martyrdoms had at any time occurred. This would exclude Jerusalem, and Rome after the Neronian persecution. Others argue that the statement is intended to apply only to the present generation of readers. Even so, it would be difficult to reconcile this with the Jerusalem destination, since James, the Lord's brother, had been shortly before put to death. But it is very questionable if this interpretation is correct. The words 'striving against sin' strongly suggest that the meaning is that they have not yet resisted sin in deadly earnest. Blood has not yet been drawn in the conflict. And this is supported by the fact that, as we see from verse 5, the author is blaming them. Could he have blamed them because they have not yet suffered martyrdom? That the metaphor is not elsewhere found cannot decide against the claims of exegesis. It was naturally suggested by the reference to the contests in the arena. That the struggle with sin for them, as for Christ, meant suffering is true; and they have winced under a little pain and flinched from carrying the contest to extremities.

5, 6. But suffering is a token of God's love and a proof of their sonship. They shrink from the conflict since they forget the exhortation of Scripture. It is just because they are sons that they are chastened, and that God does not spare harshness in His discipline. The quotation is from Prov. iii. 11, 12, where the LXX differs somewhat from the Hebrew. The passage is here regarded as spoken by God, who thus addresses the reader as His 'son.' This relation is asserted also at the close of the quotation, though not in the present Hebrew text. A similar passage occurs in the fine peroration to the first speech of Eliphaz (Job v. 17), but it is a moot point, on which side the dependence lies.

5. ye have forgotten. Several translate as a question, 'Have ye forgotten?' but the translation in the text seems preferable.

7. The marginal translation 'endure unto chastening' is less probable, since the next clause is a statement, not a command. The author explains that their suffering is with a view to dis-

you as with sons; for what son is there whom *his* father
8 chasteneth not? But if ye are without chastening,
whereof all have been made partakers, then are ye
9 bastards, and not sons. Furthermore, we had the fathers
of our flesh to chasten us, and we gave them reverence:
shall we not much rather be in subjection unto the
10 Father of spirits, and live? For they verily for a few
days chastened *us* as seemed good to them; but he for
11 *our* profit, that *we* may be partakers of his holiness. All
chastening seemeth for the present to be not joyous, but

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cipline, and such suffering in no way presents God's action or their relation to Him in an unfavourable light. Every father subjects his son to discipline, and God, if He is their Father, must do the same.

8. If God did not trouble to chasten them, it would be because He did not regard them as His true children, and felt no responsibility for their upbringing. But since God 'scourgeth every son whom he receiveth' (verse 6), it follows that if they are sons they must be chastised. Fatherhood is not weak indulgence but deep concern for the son's highest good. It is possible to understand the verse as a general statement as to human relations: if you were not chastened in your youth, it would be because you were not legitimate children. But this is unlikely, and as addressed to the readers, would be gratuitously offensive.

9. We accepted the chastisement of our natural parents, and much more should we be submissive to God, for He is the **Father of spirits,** whose supreme concern is for the spiritual good of those whom He corrects, and whose discipline, if rightly received, will secure our eternal life. The term 'Father of spirits' is of high importance, suggesting in its comprehensiveness the universal Fatherhood of God. The margin 'our spirits' is not so good.

10. This verse seems to develop the thought contained in 'much rather,' though possibly it is suggested by 'and live.' The earthly parent chastises according to his fallible judgement, and with a view but to a brief period; the heavenly Father's discipline wisely secures our good, and this is a permanent participation in that holiness which is the essence of His moral nature. Thus we prove ourselves His sons in very truth.

11. A further encouragement to patience, based on the fact that, though chastisement while it is being endured cannot be other than painful, it yet afterwards produces a blessed result. This is described as a 'peaceable fruit,' in contrast to the distressful

grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness. Wherefore lift up the hands that hang 12
down, and the palsied knees; and make straight paths 13
for your feet, that that which is lame be not turned out of the way, but rather be healed.

Follow after peace with all men, and the sanctification 14

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storms through which it has grown to maturity. And this is no other than 'righteousness,' that conformity to the loftiest moral standard which issues out of discipline.

12. Since suffering is thus the proof of sonship and the means of moral progress, they should encourage those who are disheartened by it and brace them to renewed endeavours. The author has in mind Isa. xxxv. 3; Ecclus. xxv. 23. Those who are firm must help the wavering.

13. While they do all they can to restore the flagging energies of the weak, they must see that no unnecessary hindrances strew their way. Some are lame, and if the road be too rough, their limbs may be 'put out of joint,' and they may abandon the Christian race. But if the path be smooth they may find their limbs regain their strength by reason of use, and their lameness pass away. The first clause is taken from Prov. iv. 26. The translation 'turned out of the way' is unobjectionable in itself, but the reference to lameness and being 'healed' suggests that the word has the medical sense 'dislocated' (marg. 'put out of joint'). Whether their state grew worse or better depended on the care exercised in the removal of stumbling-blocks.

xii. 14–17. *The purity of the church.* Let the readers pursue peace and sanctification, and watch over the purity of the church, lest it be compromised by the apostate, the impure, or the unspiritual, remembering how Esau sought in vain the blessing he had flung away.

14. Cf. Ps. xxxiv. 14. The meaning is uncertain. If we translate **with all men,** there is a reference to the maintenance of peace with non-Christians as well as Christians, and the next clause adds a necessary caution that peace is not to be purchased at the price of principle. But throughout the passage the author is dealing with the conditions within the community. It would be better therefore to translate 'with all,' and regard the exhortation as one to peace within the church. If this is closely connected with what has gone before, he may be exhorting that those 'ready to halt' should be treated with forbearing love, not in a harsh or quarrelsome spirit. Probably the critical conditions were leading

15 without which no man shall see the Lord: looking carefully lest *there be* any man that falleth short of the grace of God; lest any root of bitterness springing up trouble
16 *you*, and thereby the many be defiled; lest *there be* any fornicator, or profane person, as Esau, who for one mess
17 of meat sold his own birthright. For ye know that even

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to dissension. For 'sanctification' see note on x. 10. The ritual preparation for approach to God has in the New Covenant given place to the cleansing of the conscience from moral defilement, without which the vision of God is in the nature of the case impossible (cf. Matt. v. 8).

15. Not merely must each seek for personal cleansing, but for the purity of the church, which may be disastrously affected by the shortcomings even of a single member. Such a member may be a poisonous root, shooting into malignant growth and sapping the spiritual vitality of the whole community. He may do this by falling short of the grace of God, or falling from it, by unbelief or apostasy, by immorality or lack of spirituality. The passage is partially taken from Deut. xxix. 18, and it is curious that the Greek word translated 'trouble you' is almost identical for the words 'in gall,' which were perhaps the original reading of the LXX. 'Defiled' is the opposite of 'sanctified,' and both terms are drawn from ritual terminology. For 'lest' the margin gives 'whether' (so in verse 16), and 'falleth back from' instead of 'falleth short of.'

16. It is uncertain whether we should take **fornicator** in the spiritual (so Weiss and von Soden) or in the literal sense as in xiii. 4 and elsewhere in N.T. The latter is perhaps the more probable, but we should not connect 'as Esau' with it. The silence of Scripture can, it is true, hardly be pressed against it, for, apart from Jewish legends, Philo explained the hairiness of Esau as lasciviousness. But the context develops only the profanity of Esau. He was a man with no depth of nature and with no outlook into the eternal. He was not a man of faith who postpones present gratification for future good, but one who lived like an animal, 'tame in earth's paddock as her prize,' with no spiritual horizon. He was thus, engaging though he might be, a character of less promise than his selfish, calculating, cold-blooded brother, who had spiritual vision and numbered Bethel and Peniel among his experiences. The contrast comes out in Esau's selling his birthright, and all its spiritual privileges, in a fit of impatient hunger, and Jacob's grim tenacity in holding on to the angel with dislocated thigh, till he blessed him.

17. As the passage is here translated, what Esau sought with when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

For ye are not come unto *a mount* that might be 18
touched, and that burned with fire, and unto blackness,

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tears was not 'repentance' but 'the blessing.' The brackets might be removed and 'it' referred to 'repentance,' but this is improbable, for we should have expected the pronoun to refer to 'place,' which the Greek does not admit. There is, in no case, any thought of Esau's future destiny, as if repentance were here a condition of salvation. What is meant is that he found it impossible to avoid the consequences of his irrevocable act. With the birthright he had bartered away his blessing. It was this 'blessing' and not 'repentance' which, according to the moving story in Gen. xxvii. 34-38, Esau sought with tears.

xii. 18-24. *The terrors of the Old Covenant and the glories of the New.* Unlike the Old Covenant, which was sensuous in its character and barred approach to God, the New Covenant is heavenly and brings us to God and the angels, to Jesus and the saintly dead. Two main thoughts are expressed in this magnificent contrast between the two covenants. The Old Covenant was given under sensuous and material forms; the New Covenant is within the sphere of the heavenly and intangible. Once more the Old Covenant took the most effective means for preventing approach to God, for it hedged about His presence with the most awful terrors; the New Covenant has brought us into heaven itself, to the angels and the blessed dead, to God and to Jesus, through whose blood it has been made. All these great privileges must become motives for watchfulness. The New Covenant is a supreme manifestation of God's grace, therefore they must look carefully lest any fall short of it. The passage presents serious difficulties, but these occur for the most part in verses 22, 23.

18. The words 'a mount' are inserted by the Revisers to balance 'mount Zion' in verse 22, and as suggested by verse 20. Yet the more literal translation in the margin, 'a palpable and kindled fire,' is to be preferred. The order of the adjectives is, it is true, strange, and the expression 'a palpable fire' is stranger still. Yet rhetoric has other laws than logic, and an expression is not too daring which heightens the terror by making the subtle flame materialize before our eyes. The mountain is lost in the fire, but imparts to it some of its own solidity. God, who is surrounded at the law-giving by myriads of His holy ones, has made His angels winds and His ministers a flame of fire (contrast verse 22). The O. T. theophanies are consistently of an elemental

19 and darkness, and tempest, and the sound of a trumpet,
and the voice of words; which *voice* they that heard in-
treated that no word more should be spoken unto them:
20 for they could not endure that which was enjoined, If
21 even a beast touch the mountain, it shall be stoned; and
so fearful was the appearance, *that* Moses said, I exceed-
22 ingly fear and quake: but ye are come unto mount Zion,
and unto the city of the living God, the heavenly Jeru-
23 salem, and to innumerable hosts of angels, to the general

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character. Here the author accumulates the appalling manifestations of Sinai (Deut. iv. 11, v. 22; Exod. xix. 16-19).

19. intreated. This request was made after the ten commandments had been spoken (Exod. xx. 18-20; Deut. v. 23-27; cf. 'and he added no more,' verse 22).

20. Loosely quoted from Exod. xix. 12, 13. So great was the sanctity of the mountain that even unconscious trespass must be visited with death. The command brings out well the materialistic conception of holiness which is transmitted by physical contact. Yahweh's presence on the mount makes it holy, and this quality communicates itself to whatever touches it. Hence the mode of death prescribed: no hand must touch the transgressor, that none may be infected with this contagious holiness. The same savage order of ideas is shewn in the setting of bounds round the mountain, which correspond to a taboo line (Exod. xix. 12, 23). For similar materialistic conceptions of holiness cf. the fate of Uzzah (2 Sam. vi. 6, 7), and the law of the sin-offering (Lev. vi. 25-30).

21. In the narrative of the Sinaitic revelation these words do not occur, but Moses in telling the story of the golden calf says, 'And I fear exceedingly on account of the anger and displeasure, for the Lord was provoked against you' (Deut. ix. 19, LXX). The words 'and quake' have no counterpart in any O. T. narrative about Moses, but the same word occurs of Moses at the bush in the speech of Stephen (Acts vii. 32). This suggests that the author may be drawing on Jewish tradition.

22, 23. The earthly Zion crowned by Jerusalem is the material counterpart of the heavenly hill, whereon is the Jerusalem, which is above (Gal. iv. 26). This New Jerusalem, as it is called in the Revelation (iii. 12, xxi. 2), is in truth the eternal ideal city, wherein God Himself dwells and which is the home of angels and saints. When we pass from the city to its inhabitants we are met by grave difficulties. The main question is whether in the words 'to innumerable hosts . . . in heaven' we have angels assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of

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alone referred to, or both angels and men. There are subordinate questions as to the connexion and arrangement of the words. It should be observed that each new class in the enumeration is introduced by 'and.' It is not agreed whether the 'and' which stands before 'church' introduces a new class, as in the margin 'and to innumerable hosts, the general assembly of angels, and the church,' &c., or whether, as in the R. V., it simply connects 'church' with 'general assembly,' or as it would be better translated 'festal assembly.' In the former case there can be no doubt that men as well as angels are referred to; in the latter either view may be taken. It is possible, however, to arrange the words somewhat differently than in the margin while retaining the same general sense: 'And to innumerable hosts of angels, a festal assembly, and to the church,' &c., but the connexion followed in the text seems more natural. This leaves the question open whether we should identify 'the festal assembly and church of the firstborn' with the 'myriads of angels.' On account of the absence of 'and' before 'a festal assembly,' this is the construction naturally suggested by the passage. The main objection is that the angels are not spoken of elsewhere in Scripture as 'firstborn.' But it was a perfectly appropriate term to use of the 'sons of God' in contrast to men, the later-born members of the city, and that they are 'enrolled' does not necessarily mean that as yet they are not actual residents. The term 'church' (*ekklēsia*) may mean simply 'convocation,' and this admirably suits the angels. It is actually so used in Ps. lxxxix. 5, 'assembly of the holy ones' (cf. verse 7), and in Ps. lxxxii. 1 the LXX translates 'God stood in the congregation (synagogue) of gods.' Further, the reference to men creates serious difficulties. The 'spirits of just men' occur at a later point; is it probable that human beings are twice introduced in this enumeration? This difficulty is met by the plea that, in this case, it is of living Christians that he is speaking. But quite apart from the curious order which thus arises, the description of them as 'church of the firstborn' is hard to account for. More serious still is the consideration that it is the privileges of living Christians that he is here describing; the inhabitants with whom they are privileged to have communion hardly include themselves. It is best, therefore, to translate 'to myriads of angels, *even* a festal assembly and convocation of firstborn who are enrolled in heaven.'

23. to God the Judge of all. We can hardly translate in this way; the order of the Greek necessitates that 'of all' should be attached to 'God.' We may translate 'to the God of all as Judge' or better 'to a Judge *who is* God of all.' It is not easy to see

24 just men made perfect, and to Jesus the mediator of
a new covenant, and to the blood of sprinkling that
25 speaketh better than *that of* Abel. See that ye refuse

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what is the precise point of the reference to God as Judge. We may hear in it perhaps a note of warning, such as is struck more loudly in verses 25–29, but probably we should regard it as an assertion that the supreme ruler in the heavenly city is God, who is 'God of all,' angels and men alike. He is therefore our God; our Judge is no alien Power.

the spirits of just men made perfect. He chooses the term 'spirits,' i. e. disembodied spirits (cf. 'spirits in prison,' 1 Pet. iii. 19), because he wishes to insist on the supersensuous character of the inhabitants. This fact tells against the interpretation of the 'firstborn' as those still on earth. It is disputed whether the 'just men' are O. T. saints or those who have fallen asleep in Christ. The phrase probably covers both. They are spoken of as already 'perfected,' but for their final perfection they have still to wait (xi. 40).

24. The writer now adds **Jesus,** who has made this perfecting possible, and has mediated the New Covenant (marg. 'testament') by which we can draw nigh to God. Jesus is the leader of salvation who has opened the way to the heavenly city, in which we may follow him. The word translated 'new' means new in point of time. This is the only place where it is applied to covenant in the N.T. The word generally used means new in kind. The human name 'Jesus' is chosen to remind us of his sympathy and human experience. 'The blood of sprinkling,' whereby the covenant is ratified, speaks a better thing than that of Abel. It is true, as von Soden urges, that no reference is made to the cry of Abel's blood for vengeance in Gen. iv. 10, but it was well understood that blood spilt on the ground cried for vengeance (see note on xi. 4). Nor does it follow because he uses 'better' that the blood of Abel spoke a good thing. It is most natural to understand that, while Abel's blood called for vengeance and sent the murderer from the presence of God with a guilty conscience, to be a fugitive and wanderer on the earth, the blood of Jesus calls for forgiveness, brings even those who have shed it into the presence of God, cleanses their conscience, and gives an abiding home in heaven. The margin gives 'than Abel.'

In these verses the readers are spoken of as having already come to the heavenly Jerusalem and entered into fellowship with its inhabitants. This is their experience from the ideal point of view, though actually the veil still hangs between. But faith can even now carry them within the veil.

xii. 25–29. *The voice from heaven.* Let the readers pay heed to not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him that *warneth* from heaven: whose voice then shook the earth: but 26 now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this *word*, Yet once more, signifieth the removing 27 of those things that are shaken, as of things that have been made, that those things which are not shaken may

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God's voice, remembering the fate of disobedient Israel. For heaven and earth will soon be shaken, and only the imperishable, to which our kingdom belongs, will abide. Let us gratefully serve God with awe, for He is a consuming fire.

25. The argument in the impressive warning which follows, is similar to that in ii. 1–4 and x. 28–31. Both at Sinai and in the new revelation it is God who speaks. It is true that the request of the Israelites that God should no longer speak to them sprang out of natural terror at His voice, and God Himself acknowledged, 'they have well said all that they have spoken' (Deut. v. 28). But the writer, in the light of later history, probably saw an ominous forecast of Israel's rebelliousness, which brought upon it the Divine retribution. To us God has spoken from heaven, and this clothes His words with even greater majesty, and demands for treason a still heavier vengeance. For 'that *warneth* from heaven' the margin reads 'that is from heaven.'

26. The shaking of the earth took place at the law-giving (Exod. xix. 18). But, as Haggai prophesied, God is going to shake both earth and heaven (Hag. ii. 6, 21). The prophecy seems to have been spoken in the first instance in anticipation of the overthrow of the Persian kingdom, and the inauguration of the Messianic kingdom under Zerubbabel. The author probably is referring here to the Second Coming, believed to be imminent. It should be remembered that according to the Jewish conception the affairs of earth were closely linked with heaven. Earthly kingdoms have their heavenly guardians or princes, who identify themselves with the interests of their respective realms (Dan. x. 13, 20, 21, xii. 1), hence the overthrow of a kingdom is an act which takes effect not only on earth but in heaven (Isa. xxiv. 21, 22, xxxiv. 4, 5). **Yet once more** indicates that this shaking is to be final.

27. The things which can be shaken are those things that have been made, the manufactured, the material. These just because they are material are stamped with a perishable character, and

28 remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service
29 well-pleasing to God with reverence and awe: for our God is a consuming fire.

13 2 Let love of the brethren continue. Forget not to shew love unto strangers: for thereby some have enter-

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will pass away when heaven and earth are shaken. They pass away that the truly real, which cannot perish, may remain, the heavenly and eternal, to which our kingdom (verse 28) belongs. It is also possible to connect the last clause with 'made,' in the sense that these things have been made in order that the things which cannot be shaken may remain. But this seems less probable.

28. Since our kingdom is untouched by these convulsions of the physical universe, we should be filled with thankfulness, that thus we may render to God that grateful and spontaneous service which is well pleasing to Him. And remembering His awful majesty, we should approach Him with **reverence** (marg. 'godly fear') **and awe.** The margin 'thankfulness' is probably better than 'grace.'

29. Such reverence and awe befit our worship, for He is a consuming fire. It is the stern side of God that is mostly in the writer's thought, for he is checking presumption. But he may be thinking, too, of the function of fire to cleanse and refine.

xiii. 1–6. *Various exhortations.* Let the readers practise brotherly love, hospitality, care for the persecuted, purity, contentment, and freedom from avarice.

The author begins with general exhortations, but returns in the course of them to the main subject of the Epistle.

1. The mutual love of Christians was very characteristic of the early church, and attracted the attention of the heathen. As a result of the strain under which the community was living, the author seems to have detected a cooling of the affection of the members for each other. When the bond of a common faith is relaxed, and enthusiasm dies down, love is in danger of growing cold.

2. Hospitality to their fellow countrymen honourably distinguished the Jews. The early Christians were equally hospitable to their co-religionists; the social conditions of the period made it necessary, but especially so in the case of the Christians who might at any time be rendered homeless and destitute through persecution. This fact might make it in some instances dangerous to shelter fugitives, and those who were losing their attachment to Christ were the less likely to risk their own safety for such as were suffering for his sake. The precept is enforced by

tained angels unawares. Remember them that are in 3
bonds, as bound with them; them that are evil entreated,
as being yourselves also in the body. *Let* marriage *be* had 4
in honour among all, and *let* the bed *be* undefiled: for
fornicators and adulterers God will judge. Be ye free 5
from the love of money; content with such things as ye
have: for himself hath said, I will in no wise fail thee,
neither will I in any wise forsake thee. So that with 6
good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

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the reminder that some have thus 'entertained angels unawares.' The references are to the narratives in Gen. xviii—xix (cf. Judges vi. 11-24, xiii. 2-23).

3. It is not merely persecution elsewhere that has driven fugitives to share their hospitality, but there are prisoners for Christ's sake, whom they must succour, entering sympathetically into their position. Others are enduring hardship for Christ, and the readers, as still in the body and liable themselves to be evil entreated, should remember these. 'In the body' cannot mean as members of the body of Christ.

4. There seems to be no reference to any ascetic depreciation of marriage, but only a practical exhortation to chastity alike in the married and unmarried, with the assurance that breaches of this law will be visited by the judgement of God. 'Among all' is perhaps the best translation, but we might translate 'in all respects.'

5. To a typical form of sensual self-indulgence is added a typical form of self-aggrandizement. For this denunciation of the love of money cf. 1 Tim. vi. 10 and the many warnings in the gospels, which make it rest largely, as here, on a distrust of God's watchful Providence. The quotation occurs nowhere in the O. T. in precisely this form, but with the substitution of the third person for the first it occurs substantially as here in Deut. xxxi. 6, 8; 1 Chron. xxviii. 20. In Philo it is found precisely as here; probably it was current in this form in the synagogue or in popular language.

6. The quotation is from Ps. cxviii. 6. Quite possibly verses 5 and 6 had special appropriateness to the circumstances of the readers. In time of persecution they might lose their worldly goods, but the Lord would provide, and while He was their helper the utmost that the violence of man could do to them was in vain.

7 Remember them that had the rule over you, which
spake unto you the word of God; and considering the
8 issue of their life, imitate their faith. Jesus Christ *is* the
9 same yesterday and to-day, *yea* and for ever. Be not

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xiii. 7–17. *Avoid novel teachings and break with Judaism.* Let them imitate the faith of their deceased rulers: Jesus is now what he was to them, therefore let them not yield to novel doctrines. The spiritual life should be nourished by grace rather than sacrificial meals, for our altar admits no meal, since its sacrifice is one of those most sacred sin-offerings, whose flesh cannot be eaten by the priests, but must be burned outside the camp. So Jesus had to suffer outside the gate. Let us abandon the camp and join him, bearing his reproach, for our city is not on earth but is still to come. We may offer the sacrifices of praise and beneficence. Let the readers obey the rulers, who are watchful for their interests.

7. They who had the rule over them were those from whom they had received the gospel. Remembering what death they had died, let them imitate the faith which had brought their lives to so glorious an issue. Whether this had been martyrdom is not said. It is clear that the readers were in danger of lapsing from it, and equally clear that the author shared the same theological standpoint as those who first evangelized the readers.

8. This verse is connected with what goes before and with what follows. The argument is: Imitate the faith of your deceased rulers, for Jesus is the same now as he was to them. All then that the argument requires is 'Jesus Christ *is* the same yesterday and to-day.' But while this is enough for logic it is too little for love, so he adds '*yea* and for ever,' to give expression to the exulting feeling that not for an age but for time and eternity Jesus is unchangeably the same. It is strange that von Soden should regard this fine addition as intolerably dragging. He translates 'Jesus is Christ yesterday and to-day, the same [i. e. Christ] also for ever,' which is neither so fine in itself nor so doubly relevant to the context.

9–12. These verses are among the most difficult in the Epistle and have been very variously explained. The connexion with verse 8 is plain. Since Jesus remains the same now as he was in the time of your late rulers, hold fast the doctrines they taught you, and do not be carried away by novelties of teaching. As he is unchanging, let your doctrine be unchanging too. The **teachings,** against whose seductions the writer warns them, are described as 'divers and strange.' By the former adjective he indicates their varied character, by the latter that they are foreign to the Christianity they have received and hitherto professed.

carried away by divers and strange teachings: for it is

We may infer that several different tendencies, all, it is probable, connected with various sides of Judaism, were present to the author's mind. Of these he selects one, chiefly, perhaps, because it leads naturally to the exhortation he wishes to give in verse 13. The reference to 'meats' has given rise to several conjectures. It is well to remember that the teachings, of which the author speaks, recommend, not abstinence from certain foods but participation in them. The 'heart' was thought to be strengthened by 'meats,' in other words, these helped forward the religious life. We may, therefore, set aside all explanations which treat the teaching as ascetic, or as scrupulously inculcating the unlawfulness of 'unclean' food. It would, however, be possible to think of the opposite tendency represented by 'the strong,' who prided themselves on the enlightenment which permitted them to eat meats offered to idols, or such as were pronounced unclean in the law. Yet this is hardly probable, for it is one thing to express the sense of emancipation in this way, it is another thing to believe that it is a profitable religious exercise. But, apart from this, it is not easy to understand how the following verses are relevant to such a position. They suggest much more strongly that the 'meats' are the sacrificial meals of Judaism. Once more the author returns to the main subject of his letter, asserting again the unprofitable character of Judaism, and the duty of holding fast to Christianity in spite of temptations to abandon it.

It is best to approach the interpretation of verse 10 through an identification of the persons referred to. It seems quite clear that 'we' must mean 'we Christians.' Some have taken it to mean 'we Jews'; it is enough to say that if the writer had meant this, he would have said it. Yet it probably springs out of a correct appreciation of the requirements of the context. 'They which serve the tabernacle' can, however, hardly be other than the Levitical priests. Some have thought them to be Christians. But, once more, if the author had meant this he would surely have expressed himself differently. The first and third persons in the same sentence can hardly refer to the same people, unless this is clearly indicated. The author would simply have said 'we have no right,' or, if he had wished to retain the reference to the tabernacle service, 'we who serve the tabernacle.' But if they are the Levitical priests, an important question arises: Is the author thinking of the priests of contemporary Judaism, or is he calling attention to the disabilities of the priests as defined in the law? It is on the answer to this question that the general view we take of the passage depends. The usual opinion is that he is referring to the Jewish priests of his own time, affirming that we Christians 'have an altar,' of which we have, but those priests good that the heart be stablished by grace; not by meats,

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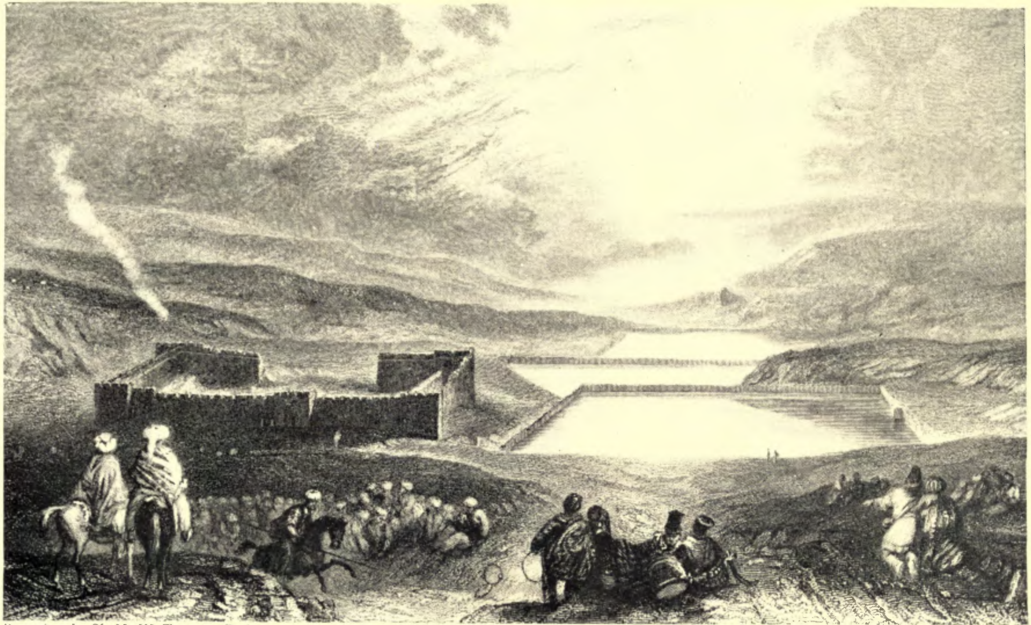
have not, a 'right to eat.' But this view is exposed to serious objections. The reference to 'the tabernacle' is difficult. The priests of the first century A. D. served the temple, not the tabernacle; and if in reply it be said that the author always speaks of 'the tabernacle,' that is just one of the reasons for adopting the alternative view here, that he is referring to the regulations of the law. Again, it is curious reasoning to say the heart should not be strengthened with food, and proceed, we Christians have an altar of which we may eat while Jewish priests may not. We expect an argument to the effect that Christians have no sacrificial food to eat. And it should be observed that the eating of verse 10 ought to be taken as literally as the 'meats' of verse 9, otherwise the logical connexion is broken. It is also difficult to see why the priests are singled out. To interpret 'the priests, much less the people' makes sense, it is true, but the reference has little point. Again, the reference to the destruction of the victim's body has little relevance on this interpretation. Lastly, if the author's object was to prove that the Jewish priests had no right to participate in the Christian sacrifice, would he have proved it by the argument that 'Jesus suffered without the gate'? It was not true of the sacrifice on the Day of Atonement that those who were in the camp failed to reap the benefits because the body of the victim was burned outside. Why then should not those who remained within the camp have been able to enjoy the blessings of Christ's sacrifice? It must not be forgotten that the efficacy of the sacrificial act resided not in the slaughter of the victim, still less in the destruction of the body, but in the presentation of the blood. The alternative explanation is that we Christians cannot think of sustaining the heart by sacrificial foods, for the only Christian sacrifice belongs to a type of which the priests were forbidden to eat anything. The victim's body had to be destroyed outside the camp, and thus the body of Jesus was slain outside the gate. It is greatly in favour of this that it yields a coherent argument. The 'not by meats' of verse 9 is supported by the proof that eating can have no place in a Christian sacrifice; it also explains why 'the priests' are mentioned. They could eat the minor sin-offerings in a holy place, but the more important sin-offerings, above all the sacrifices of the Day of Atonement, were too holy even for them to eat. The flesh could be safely disposed of only by burning in a clean place outside the camp. On this interpretation, the burning of the victim becomes important in the argument, for it made the eating of the victims not only illegal but impossible. And thus the author would say, Because Jesus is the supreme sin-offering, it is impossible that his body should be eaten in a sacrificial meal. One objection may be urged



Drawing by J. M. W. Turner, R.A.

SOLOMON'S POOLS (NEAR BETHLEHEM)

wherein they that occupied themselves were not profited.
We have an altar, whereof they have no right to eat which 10
serve the tabernacle. For the bodies of those beasts, 11

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against this view. It is that we should have expected the author to say, 'we have a sacrifice,' rather than 'we have an altar.' The difficulty is real, but it may be mitigated if we suppose that he shrank from bringing the ideas of 'eating' and of 'Christ's body' into connexion, and thus said 'altar,' and if we remember that they who eat the sacrifices have communion with the altar (1 Cor. x. 18). The question as to what is meant by the 'altar' still remains. It is clear that if the point of the argument is that Christianity knows no sacrificial meal, the 'altar' cannot be 'the table of the Lord.' In Christianity, 'altar' and 'table,' the author would have said, are mutually exclusive terms. The 'altar' is generally taken to be the cross. If the writer meant anything so definite, this may be correct. It should be pointed out that the cross in verse 12 really corresponds not to the altar but to the pyre on which the bodies of the victims were burned. In the case of Jesus, however, there was no such double experience of death at the tabernacle and burning outside the camp, as in that of the victims on the Day of Atonement. But if we ask, What was the altar on this day? the answer must be that it was the mercy-seat. Although, etymologically, the altar (in Hebrew) means the place of slaughter, its idea in the ritual is fulfilled by that to which the blood is applied. According to this, the only Christian altar is in the heavenly sanctuary where Christ ministers.

The general argument of the passage may therefore be thus stated: Do not be carried away by the fascinations of the many teachings with which you will be brought in contact, which are all foreign to the Christianity you have been taught. Such a doctrine is that the heart may be strengthened with sacrificial meals; but it is well for us that it should be strengthened by Divine grace. Not only are sacrificial meals of no profit to those who partake of them, but no place is left for them in Christianity. We have an altar, but it is one with which no meal can be associated, for its sacrifice belongs to that class of most sacred sin-offerings, whose blood was brought into the Holy Place, and the bodies of which could not be eaten even by the priests, but had to be burnt outside the camp. And since the sacrifice of Jesus was of this type, he had to suffer outside the gate in order that he might present his blood in the heavenly sanctuary and thus sanctify his people.

10. which serve the tabernacle. There is a touch of irony in this description of the priests of the Old Covenant.

11. The blood of the more important sin-offerings—those for 'the anointed priest' and 'the whole congregation of Israel'—was

whose blood is brought into the holy place by the high
priest *as an offering* for sin, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people
13 through his own blood, suffered without the gate. Let
us therefore go forth unto him without the camp, bearing

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brought into the Holy Place, and the carcases were burned 'without the camp' (Lev. iv. 1-21). With the minor sin-offerings—those for a ruler or one of the common people—the blood was not taken within the Holy Place (Lev. iv. 22-35), and the flesh was eaten by the priests (Lev. vi. 25-29). The rule as to sin-offerings, whose blood is brought into the 'tent of meeting,' is to be found in Lev. vi. 30, but although this verse is referred to here, the writer seems not to have in mind the case of these sin-offerings, but of the sacrifice of the Day of Atonement. For it was only in this that 'the high-priest' officiated, and it is in terms borrowed from the ritual of that day that the work of Christ is generally expressed. We should, perhaps, take 'holy place' to mean Holy of Holies, since the atoning act culminated in the sprinkling of the blood on the mercy-seat. The author's argument would however remain correct in point of fact, if the term bore its usual sense. The passage rather suggests that he may have blended the sin-offerings, whose blood was brought by the priests into the Holy Place, with the victims of the Day of Atonement, whose blood was brought by the high-priest into the Holy of Holies.

12. As already pointed out, the writer has to blend the double experience of the victim in the Jewish sacrifice—slaughter within the camp and burning of the carcase outside of it—into a single experience in the case of Jesus, that of suffering 'without the gate.' The burning of the victim was not intended to sublimate but to get rid of it. The body plays no part in the atoning act, and has in fact no significance after the blood has been drained from it. The life, and therefore the atoning energy, resides in the blood and in the blood alone. On the writer's scheme, then, no function is left for the body of Jesus. It is 'through his own blood' that he must 'sanctify the people.' It is thus inevitable that, while the writer fully recognizes the fact of the Resurrection of Christ (verse 20), he can assign no place to it in his argument or attach to it any theological significance.

without the gate. This is not stated in the gospels, but implied in John xix. 20 ('nigh to the city'). The shifting camp of the wandering had become for the Jews 'an abiding city.'

13, 14. That Jesus **suffered without the gate** was to the author very suggestive. It not only assimilated his sacrifice to that of the Day of Atonement, it was a fit symbol that Jerusalem

his reproach. For we have not here an abiding city, but 14
we seek after *the city* which is to come. Through him 15
then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession
to his name. But to do good and to communicate forget 16

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had thrust him out, by dooming him to the 'reproach' of an outlaw's death, and a death pronounced accursed in the law (Deut. xxi. 23). Henceforth he was homeless on earth. But that system which made him an alien can be no home for his followers: they too must break with Judaism, and bear with him the ignominy of the cross. And we may be well content to be outcasts, homeless as they made him, for it is not on earth that we have 'an abiding city.' On earth there can be no such permanent abode for those whose true home is in the unseen, and who know themselves to be pilgrims and strangers. They know, too, that soon heaven and earth will be shaken, and no material city can survive that convulsion of the universe.

13. without the camp. The variation from 'without the gate' is determined by the circumstances. Since, in the time of Jesus, Israel no longer lived in the camp, the phrase was necessarily changed to 'without the gate.' But his suffering 'without the gate' was the act of the representatives of Judaism, and the physical exclusion from the city was the outward expression of excommunication from the Jewish Church. Since in the law—which for the author is regulative of Judaism considered as a religious system—the camp is the sacred enclosure within which the religious community of Israel dwells, to 'go forth without the camp' means to sever connexion with Judaism. It is difficult to believe that the language of verse 13 could have been addressed to non-Jewish readers.

15. Jesus has offered the great atoning sacrifice, and Christians cannot therefore offer such sacrifices for sin, but they may **offer up a sacrifice of praise to God**; yet even this only through Christ, who by his sin-offering has made access to God possible. Praise should be offered 'continually,' for it can never adequately express the goodness of God, and it should be the constant attitude of our mind towards Him. The spontaneous praise of the heart does not wait for fixed seasons of worship. 'The fruit of lips' is borrowed from the LXX of Hos. xiv. 2. Some ancient authorities omit 'them' (marg.).

16. Christians may offer also the sacrifices of helpful service to their fellows, and especially the giving of their substance to those in need. These 'sacrifices' of praise and beneficence are well pleasing to God.

17 not: for with such sacrifices God is well pleased. Obey
them that have the rule over you, and submit *to them*:
for they watch in behalf of your souls, as they that shall
give account; that they may do this with joy, and not
with grief: for this *were* unprofitable for you.

18 Pray for us: for we are persuaded that we have a good
19 conscience, desiring to live honestly in all things. And
I exhort *you* the more exceedingly to do this, that I may
be restored to you the sooner.

20 Now the God of peace, who brought again from the

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17. While they must be loyal to the memory of their former rulers (verse 7), they must be loyal to the government of those who rule them now. Not merely should they 'obey' their commands, but 'yield' to their wishes. It is clear from this passage that the author felt himself in full sympathy with the leaders, and that his feeling was not shared by some at least of those to whom he writes. With these he pleads on the ground that their leaders feel a deep responsibility for them to God, and anxiously watch over them, that their care may be constantly a source of joy, as they see it bear fruit, and not of grief (literally 'groaning,' marg.), which will turn to the disadvantage of those who have caused it.

xiii. 18, 19. *Request for prayer.* The writer asks for the prayers of the readers, protesting his integrity, and desiring soon to be restored to them.

18. The change from the plural to the singular in the next verse can hardly be accidental. The writer combines others with himself. These may be the rulers of the church, in which case he reckons himself as one of them, or they may be the Christians who are with him. In any case they are objects of some suspicion to the readers, whom he therefore assures of the good conscience they feel themselves to possess.

19. He is the more desirous of their prayers, in order that he may be restored to them more quickly. The author therefore evidently stood in close relations to the church he is addressing, and may have been one of its leaders. He is kept from them by circumstances of which we have no knowledge. It seems clear from verse 23 that he was not in prison, and the hindrance was only temporary, as in that verse he expresses the definite purpose to see them soon.

dead the great shepherd of the sheep with the blood of
the eternal covenant, *even* our Lord Jesus, make you 21
perfect in every good thing to do his will, working in us
that which is well-pleasing in his sight, through Jesus
Christ; to whom *be* the glory for ever and ever. Amen.
But I exhort you, brethren, bear with the word of 22
exhortation: for I have written unto you in few words.

---

xiii. 20, 21. *A prayer for the perfecting of the readers, ending with a doxology.* It is generally assumed that here we have the solitary reference in the Epistle to the resurrection of Christ. The words might be understood of the entrance into the heavenly sanctuary, on which so much stress is laid throughout the Epistle, but taken in themselves they very strongly suggest the reference to the resurrection. For 'with,' literally 'in,' the margin gives 'by.' It is not certain whether the author means that God raised Christ by means of the blood, or whether He brought him up from the dead as Shepherd with the blood. These words may indeed be connected with the whole of the earlier part of the verse. God is called 'the God of peace,' not as healing the strife of the church, but as imparting an inward harmony to the soul in which its conflict has been stilled. The phrase 'the great shepherd of the sheep' rests upon Isa. lxiii. 11, where the LXX reads 'Where is he that brought up from the sea the shepherd of his sheep?' For 'the blood of the eternal covenant' cf. Zech. ix. 11.

21. make you perfect. The word used is not the usual one in the Epistle; it means 'to complete.' This completeness is with a view to our doing the will of God, but this we can do only as He works in us, through Jesus Christ, that which is well pleasing to Him. For the thought we may compare Phil. ii. 12, 13. Instead of 'thing' many ancient authorities read 'work' (marg.), and for 'us' many read 'you' (marg.).

to whom. It is not certain whether God or Christ is meant —doxologies are more usually addressed to God—but 'Jesus Christ' is the immediately preceding person, and in an Epistle whose main object has been to vindicate his supremacy, a closing doxology to him is most fitting.

xiii. 22-25. *Concluding words and salutations.*

22. The author asks them to bear with the exhortation he has felt it his duty to address to them, and urges in support of his plea for their kindly reception of his letter that it is so brief. Clearly he could not count with certainty on a favourable hearing.

23 Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

23. But he will not trust to the effect of the letter alone. He will soon be with them (cf. Paul's similar hint in Philem. 22), and he will come with Timothy if he joins him soon enough to permit of this. 'Our brother' seems to imply that Timothy was the author's colleague. The article would probably have been used in Greek, if he meant simply fellow Christian. The words 'set at liberty' seem to refer to an imprisonment of Timothy, though they might be interpreted more generally. We know nothing of the circumstances.

24. The command **Salute all them that have the rule over you** is important as shewing that the Epistle is not addressed to the whole community, but to the community apart from its rulers, and, further, the double 'all' suggests that the letter was directed to a single community in a city where several were to be found.

They of Italy. On this see the Introduction, p. 26.

25. This brief benediction is found also in Titus iii. 15; in Col. iv. 18; 1 Tim. vi. 21; 2 Tim. iv. 22 the formula is even briefer, 'Grace be with you.'

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The Pastoral Epistles

Timothy and Titus

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY
R. F. HORTON, M.A., D.D.

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THE PASTORAL EPISTLES

I, II TIMOTHY AND TITUS

INTRODUCTION

THE PASTORAL EPISTLES

INTRODUCTION

CHAPTER I.

AUTHENTICITY AND CONTENTS.

UNTIL the year 1804, when J. E. C. Schmid cast a suspicion on the genuineness of the First Epistle to Timothy, our three Epistles had been from the earliest times acknowledged as the work of Paul. In 1807 Schleiermacher maintained that the 'so-called First Epistle of Paul to Timothy' was an imitation of the genuine letters 2 Timothy and Titus. In 1812 Eichhorn assailed the genuineness of all the three, and he was followed by De Wette, Schrader, &c. In 1835 Baur advanced his theory that the letters were productions of the second century, written to stem, in the name of Paul, the tide of Marcion's Gnosticism, and to advance, in the same august name, the organization of the early church. And this view is, in all essentials, held by Holtzmann in his *New Testament Theology*, ii. 259 (1897): 'We have before us Paulinism strengthened in a church direction, and tempered in a Catholic direction, reshaped in view of the church needs of an advanced phrase of development.' Reuss maintains the genuineness of 2 Timothy, and Pfleiderer, Ewald, Krenkel, Hesse, C. Clemen, Ad. Harnack, followed by Prof. McGiffert in his *History of Christianity in the Apostolic Age* (1897), claim, as genuine, certain passages on which another hand built up the letters for doctrinal and ecclesiastical purposes. On the other hand Lange, Schulze, Godet, Huther, B. Weiss, &c., on the continent, and Sanday, Hort, and Bernard in this country, contend for the genuineness. And the *Kurzgefasster Commentar*, (Riggenbach and Zöckler, 1898), which is the latest and most impartial utterance on the subject, after reviewing the arguments *pro* and *con*, arrives at the conclusion that though there are many things which make it difficult to believe that we have here letters of Paul as they left his hand, and it may be necessary to suppose that genuine letters have been put together by a disciple of Paul, Luke, or Timothy himself, 'the Apostolic authority of our letters, guaranteed by the demonstration of the Spirit and of Power, is not in the least affected. They are and remain an authentic part of the Canon.'

This decision is so important and so sufficient that the discussion of the genuineness becomes one of only secondary interest. Our three letters not only contain certain passages which are among the priceless treasures of Scripture (e.g. 1 Tim. ii. 3–7, iii. 14–16, vi. 14–16; 2 Tim. ii. 1–13, 19–26, iii. 16, iv. 6–8; Titus ii. 11–14, iii. 4–7), but they lay stress on certain aspects of truth which are nowhere more happily enforced. The practical and ethical side of Christianity, never separated from faith in the saving truths, is emphasized in the importance of good works. Church officers must be good; all the ground is cut away from the corrupting notion that the bad character of the clergy does not hinder the grace which they administer. Faith is closely bound up with a good conscience, and love, and other virtues; and the gift of eternal life appears almost as a reward of good living, a point which, however liable to abuse, is essential in preserving the church from antinomianism (1 Tim. vi. 18 f.; 2 Tim. i. 16–18, ii. 4–6, 11, 12, iv. 7 f.) Then there are certain words and ideas which are key-notes of these Epistles, e.g. godliness, sobriety, gravity. And if we try to conceive Paul's doctrine as a whole, we shall find that the peculiar emphasis of these letters is needed to give to his thought balance and completeness. If it were established that the authorship and phraseology were not Paul's, we should still have to believe that the point of view which is adopted in these letters was familar to him, and was impressed on such disciples of his as Luke, Timothy, and Titus.

But though it is only of secondary interest, and cannot affect the canonical value of the Epistles, it is well to understand the grounds on which the genuineness is questioned, especially as the present commentary does not take sides in the controversy, but endeavours to put into the student's hands the arguments by weighing which he may decide for himself, whether, or in what sense, these letters came from the hand which wrote Romans, 1 and 2 Corinthians, and Galatians.

The writer's own position need only be so far stated as to enable the reader to make allowance for the personal equation. I feel to the full the weight of the objections which, since the time of Eichhorn, have been brought against the genuineness; and in the course of the commentary these objections sometimes recur with overwhelming force. But on the other hand the sign-manual of Paul is so unmistakable in the personal notices, in certain suggestions of doctrine, and also in the use of many of his favourite ideas, that, if the only alternatives were to ascribe the letters to Paul or to regard them as a fabrication having no connexion with his pen, I should feel that the difficulties of believing in the fabrication outweigh the difficulties of accepting the genuineness. The hypothesis, however, that certain fragments of Paul's letters were worked up into this form by some disciple who understood his master's mind, may meet the difficulties on both sides; and without accepting any solution of the question which has yet been offered, I can well believe that a solution may be found in this direction.

Now to state briefly the difficulties which present themselves in accepting the traditional view of the Pauline authorship :—

1. Perhaps we need not attach much importance to Prof. McGiffert's remark on the three letters that 'the external testimony to their genuineness is far weaker than in the case of any of Paul's other letters' (*Apostolic Age*, p. 399) : for if weaker, it is still quite sufficient. In the very earliest Christian literature that has come down to us, Clement of Rome (95 A. D.) shews traces of knowing 1 Timothy (Clement's first Epistle, vii. 3, xxix. 1, liv. 1 ; second Epistle xii. 1, 'the day of the appearing of God' : cf. 1 Tim. vi. 14 ; 2 Tim. i. 10, iv. 1, 8 ; Titus ii. 13, and also chap. xix, and xx. 6), and there are in his two letters echoes of 2 Timothy (e.g. 1 Clem. v. 6, xxvii. 3 ; 2 Clem. vii. 3), while the phrase, 'ready unto every good work,' 1 Clem. ii. 7, must be a quotation from Titus iii. 1. In Polycarp there is a distinct quotation from 1 Tim. vi. 7, 10, 'A beginning of all evils is love of money ; knowing therefore that we brought nothing into the world, but not even have we anything to carry out of it, let us arm with the armour of righteousness' (*ad Philip.* iv. 1) ; and again in the Latin version of xii. 3 we read, 'Pray for all saints, pray also for kings and powers and princes' : cf. 1 Tim. ii. 1, 2. Indeed, echoes of 1 Timothy can be detected all through chapters 5 and 6 of this Epistle of Polycarp. Similar echoes of 2 Timothy may be traced ; e.g. in ch. v. 2, 'We shall reign with him if we are faithful' (cf. 2 Tim. ii. 11, 12), and in ch. ix. 2, 'For he did not love this present world,' using the very phrase of 2 Tim. iv. 10. In Ignatius there are echoes of 1 Timothy, e.g. in *ad Ephes.* x. 1, or *ad Smyrn.* xiii. 1, 'Virgins that are called widows,' which can only refer to 1 Tim. v. 3, 11 ; there are also echoes of 2 Timothy in *ad Smyrn.*, e.g. ch. ix. and ch. x, and the unusual word 'refresh' of 2 Tim. i. 16 occurs both in the Smyrnean letter and in the Ephesian, ch. ii. 1 ; there are fainter echoes of Titus in *ad Magnes.* vi. 2, 'an ensample' ;

ad Trall. iii. 2, 'demeanour.' In the *Letter to Diognetus*, ch. xi. p. 3, itself a sermon rather than a letter, but one of the most beautiful of those first Christian writings, the unknown author shews signs of knowing 1 Tim. iii. 16, for he has a kind of 'quotation from memory' of it: 'Who, dishonoured by the people, preached by the Apostles, was believed on by the nations.'

Aristides, the earliest apologist, Justin Martyr, Athenagoras, and the Letter of the Church of Vienne and Lyons, all shew some acquaintance with our three Epistles.

On the other hand Marcion, Basilides, and the other earliest heretics rejected the Epistles, though Tertullian (*adv. Marc.* v. 21) certainly implies that Marcion already knew the letters and rejected them from heretical motives. Tatian also rejected the two Timothy letters, while he accepted Titus.

It is not until the second half of the second century that we find the three Epistles recognized in the Canon of Pauline letters by Irenæus, Clement of Alexandria, and the Muratorian Fragment. But considering the brevity and the personal character of the letters, it must be owned that the external testimony is quite sufficient, and Eusebius might well reckon them among the accepted canonical writings (*Hist. Eccl.* iii. 3. 5; 25. 1). And as from Tatian to the beginning of the nineteenth century no doubt was ever cast upon them, we may confine ourselves to the internal difficulties, which from the time of Schleiermacher have been brought into constantly clearer relief.

2. A careful reader will be conscious of a decided change in the general doctrinal position as compared with Paul's earlier letters. Not only, as already observed, is stress laid on good works, but faith, which to Paul was the root of everything, here loses its unique significance and is almost reduced to a place side by side with other virtues. We say 'almost,' because Paul's view of faith is constantly suggested (e.g. 1 Tim. i. 2, 4, iii. 9, v. 8, 12, vi. 12; 2 Tim. iv. 7; Titus iii. 5), but on the other hand it is frequently

reduced in value (e.g. 1 Tim. ii. 7; 2 Tim. ii. 18, iii. 8; Titus i. 13; also 1 Tim. iv. 6) by being coupled with other things, and is sometimes omitted, as in Titus ii. 11-14, in a way which is very puzzling, assuming Paul to be the writer. Yet, as Riggenbach (in *Kurzgefasster Commentar*, p. 8) maintains against Holtzmann and von Soden and Dr. Bernard, faith in these letters always retains its subjective meaning, and it is never necessary to adopt that meaning which became common in the second century, of *fides quae creditur*, i.e. a creed rather than an act of the soul. The word which here takes the place of faith in the other Pauline letters is 'godliness' (piety), a word which occurs eleven times in these three, but not at all in the remaining, letters of Paul. This gives some colour to Prof. McGiffert's remark, that if Paul wrote these letters he had given up 'that form of the Gospel which he had held and taught throughout his life, and descended from the lofty religious plane on which he had always moved, since Christ had been revealed in him, to the level of mere piety and morality' (*Apostolic Age*, p. 404).

The problem presented therefore is that while Pauline doctrine appears (e.g. 2 Tim. i. 9-11, ii. 11; Titus iii. 4-7), the general cast of the doctrine carries us away from Paul to a development which during the second century became so pronounced that the primitive Pauline position was practically lost in 'another gospel.'

3. The style and phraseology, though always betraying points of agreement with Paul, are not exactly Paul's. The dialectic of the other letters has disappeared, and the subjects are simply treated in succession, without any orderly connexion.

There is also a certain chill in these letters which is unlike Paul. Though writing to Ephesus, and to Crete, where he had himself been, there are no warm personal salutations in Paul's manner, and the language to Timothy is hardly as affectionate as the references to him in the earlier letters would lead us to expect, though, especially in 2 Timothy, the circumstances would seem to demand even an increase of affectionate expressions.

Then it must be owned that the references to the false teachers are not quite in Paul's manner. They are denunciations rather than refutations: they do not discriminate, but they mingle antinomian and ascetic, spiritualistic and legalistic, tendencies in one common condemnation. The writer does not attempt to refute the heresies, as in Corinthians, Galatians or Colossians, by revealing the sacred mysteries of his gospel and shewing the spiritual principles of the cross, but he appeals to a deposit of truth which is handed down as a safeguard against all heresies of whatever sort. This is like 2 John, and like Polycarp, but not like Paul.

Then as to phraseology. There are in these three letters 171 words or phrases which are not found elsewhere in Paul, that is an average of one to every verse and a half. It is true that each letter of Paul's betrays many new expressions; but the comparison with the Pastorals may be thus exhibited—

Pastorals, 1 in 1·55 verse;
2 Cor., 1 in 3·66 verses;
Rom., 1 in 3·67 verses;
Gal., 1 in 5·14 verses;
1 Cor., 1 in 5·53 verses.

But in addition there are phrases borrowed from Latin (e.g. *gratias habeo*, 1 Tim. i. 12; 2 Tim. i. 3); there is a curious tendency to leave out the article; there is a marked omission of certain words which Paul much affected, and a love of words compounded with 'house,' 'witness,' and 'lover of.' Again, while the phrase 'God our Saviour' appears several times, Paul's favourite, 'the God and father of our Lord Jesus Christ,' does not appear at all.

In the notes an attempt is made to point out all these peculiarities of expression (the reference is of course always to the Greek and not the English words), so that the reader may form an independent judgement of their bearing on the question of the Pauline authorship. They are very interesting and very instructive; for they raise the question how far it is possible for a man, in the course of five or six years, to change his general vocabulary; to adopt new expressions, new conjunctions, new casts of sentences; and to entirely drop others which have been customary and even favourite forms.

Riggenbach, after carefully enumerating all the peculiarities, affirms that they do not suffice to settle the question of authorship. On such a subject it is absurd to be dogmatic; *quot homines, tot sententiae.*

4. The greatest difficulty has been found in the indications of a developed church organization, an ordained episcopate, a tradition of apostolic doctrine, a conception of the Catholic Church as the pillar of the truth, an insistence on baptism, an indication of incipient liturgies. If these things are found in these Epistles it must be owned that the Epistles cannot belong to the *Apostolic Age*, but must be brought down into the second century, when for the first time these developments appeared. That there is language which might seem to refer to these things every one must admit. The exegesis of this language therefore becomes a critical question, for on it turns the genuineness of the Epistles. The view taken in the following commentary is that indications of these later developments are not indisputable in our letters.

(1) The church organization is still the congregational order, which appears in the other Pauline letters and in Ignatius: the church always means the local society of believing souls. (2) Bishop and presbyter are identical terms; and only two orders of ministry are known, viz. elders (bishops) and deacons, though here for the first time appears side by side with deaconesses an order of Church Widows. The monarchical episcopate (i.e. the

minister of the congregation as the centre of unity and the representative of Christ), so familiar to Ignatius in the beginning of the second century, is not yet known. The 'bishop' of 1 Tim. iii. 1-6 is evidently the elder of ch. v. 17 and of Titus i. 5, 6. If in these passages 'the bishop' is mentioned in the singular, it is only as the particular example of the class. To regard Timothy and Titus as bishops is wholly unhistorical, and nothing in the letters gives colour to the fiction. The two appear as representatives of Paul, as evangelists discharging a temporary mission, and not as bishops permanently attached to special churches. The late tradition which made Timothy bishop of Ephesus, and Titus bishop of Crete must not be allowed to discredit the authenticity of these letters any more than the equally uncertain tradition which made Peter bishop of Rome can be allowed to accredit the papal claims. (3) As for the tradition or deposit of apostolic doctrine, though the words are identical with those subsequently used, as indeed they were borrowed from these Epistles by the church in later days, they do not bear here the meaning which they afterwards acquired. The usage here, suggesting a certain body of truth and type of faith which could regulate the belief and practice of the future, stands intermediate between the Pauline notion of faith and the work of the Spirit on the one hand, and the church teaching of an external canon of truth, or a formulated creed, on the other. And this expression and its underlying idea point therefore not to the second century, but to the later part of the first century and the immediate disciples and successors of Paul. (4) Though the church betrays a tendency to be something more than the local community, the crucial passage, 1 Tim. iii. 15, does not shew any real departure from the conception in Paul's other letters, and is not so near to the catholic conception as the 'one body, one spirit' of Ephesians. (5) The place of baptism in Titus iii. 5 is striking, but it does not, as we shall see, go beyond the teaching of Peter and John; while the complete silence about the Lord's Supper shews how far the age of these letters is from the dawn of Sacramentalism. And finally (6), the slight traces of liturgical uses are fanciful, and, if established, there is yet nothing to shew that such hymns and canticles were not in use from the apostolic days (cf. Matt. xxvi. 30; Eph. v. 19).

Under this head then we have to conclude that the difficulty is not of the kind that would bring the Epistles down into the second century, though it may make it difficult to believe that we have here the autograph of St. Paul.

5. Baur's contention that the heresy referred to in our letters is the second century Gnosticism is now no longer maintained. To see in the 'endless genealogies' a reference to the Æons and Emanations of the Valentinian Gnosticism would hardly be plausible at all, but for the phrase 'antitheses of the falsely-called Gnosis' in 1 Tim. vi. 20, which suggests the well-known antitheses of Marcion.

But as there is no specific reference to the later Gnosticism, but everything implies that these heretics are Jewish, and occupied with questions of the law, and as there are sufficient reasons for believing that the Gnostics and their Gnosis go back to the early days of Christianity (cf. St. John and Cerinthus, and the doctrine of the Nicolaitans), it cannot be maintained that anything in the substance of the false teaching here pushes us decisively beyond the age of Paul, though, as we have admitted, the manner in which the writer treats the heretics is not quite Pauline.

6. The difficulty of finding a place in the life of Paul, as it is recorded in the Acts and other Epistles, for these three letters is certainly a prima facie argument against their genuineness. Mosheim in vain tried to locate them in the three years of ministry at Ephesus (Acts xix. 1–10). The effort failed for this reason: the style and character

of the three letters are so homogeneous and so distinctive that none of them can be sandwiched in between other letters of Paul, and Mosheim's argument required us to make them contemporaneous with Romans and Corinthians. Mr. Vernon Bartlet in his *Apostolic Age* (1900) has revived the attempt to find a place for the Epistles in the known life of St. Paul. He suggests that 'when Paul left Ephesus for the last time, about Pentecost, i.e. early summer in the year 55 (56) . . . he not only sent for the disciples and exhorted them (Acts xx. 1), but also begged Timothy to stay on for a time and repress unwholesome tendencies, which had their roots in Jewish prejudices. Mr. Bartlet suggests that 1 Timothy was written 'on board ship after leaving Miletus (Acts xx. 38), to supplement such hurried instructions as Paul had been able to give his lieutenant before sending him to Ephesus,' and he brings 2 Tim. iv. 20 into the First Epistle, and applies it to the same occasion (*Apostolic Age*, 180–182).

His explanation of Titus is that in the last voyage to Rome, 'when we read of Paul's considerable stay at Fair Havens, "nigh to which was a city Lasea," waiting for a change in the wind,' we have that stay in Crete referred to in Titus i. 5; 'And Paul the prisoner left Titus to carry out the work thus hastily begun.' The letter to Titus is thus dated early summer of 59 (60).

The contrast between the tone of 2 Timothy and Philippians Mr. Bartlet seeks to explain by tracing a gradual lessening of hope during the two years' imprisonment in Rome, from Colossians and Ephesians to Philippians, and from Philippians to 2 Timothy.

Mr. Bartlet's reason for making this fresh attempt is, that he feels the two great difficulties which have to be encountered by the theory of a second imprisonment, viz. (1) the absence of all resentment against the Government such as the massacre of 64 would leave behind (cf. 1 Tim. ii. 2), and of any reference to the stirring events in Palestine from 66 onward; (2) the comparative youthfulness attributed to Timothy (2 Tim. i. 2, ii. 1, 22), seeing in 67 he had been known to Paul for eighteen years and was thirty-eight or forty years of age.

But Mr. Bartlet's attempt seems to be wrecked on the fact that his theory would require the interposition of Ephesians, Colossians, Philippians, and Philemon between the writing of 1 Timothy and 2 Timothy; that is to say, it makes the impossible demand that the style and terminology of the Pastorals should be a habit which is taken up and laid down at will. The only justification of a Pauline authorship seems to me to lie in the contention that in the last four years of his life, when all three letters were written, the Apostle's letter-style had undergone a decisive and consistent change.

Another effort has also been made by the Rev. W. E. Bowen in two essays, entitled *The Dates of the Pastoral Letters* (1900), to reverse the judgement of Lightfoot, and avoid the supposition of a second imprisonment. But if Mr. Bartlet has failed to establish his contention, Mr. Bowen by his advocacy has rendered the contention more suspicious than ever. His argument demands two suppositions, (1) that Paul's moods were so variable that he said precisely opposite things within the narrowest limits of time, and (2) that in the personal letters Paul allowed himself a freedom of utterance which he repressed in his letters to churches. The difference, Mr. Bowen suggests, is that between a bishop writing a pastoral to his clergy and sending a private letter to his archdeacon. But it will be observed that this method of vindicating the Pauline authorship of the Pastorals is suicidal. We may gain the Pastorals, but we lose Paul. The changeable temper and the diplomatic guile, which are attributed to the Apostle, reduce his authority and importance as a teacher to such a level that there would be no longer any motive for ascribing any letters to him. The only historical justification of the letters therefore must be sought in the theory of Paul's release from the first imprisonment after two years (cf. Spitta, 'The Two Roman imprisonments of Paul' in his *History and Literature of Early Christianity*, i. 3–108). By this supposition three, or even five, years may be added to the life of the Apostle, and in that period the events referred to, and the occasion for writing the letters, may be found. This theory was adopted by Lightfoot and Hort, and is defended by Dr. Bernard and by Th. Zahn in his *New Testament Introduction*, i. 435, 1897. And yet this last, and necessary, hypothesis does not remove, but rather, as Mr. Bartlet sees, increases another set of difficulties, viz.:

7. The Timothy of these letters appears on the whole rather as a young worker and even a recent convert than as a tried companion, which the date would require him to be. It is strange to find such references to his conversion and appointment to office, which happened fourteen years before, as occur in 1 Tim. i. 18, iv. 14. Equally odd is the reference to his youth, which, appropriate enough in 1 Cor. xvi. 11, seems suspicious when fourteen years of service have passed away. Then the injunction to drink wine, 1 Tim. v. 23, which we may be sure was a real recommendation of Paul to his disciple (for what forger would have dreamed of such an invention?), yet comes in very abruptly where it stands. Again, how abrupt and even cold the conclusion of the letter is, addressed to one so loved and trusted as Timothy, in comparison with Paul's lingering and affectionate manner in closing his letters! It requires too a certain ingenuity, as the commentary will shew, to justify the references to Timothy's early youth and to the early persecutions, 2 Tim. i. 6, iii. 11, 14, coming as they do so late on in the mutual relations between Paul and Timothy. There is also in the tone of self-defence, 1 Tim. i. 12, ii. 7; 2 Tim. i. 3, 11, though eminently characteristic of Paul in writing to communities, something inappropriate, when he is writing to his own son in the faith whom he had known and loved for years.

On the other hand, as we shall see in analysing Zahn's introduction, there are many passages in these letters which carry their genuineness on their face, and are of such a kind that it is psychologically impossible to imagine a forger conceiving them.

In view then of these difficulties, some slight, others serious, but in their totality occasioning great hesitation in accepting the genuineness of the Epistles, we may be tempted to fall back on the view advanced by Lemme and Hesse, favoured by Harnack, and adopted heartily by Prof. McGiffert, that 'we have in the Pastoral Epistles authentic letters of Paul to Timothy and Titus worked over and enlarged by another hand.' The ingenuity of the analysis may be suspicious; but as it is a way of meeting the difficulties, and of retaining Paul while we also, in a sense, retain the letters, it is worth mentioning. In 2 Timothy, thinks McGiffert, we have two letters combined by a later hand; and the combination is plain on the surface, because up to ch. iv. 9 the whole point is to direct Timothy in his work at Ephesus, and yet from iv. 9 onwards the purpose is to bring him as quickly as possible to Rome. The two letters may be thus picked out: (1) a letter written from Rome some weeks after the letters to Colossians and Philemon, which gives a few interesting details of the imprisonment between that time and the end, i. 1–12, ii. 1–13, iv. 1–2, 5–8, 16–19, 21^{b}, 10, i. 15–18. This interesting letter would be Paul's latest utterance, his last will and testament. (2) Another letter written perhaps from Macedonia after Paul had left Ephesus for the last time (Acts xx. 1; 2 Cor. ii. 12, vii. 5). Timothy obeyed the injunction, so that he was with Paul when 2 Corinthians was written. This letter was iv. 9, 11–15, 21^{a}.

The Epistle to Titus was originally iii. 1–7, 12, 13, written from Achaia, Acts xx. 1, 9, about A. D. 52. The First Epistle to Timothy shews hardly any of Paul's own writing, perhaps i. 3 the beginning of the anacoluthon there, and v. 23. With these fragments the author wrote a letter in the Pauline manner, as with the other fragments he composed the other two letters, weaving in ideas which he felt that his master Paul would have advanced under the changed circumstances of the church and of the times. The author, whoever he was, must have written before Polycarp and Ignatius, and, as we saw, even before Clement of Rome, and therefore at the end of the first century. In the passages therefore which are not Paul's we have a glimpse into the developing church just after the apostolic times. That the author was thoroughly Pauline, without fully understanding Paul's inner thought, would be evident throughout. Schott conjectured that the author who thus, using Paul's fragments as a basis, produced the Pastorals, was Luke. And it is very interesting to note the points of contact between our letters and Luke's writing:—

The phrase 'I give thanks,' a Latinism, 1 Tim. i. 12; 2 Tim. i. 3, is in Luke xvii. 9.

The construction for 'give heed to,' 1 Tim. i. 4, iii. 8, iv. 1, 13, is in Acts viii. 6, 10, xx. 28.

The verb 'to quicken,' in 1 Tim. vi. 13, is only found in Luke xvii. 33; Acts vii. 19.

Compare the description of the widow, 1 Tim. v. 5, with that of Anna, Luke ii. 37.

2 Tim. i. 3, 5, Paul's description of his upbringing, seems taken from Acts xxiv. 14.

So the persecution, 2 Tim. iii. 11, is from Acts xiii. 50, xiv. 2, 19.

The phrase 'trusting in God,' Titus iii. 8, is in Acts xvi. 34.

The word for 'office' (*episcopé*), in 1 Tim. iii. 1, is in Acts i. 20.

Also the characteristic word 'godliness' of the Pastorals is, with the exception of 2 Pet. i. 3, 6, 7, iii. 11, only used by Luke. Perhaps also the mention of Luke in 2 Tim. iv. 11 suggests that he might have been the author.

Grau, on the other hand, thinks that Timothy himself worked up these letters and tried to give expression to some of the things which he had learnt from his beloved master. If Schott's conjecture could be established we should be able to add these compositions to Luke and Acts as the work of one of the greatest of Paul's companions. If Grau's conjecture were correct we should have something from the pen of Paul's dearest disciple.

These conjectures, however, are ingenious rather than convincing; and it is only important to insist that whoever worked up the fragments and inserted the rest of these Epistles did the work in good faith, endeavouring to the best of his ability, and with much success, to preserve, if not the teaching, yet the general trend of the Apostle's thought. Of forgery, as we understand the word, there can here be no question.

The advantage of Prof. McGiffert's hypothesis is that we escape the necessity of imagining a release from the first imprisonment, and we get a glimpse of Paul's mind after writing Colossians and Philemon, and just before his execution. This certainly is an advantage, because after all Spitta's argumentation there is no reference to Paul's journey to Spain in set terms until we come to the Muratorian Fragment, and to Origen at the end of the second century, while the phrase in Clement of Rome that Paul went 'to the term of the West' was understood by all the Fathers to refer to Rome. It is also a great objection to the supposed extension of his life that in Spain there is no faint tradition of Paul having been there, and yet, considering the eagerness of legend to attach the conversion of a country to a visit of an apostle, we may be sure no slightest hint would have been neglected. And further, if Paul had been acquitted on the appeal to Cæsar it is difficult to imagine why the early apologists did not make use of the fact in their appeals to Roman emperors.

And yet the temptation to accept McGiffert's hypothesis should, I believe, be resisted. It is too ingenious; and the hopeless attempt to disentangle what is Pauline from what was added by the supposed author, reduces the value of the whole work for the ordinary reader.

As therefore the Pauline elements are unquestionable, and as it is not possible to say with confidence what, or if any, of these Epistles is not Pauline, I have thought it best to lay before the reader a brief analysis of the latest *Introduction to the Epistles*, that of Prof. Th. Zahn. Without attempting to refute Holtzmann in detail, he develops the whole argument in such a way as to establish a rationale for accepting the genuineness. In view of my own inability to decide between contending hypotheses, or to suggest a new one, and profoundly convinced as I am of the spiritual value of these Epistles, I feel that the greatest service that I can render the reader is, after stating the difficulties in the way of accepting the Pauline authorship, to put before him the arguments of the latest, and a thoroughly competent, scholar, in favour of believing, with whatever hesitation, and in spite of all objections, that we have here three letters actually written by Paul.

This will form the subject of the next chapter.

CHAPTER II.

INTRODUCTION TO THE PASTORALS.

THE two Epistles to Timothy and the one to Titus are described as the Pastorals (the term seems to have originated with Wegscheider in 1810), because, unlike the other letters of Paul, they are for the most part composed of private directions to two of his followers whom he had appointed to certain pastoral work, and more than all the other letters they describe the way in which a pastor should behave in the Church of God.

These three Epistles stand closely related together in diction, theology, and general circumstances; and they are, in all these respects, separated from the other letters of Paul. It is this segregation which has raised the question of their authenticity. But to determine whether they are authentic, or even to understand why their authenticity should be questioned, it is necessary first of all to examine the letters and their contents.

First let us look at 2 Timothy, because that letter presents us with the richest material for determining the date and the conditions under which it was written. A careful reading reveals the following facts :—

1. The writer was in prison on account of his work as a Christian missionary (i. 8, 16, ii. 9) at Rome (i. 17).

2. The situation is totally different from that in the Epistles of the imprisonment—Ephesians, Colossians, Philemon, and Philippians. In Phil. i. 12–18 Paul is surrounded by friends who are interested in his testimony, and engaged, after their own fashion, in echoing it. But in our letter Paul is a lonely and wellnigh deserted prisoner. At one time in this imprisonment he was so secluded that Onesiphorus, coming from Asia Minor, had some ado to find him out (i. 17). And later, when he was in some touch with the brethren in Rome (iv. 21), he was still far from enjoying that full intercourse which is reflected in the other letters of imprisonment.

Again, in Philippians he was looking forward to release and a further ministry : here he speaks of his course as finished. His one prospect is the promised crown, and he is writing to his younger friend with the intention of committing to him the task which he himself was laying down.

3. This complete change can hardly have taken place in the course of the two years' imprisonment, and we are therefore led to suppose that this is another and a later imprisonment. And the reference to the former trial which ended in an acquittal is tolerably clear (iv. 16, 17).

Further marks are not wanting which suggest that the interval between the first and second imprisonment, of which we should know nothing but for tradition, and the Pastoral Epistles, was the most fruitful period of the Apostle's life. After that deliverance, of which Scripture elsewhere says nothing, Paul apparently fulfilled his intention of visiting Spain; otherwise he could scarcely have spoken of having finished his course (iv. 7). He reached the Gentiles in a more abundant way than ever before (iv. 17); and from his prison he had managed to dispatch missionaries to Gaul and Dalmatia, two countries, the evangelization of which we should not otherwise know from Scripture (iv. 10).

But his journeys in this interval had been not only to new regions but also over the old ground. He had been at Miletus, where he had left Trophimus sick, and at Troas, where he had left a cloak which he wanted before winter, and some books and papers (iv. 20, 13). Apparently he had only recently left Timothy in tears (i. 4) before coming to Rome on the journey which ended in this final imprisonment.

4. The letter therefore seems to be sent to the dear younger companion, whom he had unwillingly left behind, to urge him to come quickly to Rome. If legend is right in regarding Iconium as the home of Onesiphorus (i. 16), Timothy was probably at Iconium. He was not at Ephesus, the scene of his old ministerial labours, or Tychicus would have been commended to him there (iv. 12). He would have to pass through Troas (iv. 13) in order to come to Rome. At Troas in all probability Paul had encountered Alexander the coppersmith, and he felt it necessary to warn his subordinate of Alexander's ways (verse 14).

5. The letter is a last testament. The writer feels that he may not be living, though he hopes he may, when Timothy arrives. He writes down his most important directions to his successor, in case they should not meet again, how Timothy must take up the fight in defence of the truth, and resist the threatening invasion of errors. The charge is solemn and pathetic (iv. 1–18). 'Come quickly to me, my son,' says the dying man; 'but if you cannot come in time, I leave you these final injunctions that you may carry on my work.'

6. And quite in harmony with its character of a dying testament, the letter harks back to the early days and the first experiences. Paul had been thinking it all over—Timothy as a young man at Lystra, with his pious Jewish mother and grandmother, and heathen father; the perilous experiences in those far-gone missionary tours, at Antioch, Iconium, and Lystra. The childhood of his beloved son occurs to him; he thinks of all the grounding in Scripture which the mother and the grandmother gave the boy before the news of Jesus the Messiah reached them. It is an old man speaking to a young man, a dying man to one who spiritually is to be his heir. It is a pathetic fallacy that when a father or a pastor has known a young man for years, as the relative ages remain fixed, the elder always thinks of the younger as still young. We are told of an old woman of 90 who heard of the death of her firstborn at the age of 70, and exclaimed: 'Ah me! I always said we should never rear her.' This is the situation which the reader finds implied in the Second Epistle to Timothy.

Turning to 1 Timothy we find that the notes of time and circumstance are more scanty. But at the outset the similarity of style to that of 2 Timothy, and the decided gap which separates the Pastorals from the style of the other Pauline Epistles, gives a strong prima facie reason for placing this letter too in the period which we are obliged by the Pastorals to posit between a first and final imprisonment of Paul.

In this letter the writer is not a prisoner, nor apprehensive of arrest, for he hopes soon to join his correspondent (iii. 14, iv. 13). But he is on a journey, or contemplating a journey, into Macedonia (i. 3), and his object in writing is to induce Timothy to remain, apparently against his will, in Ephesus. Paul gives him directions for carrying out the task with which he had entrusted him in that city and the district round it. This journey cannot be, as Hug maintains, and as Mr. Bartlet's view requires, that of Acts

xx. 1, for we infer from 2 Cor. i. 1 that Timothy accompanied Paul on that occasion (cf. Acts xx. 4; 2 Cor. i. 8, vii. 5). It is difficult to see how Hug can evade this fact. Nor is it possible, with Reuss and Wieseler, to suppose that this letter could have been written during a temporary absence in the course of Paul's three years' ministry at Ephesus. For, not to mention that Acts gives no hint of such an absence, Timothy would not need directions of this kind when he was engaged in work side by side with his master.

Here, then, as much as in 2 Timothy, the authenticity of the Epistle can only be successfully maintained by referring it to that period of liberation, travel, and labour, between the first imprisonment at Rome and the last, for which the Pastoral letters are our sole authority.

The task which Timothy is enjoined to discharge differs essentially from that referred to in the Second Epistle; there he was, like his master, an evangelist (2 Tim. i. 6), and his function was to carry on the missionary labours of the dying Apostle; here his function is a special office of administration which was committed to him for a time in the absence of Paul, and from which, it would seem, he was only too anxious to be released. The function was that of organizing and administering churches in Ephesus and the neighbourhood. He had to settle the character and qualifications for the offices of elders and deacons; he had to arrange the very delicate question of the relation of widows to the church; he had to order the public services; he had to see that the elders were duly supported and honoured; he had to control the teaching, to avoid the useless and secure the salutary doctrine.

Even in the time of Eusebius (*Eccl. Hist.* iii. 4, 6.) this office was regarded as an episcopate, and Timothy was thus supposed to be the earliest example of a diocesan bishop. But that is a mistake. 'To call the position of Timothy at Ephesus episcopal,' says Zahn (*Introduction to New Testament*, vol. ii. § 34, p. 421), would only be possible by a gross historical blunder, for the episcopal office, in which the one bishop at the head of the presbytery formed the summit of the church organization, was a lifelong office attached and confined to a particular community.' But Timothy was only a temporary representative of Paul, carrying out those duties of organization which Paul himself had discharged elsewhere. Timothy had repeatedly discharged such an office before (1 Cor. iv. 17; 1 Thess. iii. 2; Phil. ii. 19-23). The best illustrations of his office are found in the similar work of Titus in Crete (Titus i. 5), and in the interesting description which Clement of Alexandria gives of John's work in Ephesus at a later period: 'When,' he says, 'on the death of the tyrant, John came from the island of Patmos to Ephesus, he used to go out into the surrounding districts preaching, in some places to appoint bishops, in others to organize churches, in others to choose by lot some one of those who were indicated by the Spirit' (*Who is the Rich Man*, 42).

This important but temporary office, which exactly corresponds to that of a missionary in the foreign field at the present day, presented peculiar difficulties. Timothy was a man under forty, and the older people at Ephesus were disposed to despise his youth. Against the disqualification of youth the Apostle set the Christian life which he urged his disciple to lead (iv. 12), and reminded him of the spiritual gift which he had received for the discharge of his difficult duty[1]. And the most distinctive personal touch occurs in the medical prescription which the Apostle gives to the ailing minister (v. 23). Other personal touches are conspicuously rare. But the mention of Hymenæus and Alexander (i. 20) connects this Epistle with 2 Timothy, where the personal touches are more frequent (2 Tim. ii. 17, iv. 14).

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[1] It is worth noting that in speaking to Timothy as an evangelist, and as his own fellow worker, Paul refers to 'the gift of God which is in thee by the laying on of my hands' (2 Tim. i. 6). On the other hand, in speaking to Timothy here (1 Tim. iv. 14) as the administrator of churches, he refers to 'the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.' Assuming that both passages refer to the same occasion, on which Paul and the presbyters ordained Timothy together, we must suppose that the Apostle emphasizes his own or the presbytery's part in the work according to the context. But it is not impossible that for the work of an evangelist, Paul the great evangelist laid his hands on the young

The question whether the church organization implied in this letter can be historically connected with Paul was referred to in chap. i, and must be touched on again. Meanwhile we gather from the letter itself that in those last vigorous years, with the shadow of death upon him, he was training his lieutenants to found and settle churches as he had done from the commencement of his missionary labours. And though with some anxiety about Timothy's steadfastness (e.g. vi. 11, 20) he clung to the belief that he would have in him 'a true child in faith.' And, assuming the genuineness of the letter for the moment, we may surmise that he wrote down these directions with the feeling that if his hope of soon meeting again should be frustrated, the letter would serve as a manual of church order, and possibly as a mandate of authority which Timothy might present to all and sundry churches according to need. This last requirement might explain in part the absence of salutations and other personal references[1], as well as the closing benediction, 'Grace be with you,' where 'you' is plural, and would include the societies to which this testimonial from the Apostle's hand might be read.

In the Epistle to Titus a situation is revealed for which we search in vain among the records of Acts (unless Mr. Bartlet's doubtful suggestion were possible) or the other Epistles of Paul. And as, by phraseology and general conception, this Epistle hangs very closely with 1 Timothy

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man's head at the beginning, while for the special work in the district of Ephesus the presbytery of the church there laid hands on their appointed director. This latter supposition gives by far the clearer account of the contrast between 1 Tim. iv. 14 and 2 Tim. i. 6.

[1] See p. 8.

—they are as intimately connected as Ephesians and Colossians—we may assume that, if this is a genuine Epistle of Paul's, it gives us another glimpse into his career between the first and the supposed final imprisonment in Rome. Crete, Nicopolis, and, we may add, Artemas and Zenas, introduce us to a new cycle in the Apostle's busy life.

This is the situation. Paul, accompanied by Titus, one of his own converts (i. 4), had visited Crete, and in that 'hundred-citied' isle they had succeeded in gathering together believers, largely, as usual, from the Jewish communities. But Paul had left before the rather troublesome population could be organized into churches—he speaks of the Christians only as 'they who have believed' and 'our people,' not yet as churches—and he commissioned Titus to remain and carry out the work which in other cases Paul himself had been able to achieve more rapidly (e.g. at Thessalonica elders were appointed after three weeks of ministry, 1 Thess. v. 12: cf. Acts xiv. 23).

The work entrusted to Titus was more arduous than that entrusted to Timothy at Ephesus in two respects. In the first place, the communities were newer and more inchoate. In the second place, the human material in Crete was recalcitrant. The work was hindered by many unruly men, vain talkers, and deceivers, who subverted whole families, apparently by antinomian doctrines. The worst of these adversaries were Jews (i. 10, 14–16, iii. 9). How bitterly they opposed Paul and his lieutenant appears from the guarded salutation with which the letter closes, 'Salute them that love us in faith'; evidently there were some who had no love or respect for the Apostle or his representative.

It is because the task is difficult that the letter opens with a much fuller and more emphatic statement of the Apostle's call and authority than was needed in writing to Timothy at Ephesus. And evidently it was an open letter which might be shewn freely to gainsayers.

Titus's commission, like that of Timothy in Ephesus, was only provisional, for another commissioner was on the way, and when either Artemas or Tychicus (frequently mentioned in Acts and Epistles: Acts. xx. 4; Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12) should reach Crete, Titus was to be released. This seems to refute the early tradition mentioned by Eusebius (*Eccl. Hist.* iii. 4, 6) and repeated in many legendary sources, that Titus was bishop of Crete.

Released from Crete, Titus was to join the Apostle at Nicopolis, which means City of Victory, where he intended to winter. There were many cities, marking a victory, which bore this propitious name. But early writers took it for granted that the Nicopolis mentioned here was the one which marked the scene of the battle of Actium, on the Ambracian Gulf. One would like to think that the Apostle spent a winter in the city which was afterwards rendered illustrious by the teaching of Epictetus, the Stoic philosopher who, among the heathen, stands nearest to the great Apostle.

If we may suppose that Titus carried out this direction, and met his father in the faith at Nicopolis, we can understand how he passed to the neighbouring Dalmatia on a mission, when Paul, returning to Rome, fell again into the hands of the authorities (2 Tim. iv. 10).

The mention of Zenas, otherwise unknown, and of Apollos one of the best known of the Pauline circle, in iii. 13, seems to imply that they were the bearers of the present letter to Titus.

'The three letters,' says Zahn (*Introduction*, ii. 435), 'which we are accustomed to group together under the inappropriate name of the Pastoral Epistles, would have to be judged as unhistorical fabrications if we knew that the Roman imprisonment of Paul, in which he wrote Ephesians, Colossians, Philemon, and Philippians, had ended with his death.'

Apart from these letters, historical evidences for his liberation from that first imprisonment are wanting; and while this fact has been urged as an argument against the authenticity of the letters, it has induced the defenders of the authenticity to make all, and even the most violent, attempts to bring the situation and circumstances of the letters within the period which is covered by the history of Acts and the other Epistles of Paul. But while our authorities are, with the exception of a few uncertain hints, silent about a release and a subsequent period of work before the final imprisonment and death of Paul, we may fairly urge that everything in the Acts and the other Epistles led to the expectation of such a release. (See especially Phil. i. 19, 25, ii. 24, and Philemon 22, which shew Paul's own strong hope[1]; and Acts xxv. 18, 25, xxvi. 31, xxviii. 15, 18, which prove that even the outside world saw no probability of a fatal termination to his first trial.) The way in which Acts ends implies that there was a further period of the Apostle's life to describe, if the writer should have opportunity. One may further urge that even if the three letters were fabrications, the author of them would hardly have sketched an historical background with references to new mission work in Crete, Dalmatia, and Gaul, unless his probable readers had some ground for believing that the Apostle, after his first imprisonment, had engaged in these fresh enterprises. So that even if the author of these letters is a pseudo-Paul, writing between 70 and 140 A.D., he is yet a witness to the extended life of which we are speaking.

To such an extension of Paul's life and ministry the Epistle of Clement may be said to furnish a dubious support. Writing about the year 96, this Roman writer, who, according to Irenæus, may have been in personal contact with Peter and Paul, says: 'Let us set before our eyes the good apostles; Peter, who on account of misguided zeal endured not one nor two but many sufferings, and so having borne witness went to his merited place of glory. On account of zeal and strife Paul shewed a victor-prize of patience: seven times he bore bonds; was exiled, was stoned. A herald in the East and in the West, he received the noble fame of his faith. Having taught the whole world righteousness, and having gone to the term of the West[1], and having borne witness before rulers, he was thus released from the world and went to the holy place, made the greatest ensample of patience' (1 Clem. v. 3-7).

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[1] Baur (in his *Pastoral Letters*, p. 92) cited Acts xx. 25, 38, as an argument to shew that Paul cannot have visited Asia Minor again. But 'no more' does not mean 'again'; it refers only to the close and intimate fellowship of the three years which could be continued 'no longer.'

This passage, by mentioning seven imprisonments, obliges us to add to the list mentioned in the Acts, and makes a second imprisonment in Rome probable. And 'the term of the West' can only be understood in a Roman writer as the shores of the Atlantic; and thus Clement implies that Paul visited Spain. Mr. Bartlet (*Apostolic Age*, p. 202) not only maintains that the 'bound of the West' might, even in the lips of a writer in Rome, mean Rome, but he argues that Clement could not have imagined Paul alive after 64, since he says that the martyrs of the Neronian persecution in that year were 'gathered to Peter and Paul.' 'And so,' says Mr. Bartlet, 'Clement goes over bodily to the other side.' And we must freely admit that if Paul's visit to Spain rested on this indeterminate phrase of Clement, or if it were necessary to attach a high authority to the words and judgements of Clement, it would be hopeless to maintain that prolongation of Paul's life for which we are contending.

But that the journey to Spain was carried out is maintained by a constant tradition. For instance, the Muratorian Canon (circ. 200 A.D.) speaks of 'Paul setting out from the city to Spain.' And this seems to rest on the Gnostic *Acts of Peter and John*, which must be dated about 160 A.D. In the *Acts of Peter* there is even a detail given of the liberation from the first imprisonment; 'the prison-guard Quartus,' we read, 'permitted Paul to leave the city when he would,' because he himself had become a convert. The ecclesiastical tradition gathering round the Feast of SS. Peter and Paul, June 29, dates from 258 A.D.; and in its manifold inconsistencies it cannot be cited as an historical testimony. It does not even decide whether Peter and Paul were martyred at the same time. But it points to a constant belief that Paul was executed in the persecution of Nero, and requires us to suppose that there was a liberation and a subsequent imprisonment. And by the time of Eusebius this was an accepted fact.

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[1] Funk, *Apostolic Fathers*, p. 68. 'The term of the West was by the ancients thought to be Spain, Iberia, or Britain. (Strabo, ii. c. 1, 4, iii. c. 2.) Clement therefore, if you omit these islands, says that Paul went as far as Spain. Some scholars wrongly understand by the term of the West, Rome, "the place of the West where he had contended or finished his life's course." But the place . . . was Spain.'

From the fragmentary *Acts of Paul*, a book which enjoyed a high reputation in the church, we learn that Paul, after his first imprisonment, was for some time at work outside of Rome, and then preached again in Rome itself before he was brought before Nero and beheaded. On the other hand, it must be admitted that the Apocryphal *Acts of Paul and Peter* assume Paul's martyrdom on his first trial, and, as Mr. Bartlet points out, the patristic evidence for the journey to Spain depends usually on Rom. xv. 28 only.

After reviewing all the evidence Zahn (*Introd.* ii. 443) concludes that 'it must stand as an historical fact, that Paul, as he confidently expected when he wrote Philippians, not long after the composition of that letter, was liberated by the imperial judgement, and afterwards both visited the Eastern lands and preached the gospel in Spain before he was for the second time arrested in Rome, and brought to execution.'

In accordance with this conclusion we may frame a chronology into which our three letters would fit:—

First imprisonment, 61–63 A.D.

In the autumn of 63 came the journey to Spain.

The winter 65–66, the one spent in Nicopolis.

The winter 66–67, the one in which Paul expected Timothy in Rome (2 Tim. iv. 21).

The tradition of the *Acts of Peter*, that a year was spent in Spain, cannot be trusted. But probably on leaving Spain, say in 64, Paul avoided Rome, where the Neronic persecution had broken out, and made for Apollonia direct, and thence for Philippi.

The summer of 65 might be the time that Timothy was engaged in his mission at Ephesus; and we may suppose that Titus joined Paul at Nicopolis for the winter. In the spring of 66 Titus would set out for Dalmatia, and Paul for Rome. During the summer Paul would be arrested; and then would come the visit of Onesiphorus and the writing of 2 Timothy. Then some time between the end of 66 and the death of Nero, June 9, 68, Paul suffered martyrdom on the Ostian Way. According to one tradition Peter had suffered death on the Vatican Hill, in the year 65.

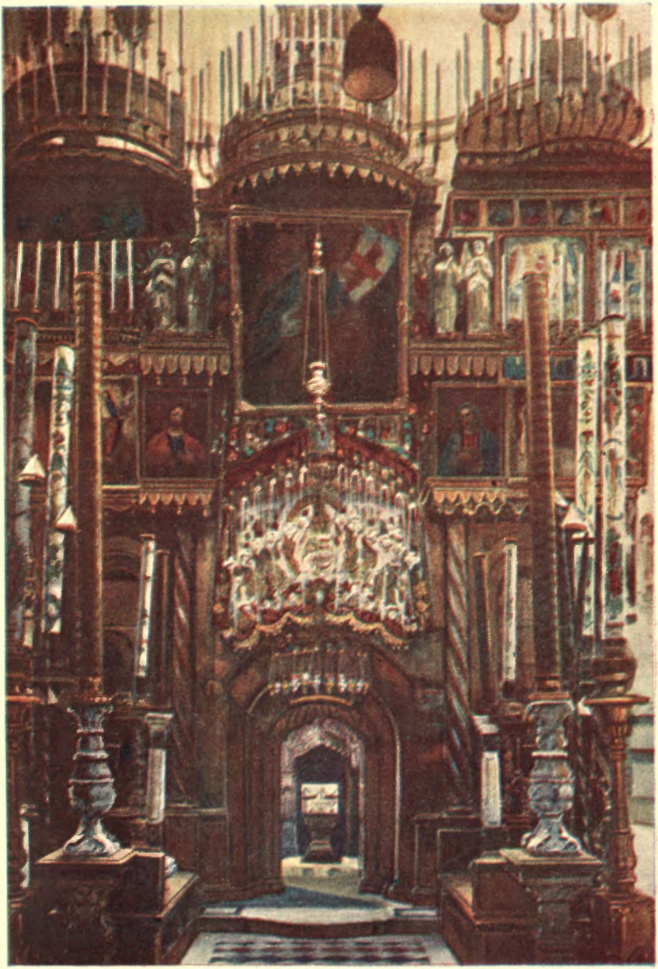
We must now attempt to present the positive arguments for the genuineness of our Epistles. The external authority, as we saw in the last chapter, is sufficiently clear, clearer, for instance, than it is for the two unquestioned Epistles, Romans and 2 Corinthians.

Looking at the internal evidence, the most decisive argument for genuineness is in the number of proper names occurring in the letters, not merely as names, but as living persons in definite positions. A writer attempting in later years to compose a spurious letter of Paul would either avoid proper names, or simply borrow them from the older Epistles and Acts. The facts in these letters are significant.

Look at the persons introduced: Hymenæus (1 Tim. i. 20; 2 Tim. ii. 17), Philetus (2 Tim. ii. 17), Phygelus and

Hermogenes (2 Tim. i. 15), Lois and Eunice (2 Tim. i. 5), Onesiphorus and his house (2 Tim. i. 16, iv. 19), Crescens, Carpus, Eubulus, Pudens, Linus, Claudia (2 Tim. iv. 10, 13, 21), Artemas and Zenas (Titus iii. 12), Alexander (1 Tim. i. 20; 2 Tim. iv. 14). It is quite likely that this Alexander is not identical with the Alexander of Acts xix. 33; the latter was a silversmith, the former a coppersmith; and the whole situation forbids the idea that a writer impersonating Paul should have conceived the name and character of this coppersmith, with his definite antagonism to the Apostle, from the ambiguous notice of the silversmith in Acts. These sixteen persons are so referred to in these letters, and so unknown from the other sources, that they would be the most glaring instances of deliberate creation, a dangerous and hopeless expedient for the composer of a spurious letter.

Other names mentioned here occur also in the other sources, but, strange to say, the facts point not to fiction, but to a genuine situation. An imitator would not present Demas, the honoured co-worker with Luke (Col. iv. 14; Phil. 24), as a deserter (2 Tim. iv .10). The reference to Tychicus (2 Tim. iv. 12), while quite consistent with Eph. vi. 21, could not have been derived from that source; if the writer had depended on the older letters, Tychicus would rather have been sent to Colosse (Col. iv. 7). In Titus iii. 12 Tychicus is travelling with Artemas, who is unknown in the older sources, to Crete. The brief notice of Apollos (Titus iii. 13) is too businesslike to be an imitator's reference to that famous name. Trophimus, in Acts xx. 4, 15, xxi. 29, was with Paul at Miletus; but there was no suggestion in those notices for leaving him at Miletus sick (2 Tim. iv. 20). In Romans Erastus was at home at Corinth (Rom. xvi. 1, 23); in this later cycle of events he had left Corinth, and his remaining there for a time was a matter of comment (2 Tim. iv. 20). These are minute touches of truth by which a spurious writer



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INTERIOR OF THE CHURCH OF THE HOLY SEPULCHRE

might easily be caught tripping, and must be regarded as strong arguments for authenticity.

And looking at Timothy and Titus themselves, we can easily imagine the pseudo-Paul giving them commissions in the founding and ordering of churches (cf. i. Thess. iv. 2; 1 Cor. iv. 17, xvi. 10; Phil. ii. 19-23; and 2 Cor. vii. 6-15, viii. 6, xii. 18), but we cannot imagine him representing the two first lieutenants of Paul in so matter-of-fact a light. Legendary fiction always glorifies its subjects; but here both Timothy and Titus appear as young men, uncertain of their position, despised for their youth, inclined to desert their posts, and needing the earnest exhortation of their superior to make them in any sense worthy of their trust.

It must be owned that these unconscious strokes of reality greatly bias a candid reader in favour of the genuineness of the letters.

The assailants of the authenticity argue, as we saw in the last chapter, that the writer had two objects in view: (1) To carry forward the organization of the church beyond the point where Paul had left it, (2) to refute certain errors of his time by putting the correction of them in the mouth of the great Apostle.

But against (1) an unbiassed examination of the facts rather tends to shew that the organization of the church, with elders, deacons, deaconesses, and widows, is hardly in any respect different from that implied in Acts and the admitted Pauline letters.

When an attempt is made to prop the diocesan episcopate, or even the monarchic episcopate (i. e. the supremacy of one minister over the elders of the individual community) by the authority of the Pastoral Epistles, then indeed suspicion is thrown upon the genuineness of the Epistles. All through the second century there is no trace of a diocesan episcopate; and no writer between 70 and 170 A. D. could refer to it without an anachronism. But, as we have seen, the office of Timothy in Ephesus and of Titus in Crete has nothing in common with an episcopate at all. It was the exceptional and temporary commission to found and organize churches—a work entrusted to them as the deputies of the Apostle. The indications shew that there was no intention of establishing either of them as the ruler of a diocese: on the contrary, in each case the term of their task is from the first contemplated. If, therefore, we cease, in the interests of the episcopal order, to press these Epistles into the service of a foregone conclusion, this argument against their genuineness falls to the ground.

The attempt to find the monarchical episcopate in the letters would, if successful, certainly shew that Paul had advanced considerably beyond his position in the other Epistles. But this attempt is as futile as the others. By the end of the first century, as is suggested by the 'angel' of the church in the Apocalypse, and as is proved by the strong language of Ignatius about the bishop, the monarchical bishop was a *fait accompli*; that is to say, the unity and orthodoxy of each individual church were secured by the position of a minister, called a bishop, who was regarded as standing to the individual community in the relation that Christ himself stands to the whole church.

But of this monarchical episcopate there is no trace in our Epistles, and the absence of it pushes the date back to the earlier rather than the later stratum of New Testament literature. In these letters, as a careful examination shews, 'bishop' is only another name for 'elder.' Called elders in reference to the familiar organization of the Jewish synagogue, they are also described as 'overseers = bishops' in reference to the organization of Greek communities, a term which would be more intelligible to Gentiles. If 1 Tim. iii. 1–7 is compared with Titus i. 5–9, it becomes apparent that the writer is speaking of the same officers, though in the one case he does not use the word 'elders.' The second passage proves that the terms are interchangeable. From the way in which the word 'bishop' is introduced in 1 Tim. iii. 1 it is evident that it is not used as yet in any technical sense, but simply as a well-known Greek term for the manager or governor of a society. Thus the description of character is introduced by a general proverbial saying[1] to the effect that to seek the office of oversight over others was to desire a good work. That the 'bishop' is the same as the 'elder' in this first Epistle is made clear by a comparison of iii. 1–7 with v. 17–22. In the first passage the personal life of the officer is described; in the second, the method of treating, supporting, ordaining him is suggested.

But this use of the two terms to describe the one office, and the appointment of several 'bishops' or 'elders' over each community, are precisely what we find in the Acts of the Apostles (cf. xx. 28 with verse 17). And thus the 'elders and deacons' of these Pastoral Epistles are identical with 'the bishops and deacons' of Phil. i. 1.

If in 1 Tim. iii. 11 we are to infer that the woman is a deaconess, that is no further step in organization than is already implied by the mention of the deaconess Phœbe in Rom. xvi. 1. And though the regulations for church widows in 1 Tim. v. 3–16 imply a new status for women of this sort, these regulations do not carry us down to a later date than the life of Paul; so far as it can be traced in the organization of the early church, we may ascribe the institution to the author of 1 Cor. vii. 25–40 and xi. 1–16 with as much probability as to any one else.

It should be added that of our three Epistles, one, 2 Timothy, takes no notice of church organization at all. If, therefore, we are entitled to refer the three to one period, one motive, and one writer, it is scarcely correct to say that the few passages in 1 Timothy and Titus, relating not so much to the institution of elders and deacons as to the character which such officers should bear, justify the view that a desire to defend a certain mode of church organization was the predominant motive in writing the Pastoral Epistles and attributing them to the pen of Paul.

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[1] The Western reading up to the end of the fourth century was not a 'faithful' but a 'human' saying; i.e. a proverb on the lips of men.

It might raise our suspicions and suggest a later date if we were to suppose that the requirement for a bishop to be 'the husband of one wife' (1 Tim. iii. 2 and Titus i. 6) must be interpreted as forbidding a second marriage to the clergy. By the time of Tertullian this reference was generally allowed. And a mere hint at a higher morality for 'clergy' than for 'laity' would carry us far away from apostolic notions and times. To Paul, at any rate, this division would be inconceivable, as the idea of a double moral standard would be intolerable. But in view of the command that younger widows should marry again (1 Tim. v. 14), it is highly improbable that the phrase 'husband of one wife' is intended as a stigma on second marriages. It is well to remember that the Greek words are 'a man of one woman'; and remembering, along with this, the universal moral corruption in such Greek cities as those of Crete or Asia Minor, and the unquestioning approval of concubinage and other sexual liaisons which prevailed in antiquity, the natural and historical interpretation of the words would treat them as a prohibition against any relations with women outside of a monogamistic fidelity; a prohibition which applied to all Christians, just as the other definitions of 1 Tim. iii. 1–7 did and do, but was mentioned, like the rest, in this connexion doubtless because there was a temptation to relax these moral requirements in the appointment of church officers in cases where wealth, influence, or personal authority seemed to outbalance some venial lapses in private life.

We may mention two other points in the picture of church organization presented in our Epistles that speak strongly for the early and apostolic date. It is evident, from 1 Tim. ii. 8, that there was still perfect freedom of utterance in the Christian congregations, just as we find it in the Epistles to the Corinthians. The official minister had not usurped the office of prayer or teaching. All men might pray in the assemblies; and the very vagaries of teaching which Timothy and Titus were to oppose are evidence that all men were at liberty to speak. The other point is equally important: several times there is mention of laying on of hands in the ordination of ministers. But we are still in the atmosphere of the Acts of the Apostles and not in that of later times, when the laying on of hands came to be regarded as a magical transmission of authority and power. The hand-laying on Timothy and Titus was accompanied and made significant by prophecy and prayer. It was still the time when the Spirit working constituted the power and authority of office; it was not yet the time when office, mechanically transmitted, determined and constituted the work of the Spirit.

The arguments therefore against the genuineness, based on the church organization in these Epistles, however ably they may have been maintained, do not in themselves, when fairly examined, subvert the ancient conviction that these letters were written by Paul.

(2) The second motive for composing these letters on the part of a pseudo-Paul has been found in the refutation of certain false doctrines. 'We have before us in one word,' said Baur in his *Commentary*, 'in the Pastoral Epistles the Gnostics of the second century, especially the Marcionites.'

It is necessary to examine the false doctrines which are either rebuked or foretold by the writer, in order to see if they can be reasonably explained without travelling down into the second century.

The references should be brought together: 1 Tim. i. 3, 4, 6–11, iv. 7, vi. 3-5, 20; 2 Tim. ii. 14, 16, 23; Titus i. 10-16, iii. 9–11.

First of all, 'the certain men' of 1 Tim. i. 3, who are 'not to teach a different doctrine[1],' obviously are members of the Christian community, and (cf. Titus i. 9) having the right to speak in the assembly, must be opposed by the teacher of the truth (cf. Titus i. 11, 13). They professed (or rather 'admitted') that they knew God (Titus i. 16), and might by sharp rebuke be restored; their mouths could be stopped. They were not elders or appointed teachers. At the same time it seems, from 1 Tim. vi. 3–10, that they sought to make money by teaching their variations from the Apostolic doctrine (probably the word 'professing' in vi. 21, as well as 'for filthy lucre's sake' in Titus i. 11, points to a professional teaching and the attempt, by ingenious speculations, to stir the curiosity and win the support of the members of the church). Their error was not in the substance of their teaching (1 Tim. vi. 4), but in their setting themselves up to be teachers at all, with insufficient qualifications, and from a mercenary motive. It is evident that they did not assail the Christian verities; but slipping away from the words of our Lord Jesus Christ, and the ethical claims which he makes upon the conscience, they drew their hearers into barren speculations, which led only to strife (1 Tim. vi. 3, 4). They had a propensity to disputation, profitless disputation (Titus iii. 9). They turned to the Mosaic law, and managed to elicit from it those endless and useless questions which have occupied the Rabbinical schools. The right uses of the law, love and sound morality (cf. 1 Tim. i. 5-8; 2 Tim. iii. 15), did not interest them. But their delight was in the inscrutable, in genealogies, in Jewish fables, which are described as 'profane and fit for old wives' (1 Tim. iv. 7).

Secondly, are we bound to identify these genealogies with the Gnostic teaching of the æons? Is it not more probable that the second-century writers, Irenæus and Tertullian, in their resistance to the Valentinians, with the Pastoral letters before them, used the expressions of Paul in speaking of their opponents very much as we do now, fitting all heresies and false doctrines into the phrases which are before us in Scripture?

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[1] This is one Greek word ἑτεροδιδασκαλεῖν, which may be illustrated by our word, from the Greek, heterodox. 'To give heterodox teaching' is almost an equivalent for the phrase.

Now it may be observed that Ignatius (*Magn.* 8[1]) directly quotes 1 Tim. i. 4, iv. 7, and Titus i. 14, iii. 9, against the Judaistic teachers of his own time, without mentioning the genealogies. And all the old commentators, Ambrosiaster, Jerome, Pelagius, Ephraim, Theodorus, identify the heretical teachers of our Epistles with the Judaizers who are refuted in Galatians[2], though Chrysostom not unnaturally sees a reference to certain Greek myths as well, and Theodoret fancies that 1 Tim. vi. 20 may refer to Gnostic notions derived from Simon Magus.

The stress laid on the fables being Jewish (Titus i. 14), and on the contests being about the law (Titus iii. 9), and on the teachers being teachers of the law[3] (1 Tim. i. 7), would seem to be decisive for seeking the errors in certain Judaizing tendencies. Nor are we left without examples of the barren way in which the Jewish *Haggâdoth* (exactly rendered by the word 'fables') could be treated for didactic purposes. The *Book of Jubilees* shews us to what use the genealogies of the Old Testament were put. Philo calls the part of the Pentateuch between the Creation and the giving of the law the Genealogicum. The handling of these endless genealogies afforded boundless scope for fanciful and arbitrary spiritual applications. And Jerome, to cite one example, tells us of a Jewish Christian in Rome who misled the simple by exercising his ingenuity on the difference between the two genealogies in Matt. i. and Luke iii.

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[1] 'Do not be seduced by heterodoxies nor by fables (mythic teachings) ancient and useless. For if we still live according to Jewish law, we confess that we have not received grace.'

[2] The reference in Ignatius is equally distinct to Gal. ii. 14.

[3] The word *νομοδιδάσκαλος* is the regular word for a Rabbinical teacher (Luke v. 17; Acts v. 34).

Further, it should be noticed that the condemnation passed upon these errors is not so trenchant as the Gnostic heresies evoked. Irenæus (i. 15, 16) treats the Gnostic teaching as the obscuring of the one true God, and the teachers as makers of idols. The tone adopted towards these Jewish doctrines is that rather of contempt than of strong condemnation. The opposition is not one between faith and infidelity (cf. 1 Tim. v. 8), but rather one between holy and edifying truth (1 Tim. i. 5), and trivialities fit only for old women (1 Tim. iv. 7). The discussions are not knowledge (1 Tim. vi. 20); they are foolish and ignorant (2 Tim. ii. 3). They are 'profane,' not in the sense of being blasphemous, but only in the sense of being not sacred (1 Tim. iv. 7). They are vanity (1 Tim. i. 6; Titus i. 10, iii. 9), emptiness (1 Tim. vi. 20; 2 Tim. ii. 16), and vexation of spirit (2 Tim. ii. 23), useless rather than positively pernicious (Titus iii. 9; 1 Tim. iv. 8; 2 Tim. iii. 16). They kept the hearers occupied with words, and prevented them from seeking solid godliness. The objection to them was, that they formed a kind of entanglement which reduced the efficiency of the Christian soldier (2 Tim. ii. 4: cf. 1 Tim. vi. 5–11). The good warfare had respect to conduct and life; these empty dissertations produced only an idle spirit of contention.

This tone would not be adopted towards the serious heresies of Valentinus; a pseudo-Paul in the second century, assailing the errors of his time, would not adopt these almost contemptuous weapons of depreciation.

It does not seem that these teachers are even as dangerous as those rebuked in Galatians. Nothing is said about their demanding circumcision as a Christian rite. But from Titus i. 14–16 we conclude that they had much to say about things being clean or unclean. And perhaps from 1 Tim. v. 23 we may guess that they made abstinence from wine a condition of church membership; so that while Paul would go without wine to help others (Rom. xiv. 21), it might be necessary to vindicate Christian liberty against a dogmatic asceticism. The false teachers are not so much feared as warned. They are more a danger to themselves than to the community. Those whom Timothy had to oppose might be won and restored (2 Tim. ii. 25). The similar people in Crete were more incorrigible (Titus i. 10, 16). If they would not listen after a second or third admonition they must be ejected from the community. But evidently the call is not so much to fear them as to fear for them. They are people who spiritually are out of health; what they need is wholesome teaching (1 Tim. i. 10, vi. 3; 2 Tim. i. 13, iv. 3; Titus i. 9, 13, ii. 1, 2, 8). They are not, like Gnostics, the inventors of a new God, but, like ordinary vain and conceited persons in the church to-day, 'professing to know Him; by their works they deny Him' (Titus i. 16).

In these Epistles there seem to be some whose breach with the church and the faith is more serious (1 Tim. vi. 21). Some, among them Hymenæus and Alexander (i. 19), having thrust aside faith and conscience had made shipwreck. Alexander, perhaps the same Alexander in 2 Tim. iv. 14, had resisted the Apostolic teaching and incurred the Divine judgement. Hymenæus is also coupled with Philetus as teaching that the resurrection was past (2 Tim. ii. 18). With reference to this last heresy, there were two doctrines of which we hear in extra-biblical sources: one, that a man rises again in his children; the other, that the resurrection is the new life after conversion and baptism. In the *Acts of Thecla* Demas and Hermogenes say of Paul: 'And we will teach thee that the resurrection of which he speaks has already taken place in the children we have.' And Hippolytus refers to Nicolaus the idea that the resurrection is a spiritual birth in baptism. Nicolaus (Acts vi. 5; Rev. ii. 6, 15) obtained a certain following in Asia Minor.

From these errors the writer anticipates sad results (2 Tim. ii. 16–18). By a spirit of prophecy he foretells still further declensions (1 Tim. iv. 1). Fresh heretics will arise, 'giving heed to seducing spirits and doctrines of devils.' They will demand a spirituality beyond the reach of earthly life in abstinence from marriage and from certain foods.

A similar forecast is given in 2 Tim. iv. 3. And while these prophecies are not directly connected with the Jewish doctrines above referred to, there is an implied connexion; for Timothy is urged to bring all the powers of the wholesome doctrine to resist the tendencies which are evidently already present.

Another forecast of the future is found in 2 Tim. iii. 1–10. But this passage refers to people generally, and not specially to teachers. And while these seeming Christians are foretold in the last times, it is evident that they are already in the church; for Timothy is warned to turn away from them. It is strange that Paul, in reprobating the Jewish fables, should borrow his illustration from the Jewish fable of Jannes and Jambres; but perhaps this emphasizes the fact that it is of Jewish tendencies that he is speaking. Observe that while for the heresy of Hymenæus and Philetus he prophesies a continuance, for these seeming Christians he anticipates a speedy arrest and discovery. 'To this,' says Zahn, 'history corresponds, but only on the supposition that these letters were written in apostolic times.' The errors of the heterodox in 1 Tim. i. 4–10, and the abominations referred to in 2 Tim. iii. 6–9, will be checked; on the other hand, the evils described in the prophecy of 1 Tim. iv. 1–3, and the heresy of Hymenæus and Philetus (2 Tim. ii. 17), are to be expected in the future. Now it is to be observed that the evils in the first two passages are not to be traced in post-apostolic times[1], and a forger in the next century would not have seen any point in refuting them; so far as they are specific at all, they refer to the early struggles of the Judaizing party in the church, which quickly disappeared. On the other hand, the evils in the second pair of passages had a future, but only in the first century. The twofold form which the resurrection doctrine took, viz. resurrection in one's children and spiritual resurrection in baptism, is to be traced in the Jewish or half-Jewish Christianity of Palestine, and not in the heathen-Christian Gnosticism of the next age. And so with the prophecy in 1 Tim. iv. 1–3 (and the parallels, 2 Tim. iii. 1–5, iv. 3). It is true that the Marcionites forbade marriage and degraded the Creator; and Encratism and Manichæism betray similar ideas; it is true that in 'the Antitheses of the falsely called Gnosis' of 1 Tim. vi. 20 it is tempting to find, as Baur did, a direct reference to Marcion's famous Antitheses. But a pseudo-Paulus, with Marcion's work before him, would neither have been content to refute it with so slight a reference as 1 Tim. iv. 1–3, nor have wished to betray himself by distinctly naming Marcion's Antitheses. Everything therefore points to these passages dating from before the time of Marcion.

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[1] The Cerinthians and Naassenes, and the Judaizers opposed by Ignatius, are quite different in their general doctrinal position.

After examining, then, the marks of church organization, and the allusions to heretical teaching, which are supposed to bring our three letters down beyond the Apostolic Age, we are led to the conclusion that all these indications drive us back to the first century. On the other hand, the personal allusions, and the difficulty of finding a motive for the forgery, forbid the idea that the letters could have been fabricated soon after the Apostle's death.

Other disproofs of the genuineness are almost too slight to mention; e.g. it is argued that 1 Tim. v. 18, 'the labourer is worthy of his hire,' is a quotation from Luke

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The heterodox teachers of the Pastorals are like the followers of Peter at Corinth or the Jewish-Christian teachers at Colosse, only they have added to their arbitrary dogmas further myths and genealogical speculations from Rabbinism.

x. 7 (Matt. x. 10), and shews that the gospel was already committed to writing. But the proverb could be easily quoted by both our Lord and Paul; and the reference to the law rather than to the words of Jesus in this connexion proves that Paul had not the written gospel before him as Holy Scripture.

It has been maintained that in 1 Tim. vi. 12–16; 2 Tim. ii. 2–8, iv. 1, we have signs of a creed recited at baptism; and such a creed could not have arisen in the time of Paul. It is true that the object of the letters is to cast into form the wholesome doctrine which should counteract the poisonous heresies; but it is not possible to shew that these pronouncements are more formal or credal than similar passages in other epistles (Rom. vi. 17, xvi. 17; 1 Cor. iv. 17, xv. 1–3; Col. ii. 6, &c.; Eph. iv. 20, &c.). It was natural enough that a dying apostle should try to give definiteness to the great articles of faith, and so to make the Christian community a pillar of the truth (1 Tim. iii. 15; 2 Tim. ii. 19). It is in protest against an unethical teaching that he seeks to crystallize the sound doctrine as the commandment (1 Tim. vi. 14) and the charge (i. Tim. i. 5, 18: cf. iv. 11). Paul had always thought of the gospel as a new law (Rom. iii. 27, 31), just as James did, but a law of liberty, a spiritual law; and he had regarded the Christian life as obedience to that law (Rom. i. 5, vi. 17, xvi. 26). On the other hand, the Pauline doctrines of justification and grace are recognizable here (Titus ii. 11–14, iii. 4–7; 1 Tim. i. 12–16, ii. 4–7; 2 Tim. ii. 1–9).

When Baur argued that the reference to kings in 1 Tim. ii. 2 shewed that the date must be brought to the time of the Antonines, because then two colleagues wore the purple, we feel that we are dealing merely with trifles which suffice to support a foregone conclusion.

The argument against genuineness based on the terminology must be considered weighty but not decisive. It is true that there are a large number of *ἅπαξ λεγόμενα*, i.e. words that occur only in these Epistles. But in all Paul's Epistles the ἅπαξ λεγόμενα are very numerous; every active and original mind passes from one cycle of words to another with change of study or circumstance (see p. 9). And the argument is capable of being turned; for one trying to write letters in Paul's name would be careful to use the words of the other Pauline Epistles. The originality of the greetings in the letters is better explained by Paul's freedom and naturalness of expression than by supposing the work of an imitator, who would follow more closely his examples.

If, therefore, in face of the high authority of modern critics, we assume the genuineness of the Pastoral Epistles, we cannot be charged with standing in an obstinate orthodoxy which refuses to face the facts; but rather, with the facts on both sides before us, we may feel that the balance inclines to the traditional view. Beyschlag, speaking of 1 Timothy, says: 'The man who is now able to ascribe it to the author of the Epistles to the Romans and Galatians has never comprehended the literary peculiarity and greatness of the Apostle.' To this it is sufficient to say that Professor Sanday and the late Professor Hort believe that the writer of Romans and Galatians was the writer of 1 Timothy. It does not follow, because a man has 'literary peculiarity and greatness,' that he will display these qualities in all his private letters. There are letters of Mr. Ruskin which shew none of the style which makes *Modern Painters* immortal; sometimes he puts off the cothurnus and speaks like an ordinary man. Tennyson, though he wrote a few letters which might live side by side with his poems, was on the whole quite undistinguished in his epistolary style.

And if it be said that in this little group of letters, at the very end of his life, the Apostle, if it be he, has not only acquired a new vocabulary of words, but adopted a new method of connecting his sentences, and lost the older harmonies of his style, we may reasonably answer:

'This may be so; but it is far easier to admit it than to explain how or when these letters could have come from any other hand.'

If the argument against the genuineness should ever be made more conclusive, and if we had to surrender the period of shadowy history into which these letters, if genuine, give us a glimpse, we may console ourselves with the reflection that we have not lost anything essential. The pseudo-Paul—if it was not Paul himself—has got quite enough of the Apostle's manner, presents us with quite enough of the Apostle's truths, and brings us sufficiently into contact with the Apostle's God, through the Apostle's Christ, to make these compositions invaluable to us as theology and ecclesiology, even if they should lose their validity as genuine letters of Paul.

CHAPTER III.

TIMOTHY AND TITUS.

HAVING noted the intrinsic value of our Epistles, which can be maintained whatever view we may be forced to take of the authorship, and having faced as fully as seemed necessary the objections which lie against the traditional view, the alternatives which are offered to that view, and the line of argument by which, if at all, the view may be defended, we must, before entering on the study of the letters themselves, put together what we know of the two men to whom they were written. There is only one other letter of Paul's addressed to an individual, that model of tact and courtesy, the Epistle to Philemon. In that case all we know of the correspondent is derived from the letter addressed to him: in this case Scripture gives us, especially in regard to Timothy, a little further information. It cannot be said that the value of the letters is in the least degree affected by the character of Timothy and Titus, for notwithstanding a few personal touches, the two men remain curiously impersonal. But, as we have seen, the question of Paul's authorship is to some extent connected with this personal factor, and if we are to regard that question as of any importance, we should conceive, as clearly as we can, the persons to whom Paul is supposed to be writing. Timothy—the name (in Greek, Timotheus) means 'honour of God'—was that companion of Paul who held the dearest place in his affections. The great Apostle had no one 'likeminded' with Timothy who would naturally care for the state of the church, no one so unselfish, no one, as a child to a father, so dutiful to him (Phil. ii. 19, 22). The constant companion of his travels when he was not engaged in his commissions, this son of his was never absent but he wished him present; and when the grim stroke of death was impending, it was the dying man's great concern to have this child of his spirit to close his eyes (2 Tim. iv. 9). It is this tender love of the noblest of men which illustrates the character of Timothy; to be so loved by Paul is a patent of nobility.

But apart from this there is very little that is distinct in the character. He was a Lycaonian, of Derbe and Lystra (Acts xvi. 1, xx. 4), the son of a Greek father and a Jewish mother, Eunice. He was the child of many prayers, brought up in an atmosphere of piety. His conversion to Christianity was not exciting, but probably followed that of his mother and grandmother. He was perfectly loyal in his support of Paul, and even suffered imprisonment for his faith (Heb. xiii. 23), but he gives us no impression of strength or originality. He was retiring, perhaps delicate in health (1 Tim. v. 23), and certainly so youthful in appearance that men were apt to overlook or even to despise him (1 Cor. xvi. 10, 11). In his letters to him Paul felt bound to admonish in order to encourage him, betraying his weakness by the very earnestness with which he sought to counteract it (1 Tim. iv. 12; 2 Tim. ii. 1, 15, 16, 22-26, iv. 1). A true Christian, he was yet a dependent one. Shining in the light of his master, he waned and disappeared when the great luminary was withdrawn. History tells us nothing further when the Epistles of Paul cease, and we do not even know whether the Apostle had his desire of seeing his beloved companion with him at the end.

The frequent references to Timothy in the Acts and Epistles are evidences of his constancy in work rather than of any striking achievement. It was in the second missionary journey to the churches of Southern Galatia, in 52 A.D., that Paul, accompanied by Silas, first came into contact with Timothy. He had, like most boys, been more influenced by his mother than by his father, and probably shared with her the Jewish faith before the arrival of the Christian missionaries. His grandmother, Lois, lived with the family (Acts xx. 4; 2 Tim. i. 5). The grandmother, mother, and son seem to have 'believed.' And Paul was so pleased with the boy that he took him at once as a companion. He was, by Paul's desire, circumcised, a rite which, as the son of a Greek, he had hitherto evaded (Acts xvi. 1 ff.); for the missionaries were to go to many places where Jewish prejudices must be soothed[1]. Perhaps the conversion had taken place on the first missionary journey (Acts xiv. 6), and certainly the instruction in the Scriptures had been given by mother and grandmother before they had received the Christian Gospel (2 Tim. iii. 15). But he was designated for the companionship of Paul by a prophetic utterance in the church at Derbe or Lystra (1 Tim. iv. 14), just as Barnabas and Saul were designated for their missionary journey in the church at Antioch (Acts xiii. 1). After the circumcision Timothy went with Paul to Troas, from which point they received the eventful call to evangelize Europe (Acts xvi. 11). It is perhaps evidence of his modest and retiring disposition that his name is not mentioned in connexion with Philippi and Thessalonica. He was, however, taking notes of Paul's methods in the organization of churches which would be wanted in later life. At Berœa, Timothy and Silas, when Paul went on to Athens, were left behind for a time, probably to make a first assay in the settlement of a young church (Acts xvii. 14). And it was Timothy who was sent, 'our brother and God's minister in the Gospel of Christ,' to establish the Thessalonians and to bring back tidings to Paul (1 Thess. iii. 1, 6). On his return he joined Paul at Corinth, where in 53 A.D. we find him conjoined with Paul and Silvanus in the salutation of the Epistles to the Thessalonians. It is beautiful to see how Paul honours his young friend by mentioning him on terms of absolute equality as carrying out the memorable work at Corinth (2 Cor. i. 19). If he bade others not to despise his youth, he himself set a notable example. Then Timothy falls into the background, and we only conjecture that he was in the journey described in Acts xviii. because we find that in the work at Ephesus he was still with Paul as minister and emissary (Acts xix. 22). From there he was sent to Corinth in company with Erastus, as Paul's representative, anticipating the more important mission which he was one day to undertake in Ephesus itself, and Paul shews his yearning affection for him by designating him 'my beloved and faithful child in the Lord' (1 Cor. iv. 17), and his anxiety for the timid and retiring nature by special commendation to the Corinthians (1 Cor. xvi. 10, 11). Towards the end of 57 A.D. he had rejoined his master in Macedonia, for he was with him when 2 Corinthians was written (ch. i. 1). And he must have gone at the beginning of 58 A.D. to Corinth again, because he is mentioned in the Epistle to the Romans, written during the three months' stay in Corinth (Acts xx. 2; Rom. xvi. 21). He was among the group of apostolic ministers who went to Troas before Paul, and waited there for him after his detour through Macedonia (Acts xx. 4).

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[1] Mr. Vernon Bartlet, in *The Apostolic Age*, thus explains this circumcision: 'He had an excellent record among the brethren, not only in Lystra, but also in Iconium, its nearest neighbour; and Paul saw in him the promise of yet greater things. Accordingly he determined to add him to his staff, possibly to replace John Mark (Acts xv. 37 foll.). But to take a half-Jew, who had never been circumcised (probably through his father's opposition to begin with), through the regions that lay on his route would be to stir afresh the embers of a conflict which had only just subsided. There was nothing for it but to get his consent to conform to the law of his birth on his mother's side, as could be done without surrender of essential principle, while the motive was a high and generous one' (pp. 93, 94).

This explains the contrast with the action in the case of Titus, Gal. ii. 3.

And then again we lose sight of him. He may have been dispatched on a mission of comfort or organization to some of the new European churches; clearly he was not with Paul at Jerusalem, in the imprisonment at Cæsarea, or on the perilous voyage to Italy. But during the two years of detention in Rome, Timothy was Paul's right hand. As 'our brother' he is at hand when Colossians and Philemon were written (i. 1), and as a 'fellow servant' he joins in the letter to the Philippians (i. 1), to whom he is shortly to be sent on one of the accustomed missions of inquiry and comfort (ii. 19).

Here we should lose sight of Timothy the satellite, as we should of Paul himself, but for the Pastoral Epistles, which, if they are genuine, must introduce us into a new period of Paul's life, when, released from imprisonment at Rome, acquitted in all probability of complicity in the great fire which Nero attributed to the Christians, he entered on a few more years of strenuous evangelism before he met the martyr's death and received the crown. In this shadowy and uncertain period, by the gleams of light from the Pastorals, we find Timothy left, evidently against his will, to carry out a mission of church settlement and resistance to heresy in Ephesus and the neighbourhood. Though it was but a temporary office, quite unlike that of a second-century bishop, resting entirely on the fact that he was a representative of Paul, and was endued with a *charisma* for the purpose (1 Tim. iv. 14), when he was left alone he was not very adequate to so magisterial a task, and the Apostle did what he could to sustain his authority and encourage his faintheartedness. But whatever might have been his inadequacy for posts of danger, he was evidently fitted for the work of comfort; and 2 Timothy, which is like Paul's last will and dying testament, is an urgent appeal to his beloved son and brother to come to him before the stroke of death fell. We do not know whether the Apostle had his desire; nor is it more than idle tradition which says that Timothy perished long after in the persecution under Domitian. The only other reference to Timothy is his 'release' in Heb. xiii. 23.

Thus Timothy appears, in no distinct outlines, as the attendant of Paul. We have no words from his lips, no letters from his pen, unless the supposition of Prof. McGiffert could ever be substantiated that these letters were compiled by him out of fragments of letters which he had received from Paul. Paul loved him; that is all. He was a faithful and affectionate helper to the world's greatest man. He is illustrated by that connexion. His name is imperishable because it occurs in the fierce light which beats upon the foundation of the church, and is mentioned with affection in the records and epistles of Paul; but that light does not produce a photograph, nor do the lineaments which come out shew as those of a hero or a saint. 'My child,' 'my true child in the faith,' thus, on the lips of Paul, Timothy comes before us for fourteen or at most eighteen years, and vanishes, never to be forgotten, never to be known, loved not for his own sake, but because Paul loved him, an example of the power which lies in a great man to make others noble and even illustrious by his presence.

Titus is, if possible, less substantial than Timothy, because for some unexplained reason he is not mentioned in the Acts of the Apostles. Märker, Graf, and Zimmer attempted to shew that Titus is another name of Silas. This cannot be maintained. From Gal. ii. 1 it is apparent that he was with Paul in the journey of Acts xv. 2, while Silas was sent *from* Jerusalem (xv. 22). His historical reality is established by the references to him in the two unquestionable Epistles, Galatians and 2 Corinthians. The Pastoral Epistle addressed to Titus ekes out this scanty knowledge. From Galatians it appears that he was brought into connexion with Paul at a date considerably earlier than Timothy (ii. 1-4). It was in the journey which Paul and Barnabas undertook from Antioch to Jerusalem in order to establish the liberty of the new gospel to the Gentiles that Titus, a Greek convert of Paul (Titus i. 4), accompanied them, probably as an ocular demonstration to the church at Jerusalem of what the grace of God was doing among the Gentiles. We need not decide here whether this journey to Jerusalem was that of Acts xv. (the view taken by almost all commentators) or the earlier journey noticed briefly in Acts xi. 30 (as Prof. Ramsay maintains, *St. Paul the Traveller*, pp. 56, 154). Titus is only mentioned to shew that Paul declined to gratify Jewish prejudice by requiring him, a Greek, to be circumcised. This very early notice shews that if Titus did not gain the place which Timothy held in Paul's affections, it was not because he was less known to Paul, but only because he was less congenial. The notice in 2 Corinthians, however, proves that if he was not a son of consolation like Timothy he was at least a thoroughly efficient lieutenant. Towards the end of the stay in Ephesus (Acts xix) he was sent to Corinth to get together the collection (2 Cor. viii. 6). This mission he carried out with zeal—'being himself very earnest, he went forth unto you of his own accord (verse 17)—and with discretion: 'Did Titus take any advantage of you?' (xii. 18). Paul was consumed with anxiety to hear from Titus the reports from Corinth (2 Cor. ii. 13), and could neither rest nor do his work until Titus came back (vii. 6). It would seem that 2 Corinthians was carried by Titus to its destination (2 Cor. viii. 6).

This is all that we know of Titus, except from the Pastoral Epistle of that name. He appears only as an honest and efficient helper of Paul, who did not come very near to his heart or play any important part in his life. In our Epistle five or six years have passed since 2 Corinthians was written, though Titus is still represented as a subordinate whose authority men might despise (Titus ii. 15). It appears that after the release from the Roman imprisonment Paul, among other places, visited Crete. The Christian communities there needed organizing, and Paul found in Titus one to whom he could entrust the delicate task. The legend which made Titus the bishop of Gortyna, resting on Eusebius's statement that he was bishop of Crete (*Hist. Eccl.* iii. 4), is quite inconsistent with the indications of this Epistle. Titus was in the island only for a time, and was to join Paul that winter at Nicopolis (iii. 12). From the brief statement of 2 Tim. iv. 10 we learn that, probably when Paul crossed the Adriatic for Italy, Titus went northwards along the coast on a mission to Dalmatia, and there he disappears from history, only to reappear doubtfully in legend.

It will thus be seen that, apart from this letter, Titus would not be distinguishable from the rest of the companions of Paul, and as the letter sheds no light upon his character, and reveals only the fact that his mission work was carried out in the island of Crete, we cannot say that it is, from the personal point of view, of any great value.

A genuine believer, an active and energetic deputy, a representative of the great Apostle, that is all we can say of him. He lives in history because of his relations with the world's greatest human teacher.

CONTENTS OF THE EPISTLES

I TIMOTHY

1 Timothy falls into four parts:—

I. Salutation. i. 1, 2.

(*a*) A warning against certain false teachers (i. 3, 4).
The wholesome doctrine, especially that of the law, to set against them (5–11).

(*b*) This reference to the true gospel of Paul is strengthened by a recollection of Paul's own experience of God's free grace (12–17).

(*c*) For this gospel Timothy is to contend, warned by the example of those who have forsaken it and made shipwreck (18–20).

II. Regulations of a Christian Church. ii, iii.

(*a*) Common prayer, especially for authorities, to be for all, as God's grace is for all, according to Paul's preaching (ii. 1–7).

(*b*) Men are all to pray in the assembly, but not women, who are to shew their piety by modest dress and silence in the church, and by faithful work at home, because Adam was made before Eve, and Eve tempted Adam (8–15).

(*c*) Officers of the church—qualifications for bishops or elders (iii. 1–7);
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(*d*) Importance of the right management of the church, because the truth rests upon it (14–16).

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and marring the proper gratitude to God (4, 5).

(*b*) Instead of bodily asceticism, godliness is to be sought (6–8);
for which Paul always strives (9–11).

(*c*) Timothy is to exercise his *charisma* to save himself and his hearers (12–16).

IV. Certain directions for the pastor in relation with his flock. v, vi.

(*a*) The treatment of the old and the young (v. 1, 2).
,, ,, of widows and their maintenance (3-8).
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The treatment of good elders (17, 18), and discipline of them (19, 20), with admonition about Timothy's personal behaviour (21-25).
The conduct of slaves (vi. 1, 2).

(*b*) Another blow at the false teachers (3-5).
Another statement of true godliness as opposed to avarice (6-10).
Another personal exhortation to Timothy to witness a good confession, with a noble apostrophe to God as only Potentate (11-17).
A caution delivered to the rich (17-19).
A warning against false Gnosis (20, 21).
Salutation to Timothy and his church.

II TIMOTHY

After the *Salutation* (i. 1, 2) the Epistle falls into three parts, thus :—

I. An exhortation to a true and fearless contention for the gospel. i. 3—ii. 13.

(*a*) Paul's thought of Timothy and of his early training (i. 3-5).

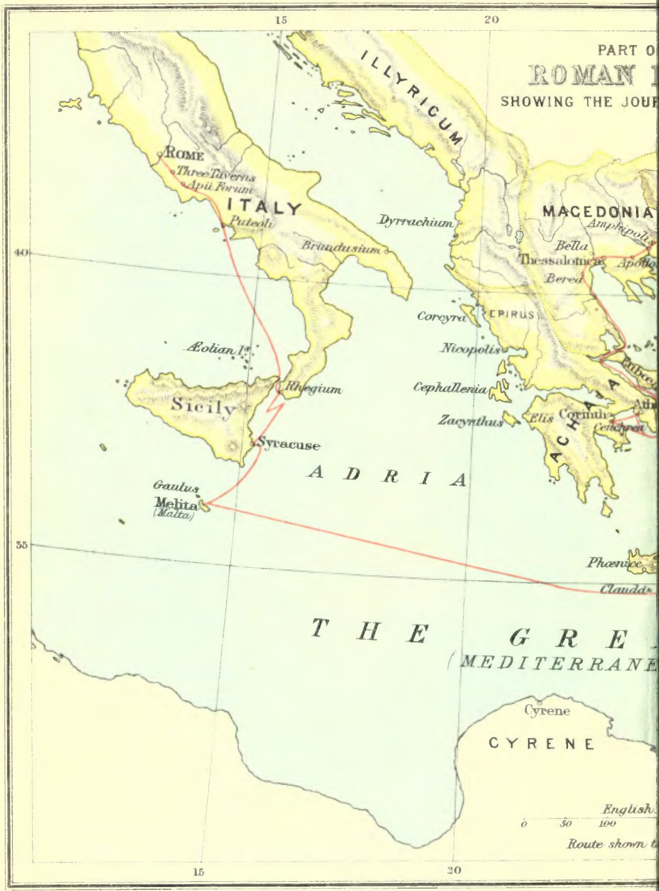
(*b*) Reminder to use the gifts received without shame (6-8).

(*c*) The exhortation grounded on the greatness of the salvation (9, 10),
and on the example of the Apostle (11-14).

(*d*) Those who have, and those who have not, been true to him (15-18).

(*e*) The soldier of Christ urged to be diligent (ii. 1-7), and identified with Christ (8-13).

II. The warfare against error and apostasy. ii. 14—iv. 8.
Exhortation to purity of life and doctrine in face of (*a*) present apostasy (ii. 14-26), and (*b*) an apostasy yet to come (iii. 1-9).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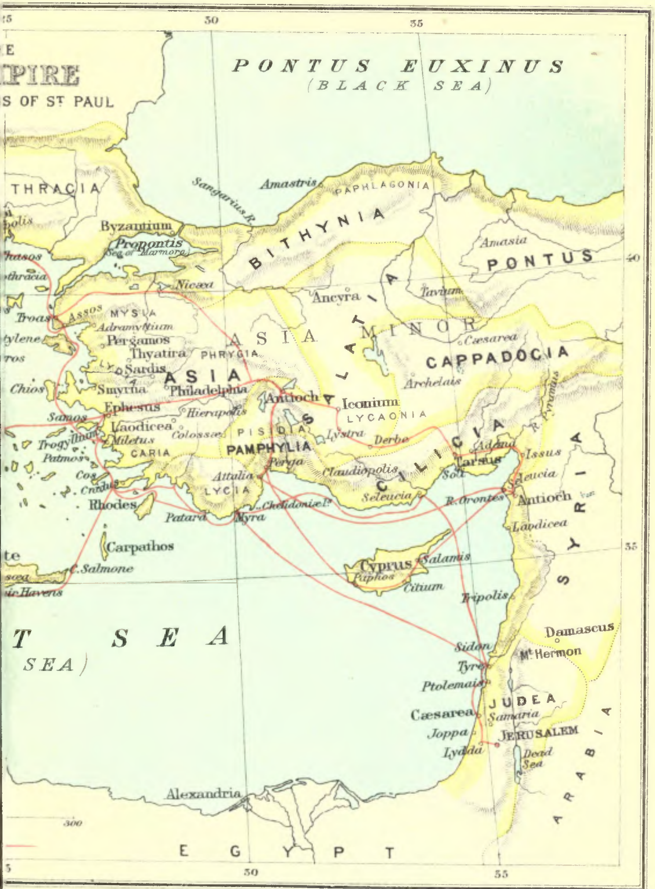
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dinburgh.

Timothy, trained in the Scriptures, and following Paul's example (iii. 10–17), is to be ready to take up Paul's work, whose departure is at hand (iv. 1–8).

III. Conclusion: prayers, news, greetings, benediction. iv. 9–22.

TITUS

The Salutation. i. 1–4.

I. Directions for the appointment of elders (i. 5–9).
The false teachers exposed (10–16).

II. The healthy teaching applied to aged men (ii. 1, 2), aged women (3), young women (4, 5), young men (6), to slaves (7–10).
The appearance of the grace of God as the ground of all (11–15).

III. The right relation to the non-Christian world (iii. 1–8).
The treatment of false teachers (9–11).

IV. Directions and greetings (12–15).

AUTHORITIES

THE following Commentary owes most to three commentators:—

1. Dr. BERNARD, in the *Cambridge Greek Testament* series. I owe so much to his admirable little Commentary that I greatly regret to be obliged so frequently to express a difference of opinion. He approaches his exegesis with certain preconceived dogmatic positions in his mind. But wherever he is not biassed by dogma or ecclesiastical tradition, he is admirably clear and full of knowledge. Holding, as I believe, better principles, I can only wish that I could lay claim to a tithe of his learning and ability.

2. Prof. VON SODEN, in that admirable series of Commentaries known in Germany as the *Hand-Commentar*. Von Soden does not accept the Pauline authorship of the letters, and brings to his task the bias of a school. But he is perfectly candid, and always clear; so that where one is obliged to differ from him, there need be no confusion about the points at issue.

3. Prof. ZÖCKLER and EDUARD RIGGENBACH, in the *Kurzgefasster Commentar*. The point of view adopted in this Commentary is conservative, and is practically the same as Zahn's in his Introduction.

Other writers who have been invaluable are Prof. MCGIFFERT and Mr. VERNON BARTLET, in their books on the Apostolic Age, and Prof. HORT in his inestimable *Christian Ecclesia*.

To mention all the commentators and writers who have gone to produce even so small and unpretentious a work as this would be impossible. I am conscious that I owe far more to the scholars at whose feet I have sat than I can possibly expect the readers of this book to owe to me.

THE PASTORAL EPISTLES

I, II TIMOTHY AND TITUS

AUTHORIZED VERSION

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY

Chap. 1

Salutation.

1 PAUL, an apostle of Jesus Christ by the com-
mandment of God our Saviour, and Lord Jesus
2 Christ, *which is* our hope; unto Timothy, *my* own
son in the faith: Grace, mercy, *and* peace, from
God our Father and Jesus Christ our Lord.

False and sound teaching.

3 As I besought thee to abide still at Ephesus,
when I went into Macedonia, that thou mightest
charge some that they teach no other doctrine,
4 neither give heed to fables and endless genealogies,
which minister questions, rather than godly edifying
5 which is in faith: *so do.* Now the end of the
commandment is charity out of a pure heart, and
6 *of* a good conscience, and *of* faith unfeigned: from
which some having swerved have turned aside
7 unto vain jangling; desiring to be teachers of the
law; understanding neither what they say, nor
whereof they affirm.

8 But we know that the law *is* good, if a man use
9 it lawfully; knowing this, that the law is not made
for a righteous man, but for the lawless and disobedient,
for the ungodly and for sinners, for
unholy and profane, for murderers of fathers and
10 murderers of mothers, for manslayers, for whore-

Chap. 1

mongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the 11 glorious gospel of the blessed God, which was committed to my trust.

Paul's experience.

And I thank Christ Jesus our Lord, who hath 12 enabled me, for that he counted me faithful, putting me into the ministry; who was before a 13 blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding 14 abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all 15 acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit 16 for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King 17 eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

Charge to Timothy.

This charge I commit unto thee, son Timothy, 18 according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; 19 which some having put away concerning faith have made shipwreck: of whom is Hymenæus and 20 Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Regulations for prayer.

I exhort therefore, that, first of all, supplications, **2** prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are 2

in authority; that we may lead a quiet and peace-
3 able life in all godliness and honesty. For this *is*
good and acceptable in the sight of God our
4 Saviour; who will have all men to be saved, and
5 to come unto the knowledge of the truth. For
there is one God, and one mediator between God
6 and men, the man Christ Jesus; who gave himself
a ransom for all, to be testified in due time.
7 Whereunto I am ordained a preacher, and an
apostle, (I speak the truth in Christ, *and* lie not;)
a teacher of the Gentiles in faith and verity.

Women's prayer.

8 I will therefore that men pray every where, lifting
9 up holy hands, without wrath and doubting. In
like manner also, that women adorn themselves in
modest apparel, with shamefacedness and sobriety;
not with broided hair, or gold, or pearls, or costly
10 array; but (which becometh women professing
11 godliness) with good works. Let the woman learn
12 in silence with all subjection. But I suffer not
a woman to teach, nor to usurp authority over the
13 man, but to be in silence. For Adam was first
14 formed, then Eve. And Adam was not deceived,
but the woman being deceived was in the trans-
15 gression. Notwithstanding she shall be saved in
childbearing, if they continue in faith and charity
and holiness with sobriety.

Bishops and deacons.

3 This *is* a true saying, If a man desire the office
2 of a bishop, he desireth a good work. A bishop
then must be blameless, the husband of one wife,
vigilant, sober, of good behaviour, given to hos-
3 pitality, apt to teach; not given to wine, no striker,
not greedy of filthy lucre; but patient, not a
4 brawler, not covetous; one that ruleth well his

Chap. 3 own house, having his children in subjection with
all gravity; (for if a man know not how to rule his 5
own house, how shall he take care of the church of
God?) not a novice, lest being lifted up with pride 6
he fall into the condemnation of the devil. More- 7
over he must have a good report of them which are
without; lest he fall into reproach and the snare
of the devil.

Likewise *must* the deacons *be* grave, not double- 8
tongued, not given to much wine, not greedy of
filthy lucre; holding the mystery of the faith in 9
a pure conscience. And let these also first be 10
proved; then let them use the office of a deacon,
being *found* blameless. Even so *must their* wives 11
be grave, not slanderers, sober, faithful in all things.
Let the deacons be the husbands of one wife, 12
ruling their children and their own houses well.
For they that have used the office of a deacon well 13
purchase to themselves a good degree, and great
boldness in the faith which is in Christ Jesus.

The church of the living God.

These things write I unto thee, hoping to come 14
unto thee shortly: but if I tarry long, that thou 15
mayest know how thou oughtest to behave thyself
in the house of God, which is the church of the
living God, the pillar and ground of the truth.
And without controversy great is the mystery of 16
godliness: God was manifest in the flesh, justified
in the Spirit, seen of angels, preached unto the
Gentiles, believed on in the world, received up
into glory.

Against asceticism.

Now the Spirit speaketh expressly, that in the 4
latter times some shall depart from the faith, giving
heed to seducing spirits, and doctrines of devils;

Photo F. Mason Good

FISHERMEN ON THE SEA OF GALILEE

Chap. 4

2 speaking lies in hypocrisy; having their conscience
3 seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of
4 them which believe and know the truth. For every creature of God *is* good, and nothing to be
5 refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.

The spiritual asceticism.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.
7 But refuse profane and old wives' fables, and
8 exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now
9 is, and of that which is to come. This *is* a faithful
10 saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men,
11 specially of those that believe. These things com-
12 mand and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in
13 purity. Till I come, give attendance to reading,
14 to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.
16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Chap. 5

Widows.

Rebuke not an elder, but intreat *him* as a father; **5**
and the younger men as brethren; the elder women 2
as mothers; the younger as sisters, with all purity.
Honour widows that are widows indeed. But if 3, 4
any widow have children or nephews, let them
learn first to shew piety at home, and to requite
their parents: for that is good and acceptable
before God. Now she that is a widow indeed, 5
and desolate, trusteth in God, and continueth in
supplications and prayers night and day. But she 6
that liveth in pleasure is dead while she liveth.
And these things give in charge, that they may be 7
blameless. But if any provide not for his own, and 8
specially for those of his own house, he hath
denied the faith, and is worse than an infidel.
Let not a widow be taken into the number under 9
threescore years old, having been the wife of one
man, well reported of for good works; if she have 10
brought up children, if she have lodged strangers,
if she have washed the saints' feet, if she have
relieved the afflicted, if she have diligently followed
every good work. But the younger widows refuse: 11
for when they have begun to wax wanton against
Christ, they will marry; having damnation, because 12
they have cast off their first faith. And withal they 13
learn *to be* idle, wandering about from house to
house; and not only idle, but tattlers also and
busybodies, speaking things which they ought not.
I will therefore that the younger women marry, 14
bear children, guide the house, give none occasion
to the adversary to speak reproachfully. For some 15
are already turned aside after Satan. If any man 16
or woman that believeth have widows, let them

relieve them, and let not the church be charged; that it may relieve them that are widows indeed. **Chap. 5**

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in **Elders.**
18 the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.
19 Against an elder receive not an accusation, but
20 before two or three witnesses. Them that sin
21 rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing
22 nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins:

23 Keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow
25 after. Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

6 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blas- **Slaves.**
2 phemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord **The false teachers and avarice.**

Chap. 6

Jesus Christ, and to the doctrine which is according
to godliness; he is proud, knowing nothing, but 4
doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
perverse disputings of men of corrupt minds, and 5
destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

But godliness with contentment is great gain. 6
For we brought nothing into *this* world, *and it is* 7
certain we can carry nothing out. And having 8
food and raiment let us be therewith content. But 9
they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.
For the love of money is the root of all evil: which 10
while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Appeal to Timothy.

But thou, O man of God, flee these things; and 11
follow after righteousness, godliness, faith, love,
patience, meekness. Fight the good fight of faith, 12
lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before
many witnesses. I give thee charge in the sight 13
of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed
a good confession; that thou keep *this* command- 14
ment without spot, unrebukeable, until the appearing
of our Lord Jesus Christ: which in his times he 15
shall shew, *who is* the blessed and only Potentate,
the King of kings, and Lord of lords; who only 16
hath immortality, dwelling in the light which no man can approach unto; whom no man hath

seen, nor can see: to whom *be* honour and power everlasting. Amen.

Chap. 6

To the rich.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly
18 all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing
19 to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

False Gnosis.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and
21 oppositions of science falsely so called: which some professing have erred concerning the faith. Grace *be* with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY

Chap. 1

Salutation.

PAUL, an apostle of Jesus Christ by the will of 1
God, according to the promise of life which is in
Christ Jesus, to Timothy, *my* dearly beloved son : 2
Grace, mercy, *and* peace, from God the Father and
Christ Jesus our Lord.

Exhortation to Timothy.

I thank God, whom I serve from *my* forefathers 3
with pure conscience, that without ceasing I have
remembrance of thee in my prayers night and day;
greatly desiring to see thee, being mindful of thy 4
tears, that I may be filled with joy ; when I call to 5
remembrance the unfeigned faith that is in thee,
which dwelt first in thy grandmother Lois, and
thy mother Eunice ; and I am persuaded that in
thee also.

Wherefore I put thee in remembrance that thou 6
stir up the gift of God, which is in thee by the
putting on of my hands. For God hath not given 7
us the spirit of fear ; but of power, and of love,
and of a sound mind. Be not thou therefore 8
ashamed of the testimony of our Lord, nor of me
his prisoner : but be thou partaker of the afflictions
of the gospel according to the power of God ; who 9

hath saved us, and called *us* with an holy calling,
not according to our works, but according to his
own purpose and grace, which was given us in
10 Christ Jesus before the world began, but is now
made manifest by the appearing of our Saviour
Jesus Christ, who hath abolished death, and hath
brought life and immortality to light through the
11 gospel: whereunto I am appointed a preacher, and
12 an apostle, and a teacher of the Gentiles. For the
which cause I also suffer these things: nevertheless
I am not ashamed: for I know whom I have
believed, and am persuaded that he is able to keep
that which I have committed unto him against
13 that day. Hold fast the form of sound words,
which thou hast heard of me, in faith and love
14 which is in Christ Jesus. That good thing which
was committed unto thee keep by the Holy Ghost
which dwelleth in us.

Friends and foes.

15 This thou knowest, that all they which are in
Asia be turned away from me; of whom are Phy-
16 gellus and Hermogenes. The Lord give mercy
unto the house of Onesiphorus; for he oft refreshed
17 me, and was not ashamed of my chain: but, when
he was in Rome, he sought me out very diligently,
18 and found *me*. The Lord grant unto him that he
may find mercy of the Lord in that day: and in
how many things he ministered unto me at Ephesus,
thou knowest very well.

The soldier of Christ.

2 Thou therefore, my son, be strong in the grace
2 that is in Christ Jesus. And the things that thou
hast heard of me among many witnesses, the same
commit thou to faithful men, who shall be able to
3 teach others also. Thou therefore endure hard-

Chap. 2

ness, as a good soldier of Jesus Christ. No man 4
that warreth entangleth himself with the affairs of
this life; that he may please him who hath chosen
him to be a soldier. And if a man also strive for 5
masteries, *yet* is he not crowned, except he strive
lawfully. The husbandman that laboureth must 6
be first partaker of the fruits. Consider what I say; 7
and the Lord give thee understanding in all things.

Remember that Jesus Christ of the seed of 8
David was raised from the dead according to my
gospel: wherein I suffer trouble, as an evil doer, 9
even unto bonds; but the word of God is not
bound. Therefore I endure all things for the 10
elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
It is a faithful saying: For if we be dead with 11
him, we shall also live with *him:* if we suffer, we 12
shall also reign with *him:* if we deny *him*, he also
will deny us: if we believe not, *yet* he abideth 13
faithful: he cannot deny himself.

The present apostasy.

Of these things put *them* in remembrance, charg- 14
ing *them* before the Lord that they strive not
about words to no profit, *but* to the subverting of
the hearers. Study to shew thyself approved unto 15
God, a workman that needeth not to be ashamed,
rightly dividing the word of truth. But shun pro- 16
fane *and* vain babblings: for they will increase
unto more ungodliness. And their word will eat 17
as doth a canker: of whom is Hymenæus and
Philetus; who concerning the truth have erred, 18
saying that the resurrection is past already; and
overthrow the faith of some.

Nevertheless the foundation of God standeth 19

Chap. 2

sure, having this seal, The Lord knoweth them
that are his. And, Let every one that nameth the
20 name of Christ depart from iniquity. But in a
great house there are not only vessels of gold and
of silver, but also of wood and of earth; and some
21 to honour, and some to dishonour. If a man
therefore purge himself from these, he shall be
a vessel unto honour, sanctified, and meet for the
master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on
23 the Lord out of a pure heart. But foolish and
unlearned questions avoid, knowing that they do
24 gender strifes. And the servant of the Lord must
not strive; but be gentle unto all *men*, apt to teach,
25 patient, in meekness instructing those that oppose
themselves; if God peradventure will give them
26 repentance to the acknowledging of the truth; and
that they may recover themselves out of the snare
of the devil, who are taken captive by him at his
will.

The apostasy to come.

3 This know also, that in the last days perilous
2 times shall come. For men shall be lovers of their
own selves, covetous, boasters, proud, blasphemers,
3 disobedient to parents, unthankful, unholy, without
natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
4 traitors, heady, highminded, lovers of pleasures
5 more than lovers of God; having a form of godliness, but denying the power thereof: from such
6 turn away. For of this sort are they which creep
into houses, and lead captive silly women laden
7 with sins, led away with divers lusts, ever learning,

Chap. 3

and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood 8 Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly 9 shall be manifest unto all *men*, as their's also was.

Timothy trained in the Scriptures.

But thou hast fully known my doctrine, manner 10 of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto 11 me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live 12 godly in Christ Jesus shall suffer persecution. But 13 evil men and seducers shall wax worse and worse, deceiving, and being deceived.

But continue thou in the things which thou hast 14 learned and hast been assured of, knowing of whom thou hast learned *them;* and that from a child thou 15 hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by in- 16 spiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly 17 furnished unto all good works.

Timothy the successor of Paul.

I charge *thee* therefore before God, and the Lord **4** Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach 2 the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will 3 not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having

4 itching ears; and they shall turn away *their* ears
from the truth, and shall be turned unto fables.
5 But watch thou in all things, endure afflictions, do
the work of an evangelist, make full proof of thy
ministry.

6 For I am now ready to be offered, and the time
7 of my departure is at hand. I have fought a good
fight, I have finished *my* course, I have kept the
8 faith : henceforth there is laid up for me a crown
of righteousness, which the Lord, the righteous
judge, shall give me at that day : and not to me
only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me : **News.**
10 for Demas hath forsaken me, having loved this
present world, and is departed unto Thessalonica ;
11 Crescens to Galatia, Titus unto Dalmatia. Only
Luke is with me. Take Mark, and bring him
with thee: for he is profitable to me for the
12 ministry. And Tychicus have I sent to Ephesus.
13 The cloke that I left at Troas with Carpus,
when thou comest, bring *with thee*, and the
books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil:
15 the Lord reward him according to his works: of
whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but
all *men* forsook me : *I pray God* that it may not be
17 laid to their charge. Notwithstanding the Lord
stood with me, and strengthened me; that by me
the preaching might be fully known, and *that* all
the Gentiles might hear: and I was delivered out
18 of the mouth of the lion. And the Lord shall

Chap. 4 deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

Greetings and benediction.

Salute Prisca and Aquila, and the household 19
of Onesiphorus. Erastus abode at Corinth: but 20
Trophimus have I left at Miletum sick. Do thy 21
diligence to come before winter. Eubulus greeteth
thee, and Pudens, and Linus, and Claudia, and all
the brethren. The Lord Jesus Christ *be* with thy 22
spirit. Grace *be* with you. Amen.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL TO

TITUS

Chap. 1

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; **Salutation.**
2 in hope of eternal life, which God, that
3 cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according
4 to the commandment of God our Saviour; to Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed **Elders.**
6 thee: if any be blameless, the husband of one wife, having faithful children not accused of riot
7 or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to
8 filthy lucre; but a lover of hospitality, a lover of
9 good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that

Chap. 1

he may be able by sound doctrine both to exhort and to convince the gainsayers.

False teachers.

For there are many unruly and vain talkers and 10
deceivers, specially they of the circumcision: whose 11
mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy
lucre's sake. One of themselves, *even* a prophet 12
of their own, said, The Cretians *are* alway liars,
evil beasts, slow bellies. This witness is true. 13
Wherefore rebuke them sharply, that they may be
sound in the faith; not giving heed to Jewish 14
fables, and commandments of men, that turn from
the truth. Unto the pure all things *are* pure: but 15
unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience
is defiled. They profess that they know God; 16
but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

Sound teaching variously applied, and based on revelation.

But speak thou the things which become sound **2**
doctrine: that the aged men be sober, grave, 2
temperate, sound in faith, in charity, in patience.
The aged women likewise, that *they be* in behaviour 3
as becometh holiness, not false accusers, not given
to much wine, teachers of good things; that they 4
may teach the young women to be sober, to love
their husbands, to love their children, *to be* dis- 5
creet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not
blasphemed. Young men likewise exhort to be 6
sober minded. In all things shewing thyself a 7
pattern of good works: in doctrine *shewing* uncor-
ruptness, gravity, sincerity, sound speech, that 8

cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own
10 masters, *and* to please *them* well in all *things;* not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation
12 hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present
13 world; looking for that blessed hope, and the glorious appearing of the great God and our
14 Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Relations with non-Christians and with false teachers.

15 These things speak, and exhort, and rebuke
3 with all authority. Let no man despise thee. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every
2 good work, to speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto
3 all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our
5 Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Chap. 3

which he shed on us abundantly through Jesus 6
Christ our Saviour; that being justified by his 7
grace, we should be made heirs according to the
hope of eternal life. *This is* a faithful saying, and 8
these things I will that thou affirm constantly, that
they which have believed in God might be careful
to maintain good works. These things are good
and profitable unto men.

But avoid foolish questions, and genealogies, and 9
contentions, and strivings about the law; for they
are unprofitable and vain. A man that is an here- 10
tick after the first and second admonition reject;
knowing that he that is such is subverted, and 11
sinneth, being condemned of himself.

Directions and greetings.

When I shall send Artemas unto thee, or Ty- 12
chicus, be diligent to come unto me to Nicopolis:
for I have determined there to winter. Bring 13
Zenas the lawyer and Apollos on their journey
diligently, that nothing be wanting unto them.
And let our's also learn to maintain good works 14
for necessary uses, that they be not unfruitful.
All that are with me salute thee. Greet them 15
that love us in the faith. Grace *be* with you all.
Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

THE PASTORAL EPISTLES

I, II TIMOTHY AND TITUS

REVISED VERSION WITH ANNOTATIONS

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY

PAUL, an apostle of Christ Jesus according to the 1
commandment of God our Saviour, and Christ Jesus our

I. The Salutation. i. 1, 2.

The common epistolary form of the time was that which James employs, 'James, . . . to the twelve tribes . . ., greeting' (Jas. i. 1), and this ordinary form was used by the church at Jerusalem (Acts xv. 23). But in Paul's Epistles there is always a significant salutation in which his personality and his mission find expression. He differs from ordinary letter-writers, as R. L. Stevenson, for example, does, by fresh and living modes of address in place of 'Dear Sir' and 'Yours truly.' In eleven of the Pauline letters for the bare 'greeting' Paul writes 'grace and peace' (cf. Rev. i. 4). Here and in 2 Timothy he adds 'mercy' (cf. i. 13, 16). It is the added tenderness in addressing the best beloved correspondent; it is 'Yours very affectionately' instead of 'Yours sincerely' (cf. John to the 'elect lady,' 2 John 3). In nine out of the thirteen letters he begins by stating that he is an apostle, as here, because his apostolic position had been questioned.

1. The phrase **according to the commandment** is quite characteristic of Paul (cf. Rom. xvi. 26; 1 Cor. vii. 6; Titus i. 3). But the title **Saviour**, applied to God, is one of the peculiarities of the Pastorals (1 Tim. ii. 3, iv. 10; Titus i. 3, ii. 10, iii. 4), though Paul quite recognized the thought elsewhere (1 Cor. i. 21), and it was a New Testament usage (Luke i. 47; Jude 25) borrowed from the Old (in the Greek, LXX, Ps. xxiv. 5, lxi. 7; Isa. xii. 2; Wisd. of Sol. xvi. 7; Baruch iv. 22; 3 Macc. vii. 16). But observe in the Pastorals the title is not taken from Christ to be given to God, but it is given to Christ because he is God: 'our great God and Saviour Jesus Christ' (Titus ii. 14). Grau sees in the title a protest against the Gnostic dualism, which did not allow God without a mediator to be the Saviour.

The beautiful expression **Christ . . . our hope,** which was

2 hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry[1] at Ephesus, when I was going into Macedonia, that thou mightest charge certain

afterwards used by Ignatius (*Magn.* ch. 11, and inscription of *Trall.*), is best explained by Col. i. 27, 'Christ in you the hope of glory.' Christ is not only the object of hope, but also a present and dear possession, who is the surety of our hope of future blessing, eternal life and glory.

2. true child in faith: the 'my' and 'the' are not in the Greek (cf. 1 Cor. iv. 14-17; Gal. iv. 19). Timothy and Titus (Titus i. 4) were legitimate (so 'true' might be rendered) children because, spiritually, Paul had begotten them in the region of faith—not in works, sacraments, or the empty trivialities referred to later. The particulars of the new birth of Timothy are covered by the vague narrative of Acts xvi. 1-3.

For **Grace, mercy, peace,** cf. Jer. xvi. 5.

from God the Father and Christ Jesus our Lord. Christ is thus coupled with God as the fount of blessing in all Paul's Epistles except Colossians, and there he seems to be omitted because the whole Epistle is the celebration of his Divine majesty and glory.

i. 3-20. *Paul recalls to his 'child' the saving truth of the gospel in opposition to the heterodoxy with which he had to contend in Ephesus.*

3. Note the anacoluthon: **As I exhorted** has nothing to complete the comparison in the original, and the words in italics, 'so do I now,' are only inserted by the translators. This eager breathlessness of a writer who is too absorbed in the matter to remember the grammar is a mark of Paul's style (cf. Gal. ii. 6). It is hardly conceivable that the 'as I exhorted' is taken up by the 'I exhort therefore' of ii. 1 (von Soden in *Hand-Commentar*, p. 219). This stay of Paul and Timothy in Ephesus, broken at last by Paul's departure for Macedonia, cannot be placed (see Introduction) in the history covered by the Acts and the other Epistles. This and the remaining circumstantial details of our three Epistles are the material, only too slight, for constructing a life of Paul between his liberation from his first imprisonment and his death.

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[1] The word used here for 'tarry,' though found in Acts xviii. 18, is not used by Paul except in this Epistle.

We must carefully note these unusual words, and what are called

men not to teach a different doctrine[1], neither to give heed[2] 4
to fables and endless[3] genealogies[4], the which minister

Note the similarity between the position of Timothy as the apostle's agent in Ephesus and that of Titus as his agent in Crete (Titus i. 5).

Timothy was left in Ephesus to restrain certain heretical teachers. Perhaps the vague 'certain persons' betokens contempt—people not worth mentioning (von Soden in *Hand-Commentar*). But it is a common N. T. way of referring to adversaries (Gal. i. 7, ii. 12; 1 Cor. iv. 18, xv. 12; 2 Cor. iii. 1; Jude 4). Here, however, it may mean simply 'certain persons well known to you, whom I need not specify.'

to teach a different doctrine. This in Greek is one word: a word which on the analogy of our English heterodox should be rendered 'hetero-teach.' The word is only found here and in vi. 3 in the N. T. This 'different doctrine' is one which differs from the sound apostolic teaching (verse 10; cf. Gal. i. 6; 2 Cor. xi. 4), which was from the first regarded as a definite and compact body of truth (see Rom. xvi. 17). The nature of this hetero-teaching, which is frequently referred to in the Pastorals, is delineated in verses 4-7.

4. fables, in Greek 'myths,' is a word used once more in the N. T., 2 Pet. i. 16.

The crucial question is this. Are these myths and genealogies a reference to the Gnostic doctrine of the second century, with its æons and emanations filling the universe with intermediate beings in which the One God disappeared? Is the 'Gnosis falsely so called' (vi. 20) Gnosticism? Are the 'antitheses' (oppositions) those of Marcion at the beginning of the second century? Or are the terms of Gnosticism borrowed from our letters? Did Irenæus and Tertullian, in refuting the heresies of their time, describe them in terms already made familiar by the Pastoral letters? Briefly, these expressions in their entirety, so far from being the product of second-century Gnosticism, cannot even be

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in Greek ἅπαξ λεγόμενα, i. e. words which occur only once in Greek literature, because, as we saw, the nature and frequency of words peculiar to these Epistles affect to some extent the certitude with which we can regard the Epistles as genuinely Pauline.

[1] 'to teach a different doctrine': a word peculiar to the Pastorals.

[2] The word used for 'give heed' is not found in Paul's Epistles except here and in iii. 8; Titus i. 14: but in Acts xx. 28 it occurs in a speech of Paul.

[3] The word used for 'endless' occurs only here in the N. T.

[4] The word 'genealogies' occurs only here and in Titus iii. 9.

questionings [1], rather than a dispensation of God which is

reconciled with it. These teachers, as Weiss says, instead of professing an unusual knowledge of God, as the Gnostics did, are described by the writer in Titus i. 16 thus: 'They confess (rather than 'profess') that they know God.' It is a concession to be turned against them, not a vaunt of superior knowledge.

These points must be borne in mind throughout: (1) The hetero-teachers are Judaistic, and their teaching turns on the law (verse 7; Titus iii. 9). This leads us to seek for them rather among the Judaizers whom Paul attacks in Galatians and Colossians than the Gnostics of the second century, who did not base their teaching on the Jewish law, but in the main rejected Judaism. The genealogies being mentioned with fightings about the law (Titus iii. 9) connects the heresy with Judaism as decisively as it disconnects it from Gnosticism. (2) Dr. Hort pointed out in *Judaistic Christianity*, p. 135, a passage in Polybius (ix. 2. 1) in which the historian combines 'myths and genealogies,' referring to the Greek legends, and the pedigree and birth of heroes. And Philo describes the primitive history of the Pentateuch as the 'Genealogicum' (*de vita Mos.* 2, § 8). We must therefore look for these Jewish 'myths and legends' in those imaginary stories known as Haggadoth, which the later Judaism loved to construct and to invest with fanciful meanings. The *Book of Jubilees* is an illustration of the legends which can be spun out of genealogies; and a work once attributed to Philo devotes much space to the descendants of the antediluvian heroes.

Dr. Bernard (Introduction to his *Pastoral Epistles*, lvi) decides that these teachers were Essenes, maintaining that all the characteristics mentioned in the Pastorals, with the exception of that in the verse before us, tally with what Josephus and Philo tell us of that sect. We have no reason to think that the Essenes gave special attention to the Haggadoth or legendary literature of Judaism. On the other hand, Schmidt and Holzendorff maintain that what is said here 'only agrees with the Gnostic doctrine of æons, which were represented as cosmic powers, personified intermediate beings between the supernatural God and the material world, proceeding from one another, and therefore essentially connected with one another, and standing in a relation of dependence one upon the other. With this not only the epithet "fables," but also "endless," agrees excellently, inasmuch as these æons represented personified ideas, the series of which could be spun out indefinitely, and concerning which all sorts of fabulous statements might be made. This expression for in faith; *so do I now.* But the end of the charge is love 5

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[1] The word used for 'questionings' is a strengthened form of that in Titus iii. 9, and occurs only here.

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the Gnostic series of semi-divine beings is found, moreover, in Irenæus and Tertullian' (*Comment.* in loc. p. 89).

We are not bound with Dr. Bernard to identify these hetero-teachers with the Essenes or their principles, nor is the assertion of Baur and his school, that we are bound to identify them with the Gnostics, binding upon us. Indeed, if this were an orthodox polemic against the Gnostics of the second century it would be difficult to explain the relatively mild attack made on the false doctrine, which is treated as vain and empty rather than positively wicked. The anti-Gnostic writers of the second century speak in very different terms (Riggenbach, *Kurzgefasster Commentar,* in loc). But the question must be always before the reader of the Pastorals whether this tempting identification with the teachers of the second century is, in conjunction with the other un-Pauline indications, sufficient to outweigh the strong arguments for the traditional view which are given in the Introduction.

If we knew that our Epistles were forgeries of the second century we might, without hesitation, conclude that the Gnostic teachers *must* be referred to, though the references are not quite satisfactory. But can these references, not quite satisfactory, be decisive in proving that the Epistles are forgeries of the second century?

which minister questionings. There is a qualitative meaning in the 'which,' and we might render it 'inasmuch as they minister questionings.' We should observe that the objection taken to the hetero-teaching is not so much that they are false (as Gnostics heresies would be), but that they are idle and frivolous, out of relation to fact, and therefore endless material for contention.

a dispensation of God . . . in faith. The word 'dispensation' is used by Paul in two senses. (1) Col. i. 25; 1 Cor. ix. 17 (translated 'stewardship'), a commission given by God to His servants to manage His household on earth. (2) Eph. i. 10, iii. 9, the mode in which God conducts His plan for the world. Aristides in the *Apology* (xv) speaks of the Incarnation, as the central point of the plan, by this name—'having finished his wonderful dispensation, Christ tasted death through the cross by free will according to the great dispensation.'

It must be in the first sense that it is used here, if there is to be any logical contrast to the 'questionings.' The dispensation, economy, or stewardship administered in faith is the truth of the gospel committed to the apostles in contrast to the insubstantial speculations of the Judaizers. In Titus i. 7 (cf. Luke xvi. 2), 'steward' is the corresponding concrete noun.

5. the charge. The dispensation is now referred to under the

out of a pure heart and a good conscience and faith
6 unfeigned: from which things some having swerved[1]
7 have turned aside[2] unto vain talking[3]; desiring to be
teachers of the law, though they understand neither what

name of 'the charge' (as in verse 3), and its content is indicated by the end for which it exists, viz. love. Wrong doctrine ends in contention, and is betrayed thereby (cf. vi. 4; 2 Tim. ii. 23; Titus iii. 9). The end of the truth of the gospel is love, and love is therefore the hall-mark of the pure doctrine (Rom. xiii. 10). This end is achieved, like a flower, from a threefold root, viz. a pure heart, a good conscience, and faith unfeigned. We might expect Paul to say that the pure heart resulted from a good conscience, and a good conscience from unfeigned faith. If the order meant that the pure heart leads to a good conscience and that to an unfeigned faith, the thought would point to another authorship.

6. The false teachers have left all three—the pure heart (vi. 5), the good conscience (iv. 2), and unfeigned faith (2 Tim. iii. 8).

Nothing is more characteristic of the Pastorals than the close connexion between a good conscience and faith (i. 19, iii. 9; 2 Tim. i. 3).

'The subtleties of the Talmud,' says Dr. Bernard, 'are not worse than the absurdities of speculation to be found in so great a book as the *Summa Theologia* of St. Thomas Aquinas. "Vain talking" is heresy even if it be on the side of truth.'

7. teachers of the law. Cf. Titus i. 14. According to Schmidt and Holzendorff this is applicable to the earlier Gnostics, such as the Ophites and Saturnians. It is certainly simpler, if one has no theory to maintain, to think of Judaizers such as so constantly dogged the steps and injured the work of Paul.

These persons neither understand the things they said, nor what things they were, about which they made their strong assertions. They used words without meaning, and spoke of the law and its problems without understanding either.

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[1] 'some having swerved.' This word in the original occurs in the N.T. only in the Pastorals, and in reference to the 'certain,' viz. the hetero-teachers (cf. vi. 21; 2 Tim. ii. 18).

[2] 'turned aside.' This word, though used in Heb. xii. 13, does not occur in Paul's writings except in the Pastorals (2 Tim. iv. 4).

[3] 'vain talking': one word in the Greek; occurs only here in the Greek Bible. The corresponding concrete noun 'vain talkers' occurs in Titus i. 10.

they say, nor whereof they confidently affirm[1]. But we 8
know that the law is good, if a man use it lawfully[2], as 9
knowing this, that law is not made for a righteous man,
but for the lawless and unruly[3], for the ungodly and
sinners, for the unholy and profane[4], for murderers of
fathers and murderers of mothers[5], for manslayers[6], for 10
fornicators, for abusers of themselves with men, for men-stealers[7], for liars, for false swearers[8], and if there be any
other thing contrary to the sound doctrine; according to 11

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8. But we know. Note this peculiarly Pauline mode of making a concession (cf. Rom. ii. 2, iii. 19, viii. 28; 1 Cor. viii. 1). These three verses (8-11) are introduced lest he might seem to disparage the law. If used by the teacher for the purpose for which law exists, viz. not for quibbling and talk, but to correct evil-doers, it is good (see Rom. vii. 12). It is no fault of the law that these frivolous talkers can find only myths and genealogies in it on which to exercise their ingenuity, requirements of an immoderate asceticism, or, by a perverted casuistry, excuses for indulgence. See Rom. vii. 16. Prof. Stevens, *New Testament Theology*, p. 368, says: 'The language on this point is not un-Pauline. The meaning is that the law was given to restrain the lawless and disobedient; to check tendencies which are not according to sound teaching and the glorious gospel. This passage is not a theological argument, but a piece of practical moral instruction.'

10. if there be any other thing: a Pauline phrase. Cf. Rom. xiii. 9.

sound doctrine: or, 'healthful teaching.' This phrase and the gospel of the glory of the blessed[1] God, which was committed to my trust.

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[1] 'They confidently affirm.' The word used occurs only here and at Titus iii. 8 in the Greek Bible.

[2] 'lawfully': a word only here and in 2 Tim. ii. 5.

[3] 'unruly': not used by Paul, except here and in Titus i. 6, 10.

[4] 'unholy and profane': the first of these words occurs elsewhere in the N. T. only at 2 Tim. iii. 2, the second not outside the Pastorals.

[5] 'smiters of fathers, and smiters of mothers' (marg.): both words occur only here in the N. T.

[6] 'manslayers': the word only here in the Bible.

[7] 'men-stealers': the word only here in the Bible (cf. Exod. xxi. 16; Deut. xxiv. 7, for the sin).

[8] 'false swearers': the word not found again in the N. T. (the corresponding verb is in Matt. v. 33).

its correlatives are peculiarly significant of the Pastorals (cf. 2 Tim. iv. 3; Titus i. 9, ii. 1; 'sound words,' 1 Tim. vi. 3; 2 Tim. i. 13; the verb with faith, 2 Tim. i. 13; Titus ii. 2; 'sound speech,' Titus ii. 8). And the metaphor is explained by the comparison of false doctrine to a gangrene (2 Tim. ii. 17). To understand the word one must avoid the associations which gather round our usage of the phrase 'sound doctrine.' Health is the key-note. The Christian society is a body; the truth of God, coming from God who is life, is the spring of health in the body. Perverted truth, falsehood, or the withholding of truth, by vain talking, produces disease in the body spiritual. Two illustrations may bring home the idea: Plato, in the *Republic* (iv. 18), says: 'Virtue, it would seem, is as it were health and beauty and well-being of soul, and vice disease and shame and debility.' And Philo (*de Abrah.* 38), using the very expression employed in vi. 3, speaks of 'the passions and diseases prevailing over the ' sound words.'

Doctrine is really 'teaching,' the act and method rather than the substance of teaching; cf. iv. 13, v. 17.

11. according to the gospel of the glory: the connexion of these words may be either (1) with the truth of the paragraph, that the law is for the correction of evil-doers; but this is not very satisfactory, because Paul's gospel did not specially teach that the law was only intended for evil-doers, as against its use for idle disputation; and the peculiar content of Paul's gospel, that the law could not save, hardly comes into question here; or, preferably, (2) with the phrase 'healthy teaching,' defining that teaching as what he taught, because it was committed to him by God, viz. the gospel which consists of the glory of the blessed God; (3) with Riggenbach, it may be joined to 'knowing this' of verse 9.

which was committed to my trust: or, 'with which I was entrusted': Pauline. Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Thess. ii. 4; Titus i. 3. Schmidt and Holzendorff say 'This verse imitates a formula which repeatedly occurs in the Pauline Epistles without the same reason for it in the context here.' It is difficult to see how it could be more appropriate than in a passage where Paul is opposing his own teaching to that of hetero-teachers, and wishes to vouch for its wholesomeness by the reminder that it was not devised by himself, but entrusted to him personally by God, the fountain of health. The self-vindication expands itself in a beautiful doxology, verses 12-17.

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[1] 'blessed': applied to God only here and at vi. 15 (cf. *μάκαρες θεοί*, in Homer).

I thank him[1] that enabled me, *even* Christ Jesus our 12
Lord, for that he counted me faithful, appointing me to
his service; though I was before a blasphemer, and a 13
persecutor[2], and injurious: howbeit I obtained mercy,
because I did it ignorantly in unbelief; and the grace of 14
our Lord[3] abounded exceedingly[4] with faith and love
which is in Christ Jesus. Faithful is the saying[5], and 15

12. that enabled me. This favourite phrase of Paul's (Eph. vi. 10; 2 Tim. ii. 1, iv. 17; Phil. iv. 13) is the Greek word which occurs in our 'dynamics' and 'dynamite.' It means that Christ gave him the motive force for the ministry.

faithful occurs eleven times in this short Epistle.

The word rendered **service** is the Greek for diaconate (cf. Rom. xi. 13; 2 Cor. v. 18, vi. 3; Col. i. 23; 1 Cor. iii. 5; 2 Cor. iii. 6; Eph. iii. 7). After the Apostolic Age, when the word was specialized to an office in the church, it could hardly have been used in this general way for service of any kind; an argument for the apostolic origin of this Epistle.

13. blasphemer . . . persecutor . . . injurious. The words in the Greek form an ascending scale of sin: 'blasphemer,' i. e. using bad language; 'persecutor,' doing bad deeds; 'injurious' is an inadequate rendering of a strong word, which in Rom. i. 30 is rendered 'insolent,' but conveys an idea of violence and outrage.

I obtained mercy. Cf. the 'mercy' in the salutation, verse 2. Cf. 1 Cor. vii. 25; 2 Cor. iv. 1.

because I did it ignorantly. Cf. Luke xxiii. 34.

in unbelief. Acts xxiii. 1. He did not believe Jesus was Christ. This explains where the power of the Divine grace began to work on him (Wiesinger).

14. with faith and love which is in Christ Jesus. 'Which is in Christ Jesus' is a qualifying clause which probably applies to the faith as well as to the love. The grace abounded along with the responsive faith in Christ (in contrast with the unbelief

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[1] 'I thank him': a phrase in the Greek, only used here and in 2 Tim. i. 3 by Paul. Introd. p. 17.

[2] 'persecutor': only here in the N. T.

[3] 'our Lord': without the addition of Jesus Christ, used by Paul only here and in 2 Tim. i. 8.

[4] 'abounded exceedingly': a word occurring nowhere else in the Bible.

[5] 'faithful is the saying': a formula peculiar to the Pastorals (1 Tim. iv. 9, iii. 1; 2 Tim. ii. 11; Titus iii. 8).

worthy of all acceptation[1], that Christ Jesus came into
16 the world to save sinners; of whom I am chief: howbeit

of verse 13), and with the love which centres in him as the grace manifests itself.

15. all acceptation. An inscription found at Ephesus runs:—'Titus Aelius Priscus a man most approved and worthy of all honour and acceptation.'

Christ Jesus came into the world: a Johannine expression (cf. John i. 9, xii. 46, xvi. 28). The expression **faithful is the saying** seems in each case to refer to things which were commonly said among Christians.

of whom I am chief: *lit.* 'first.' Schmidt and Holzendorff see in this 'an exaggerated imitation of 1 Cor. xv. 9, "the least of the apostles," which in the hands of the Pauline author of the Epistle to the Ephesians had already passed into the unsuitable form, "the least of the saints," Eph. iii. 8.' But may we not mark in the three passages that growth in humility which is the surest mark of inward sanctity? In the early missionary days he thought himself 'the least of the apostles'; in the first imprisonment 'the least of the saints, i. e. ordinary believers'; now at the end he feels that he is 'the chief of sinners.' Nor can he be referring to the past condition recorded in verse 13. It is definitely 'of whom I *am* chief.' Francis of Assisi grew in this amazing humility until his less spiritual followers were irritated by what to them seemed an affectation. Dr. Carey, the great missionary, on his deathbed, was quite distressed to hear his friends talking of him: 'Do not talk,' he cried, 'of Dr. Carey, but of Dr. Carey's Saviour.'

'As he writes in his old age to his son Timothy, and exalts the gospel ministry, he is suddenly carried out of his course by an undercurrent of feeling, and magnifies the office of Christ, which is to save sinners, "of whom I am chief." This is one of the most impressive utterances in the history of religion, whether you consider the writer or its date. He was not one who had played the fool in his youth before God and man, for he could declare that he had lived in good conscience all his days, by which Paul intended that so far as he saw the light he had followed it, and so far as he knew righteousness he had always done it. His persecution of Christ in his disciples was only a pledge of his honesty, and of his devotion to the will of God. It was this man of natural nobility and selfless character who, not in affected humility, but in absolute sincerity, wrote himself down as worse than the Philippian jailor and the evil lives of Corinth. Nor was Paul a recent convert, still ignorant of the mind of Christ and young in grace, for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample[1] of them which should hereafter believe on him unto eternal life. Now unto the King eternal, 17 incorruptible, invisible, the only God, *be* honour and glory for ever and ever. Amen.

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[1] 'acceptation': only here and at iv. 9.

This charge I commit unto thee, my child Timothy, 18

but one who for many years had been working out his salvation with fear and trembling, and in whom the readers of his life can trace the clear and convincing likeness of his Lord. With this career behind him, so stainless both as a Jew and as a Christian, the most honourable of Pharisees, the most gracious of apostles, Paul forgets his achievements and his attainments, and, when he instructs his son Timothy, remembers only his sin. As we catch this glimpse into the Apostle's heart, we begin to understand how Paul was able to enter into the mystery of Christ's sacrifice, and to realize the magnificence of the Divine grace. According to his conception of sin was his conception of salvation.'—*The Doctrines of Grace*, JOHN WATSON, D.D., pp. 29, 30.

One cannot help raising the psychological question: What imitator of Paul, writing necessarily to honour Paul, would have put into his mouth that he was the chief of sinners? Certainly this intense humility is not like an imitation of Paul, but it is like Paul himself. And as a picture of Paul's feeling it is the subtlest touch of reality in the development of the spiritual life.

16. shew forth, &c. Cf. Eph. ii. 7.

17. With the doxology in verse 17 cf. 1 Tim. i. 17, vi. 16; 2 Tim. iv. 18.

the King eternal: or, 'the King of the ages': only here and in Rev. xv. 3; =the ruler of all times, Tobit xiii. 6, 10. The word is 'æons.' 'What is meant by æons here,' say Schmidt and Holzendorff, 'is not the Gnostic æons.' No; but is it likely that if the writer had the Gnostic doctrine of æons before him he would describe God as 'the King of the æons'?

the only God: a *locus classicus* for Monotheism; the reading rightly adopted by the Revisers is, as Bengel said, 'a magnificent reading.'

honour and glory: only in Rev. v. 13.

18. This charge refers to verse 5.

I commit unto thee. Cf. vi. 20; 2 Tim. i. 12, 14, for what is committed.

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[1] 'ensample': the unusual word employed here is found elsewhere only at 2 Tim. i. 13.

according to the prophecies which went before on thee,
19 that by them thou mayest war the good warfare; holding
faith and a good conscience; which some having thrust
20 from them made shipwreck[1] concerning the faith: of
whom is Hymenæus and Alexander; whom I delivered

the prophecies which went before on thee ('foregoing' is the translation in Heb. vii. 18): or, 'which led the way to thee'; cf. Acts xiii. 2, xvi. 2. We are carried into the inspired assembly of a primitive church, where the spirit, speaking through his prophets, singled out individuals for a special duty. (Introd. p. 49.) Even Clement of Alexandria still speaks of ministers being 'indicated by the spirit.' It is not possible to decide whether the prophets singled out Timothy to be Paul's companion, as Dr. Hort conjectured (*Christian Ecclesia*, p. 181. The comparison is made with the vision that led Ananias to Paul in the street called Straight, or with the vision that led the way to Peter in the house of Simon the tanner), or only marked him for ordination to the ministry of an evangelist (cf. iv. 14).

by them thou mayest war the good warfare: i. e. in the strength of those utterances of the spirit which called him to the service he may carry out his warfare to the end (2 Tim. ii. 3).

19. concerning the faith. Dr. Bernard says that the faith here signifies not the subjective attitude of the soul to God, but the objective contents of the Christian's belief—the Christian Creed (cf. Acts vi. 7, xiii. 8, xvi. 5; Gal. i. 23, iii. 23; Phil. i. 27).

'Out of thirty-three occurrences of faith in these epistles,' says Dr. Bernard, 'the objective sense seems to be required in 1 Tim. i. 19, iv. 1, 6, v. 8, vi. 10, 21; 2 Tim. iii. 8, iv. 7; Titus i. 13.' This large proportion of the use of the word in the later sense is of course an argument against the Pauline authorship. But it may be questioned whether this objective sense is inevitable in any of these passages. Holding strictly to the motion of *faith* as the psychological condition of receiving the, gospel we can establish a good sense in every instance. The later objective meaning is read *into* rather than *out of* the N. T.

20. Hymenæus. See 2 Tim. ii. 17.

Alexander. It is impossible to determine whether this is the Alexander who was put forward by the Jews in the uproar at Ephesus (Acts xix. 33). Nor can we be sure that he is identical with the coppersmith, apparently at Troas, who 'did much evil' to Paul (2 Tim. iv. 14). If he is, it is strange that in the earlier unto Satan, that they might be taught not to blaspheme.

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[1] 'made shipwreck': only here in a metaphorical sense (2 Cor. xi. 25, literal).

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letter Paul should speak of excommunicating him, while in the later he seems to be still unexcommunicated, and Paul hands him over to the punishment of God. Von Soden, in the *Hand-Commentar*, decisively affirms the identity, and supposes that Paul's handing over to Satan was equivalent to leaving the vengeance to God according to Rom. xii. 19.

delivered unto Satan. The obvious commentary on this is 1 Cor. v. 5. But if the *Hand-Commentar* is right, we must not see in the personal action of Paul a formal excommunication, which at Corinth was the solemn act of the church, but rather a spiritual surrender of the two blasphemers to the pains and sorrows typified by Satan, that by suffering they might learn wisdom (cf. Job. ii. 6). In this way of treating the question, the later judgement (2 Tim. iv. 14) would mean that the milder method of 'handing over to Satan' had in Alexander's case failed, and Paul was obliged to leave him to the mighty hand of God. We may suppose that Alexander, like Hymenæus and Philetus, had fallen into the heresy that the Resurrection was past (2 Tim. ii. 17).

This first chapter has placed very vividly the divinely commissioned Apostle over against the empty and wrangling teachers who were disturbing the church at Ephesus. They professed to teach the law of Moses. But the ethical failure of the result was a proof that their method was wrong. Paul fully admits the value of the law for convicting of sin; and in verses 9, 10, he evidently has the Decalogue in view. But his own personal experience shews, and it is here introduced for the purpose, that the gospel of the glory of the blessed God had something far beyond the law to reveal, viz. the salvation of sinners whom the law has convicted. Paul, who had, comparatively speaking, kept the law (Phil. iii. 5), found himself, in the light of Christ, the first of sinners. Yet he had been forgiven, to encourage all sinners to believe.

It is this commission, 'the gospel of the glory,' that he hands over to Timothy for use in conflict with the erroneous teachers. Timothy, his true son, is encouraged to maintain the good warfare by a reference to the inspired utterances which originally, so long ago, led him into it, when Paul found him at Lystra. And he is warned by the example of Hymenæus and Alexander, who had so far surrendered the truth that Paul had felt bound to deliver them unto Satan, i. e. to repudiate them and leave them to the working of conscience, and the recovery of its saving testimony.

2 I exhort therefore, first of all[1], that supplications, prayers, intercessions[2], thanksgivings, be made for all
2 men; for kings and all that are in high place; that we may lead a tranquil[3] and quiet life in all godliness[4] and

He now passes on to the church regulations which will aid Timothy in his warfare.

II. Regulations of a Christian Church. ii, iii.

Public Worship. ii. 1-7. *Prayers for all men.*

1. I exhort. Some authorities (D. G. Hil. Ambrosiaster) read the imperative 'exhort,' but the 'I wish' of verse 8 makes the indicative intrinsically more probable (against Zahn).

supplications, prayers, intercessions. The three words indicate (1) the wants on the part of man—imploratio; (2) the intercourse with God—oratio (these two first words are combined in v. 5, and in Eph. vi. 18; Phil. iv. 6); (3) petition to a superior—a regular word in Greek for the approach to a king. The corresponding verb, 'maketh intercession,' is in Rom. viii. 27. Intercession, as we understand the word, is not a correct translation, for it does not contain any idea in itself of prayer *for* others.

thanksgivings: eucharists. Augustine by an anachronism supposes that the supper is meant (Ep. cxlix. 16). But the Eucharist was so early identified with the Supper that the fact of it being used here simply as thanksgiving in general is an argument for the apostolic origin of the letter.

for all men: an improvement even on Eph. vi. 18, 'for all saints.' The narrowing tendency of church institutions and services is provided against. The Christian Church is the priest pleading for the world to which it belongs (cf. 1 Pet. ii. 5).

2. for kings. Baur found in this a reason for bringing the date of the Epistle to the age of the Antonines, when *two* emperors shared the throne. He might as well have placed Mark in the same period on the ground of Mark xiii. 9. The idea is quite Pauline, Rom. xiii. 1: cf. 1 Pet. ii. 13. That Nero was on the throne makes the exhortation the more impressive. We are to pray for rulers that are past praying for; but it does not follow

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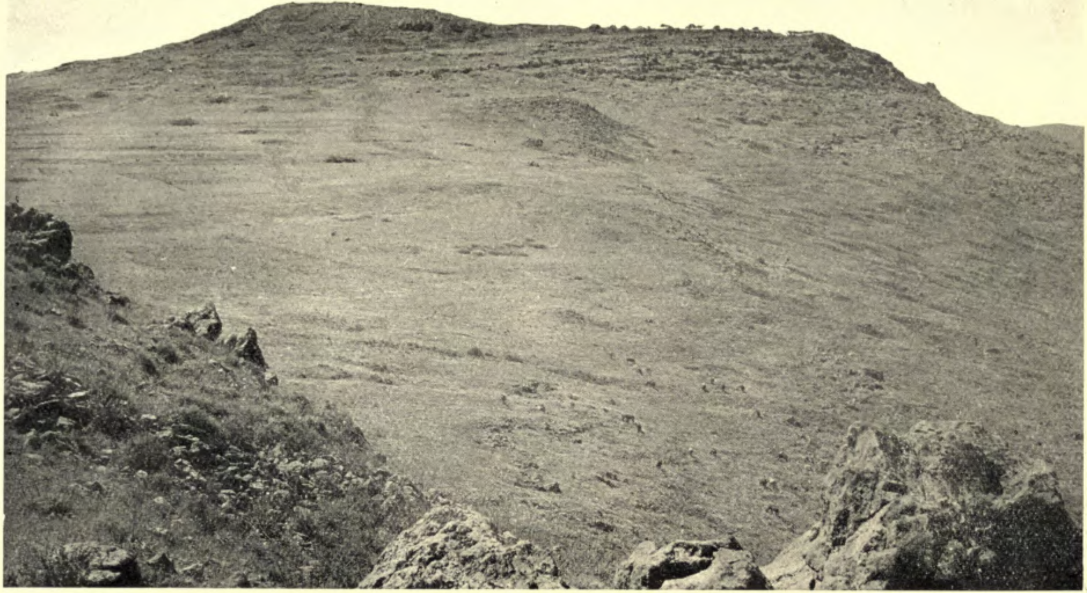
[1] 'first of all': an expression only here in the N. T.; first, i. e. in order of importance rather than of time.

[2] The word for 'intercessions' only in Pastorals (iv. 5).

[3] The word for 'tranquil,' and the phrase for 'lead a life,' occur only here in the N. T.

[4] 'godliness.' This and its correlatives do not occur in Paul's other Epistles.



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THE MOUNT OF THE BEATITUDES

gravity[1]. This is good and acceptable[2] in the sight of 3
God our Saviour; who willeth that all men should be 4

that we are to speak of a Charles II or George IV as 'our most religious king.'

a tranquil and quiet life is not so much the object of prayer as the object of the exhortation to pray and give thanks for all men, and especially for the Government. We do not pray for tranquillity, which might be selfish; but in praying for men, which is unselfish, we become tranquil and promote their tranquillity, while in praying for rulers we gain the external conditions of law and order.

godliness and gravity. Gravity without godliness is simply stiffness.

godliness. In the Pastorals the noun occurs eleven times, the verb once, and the adverb twice. It is a common Greek word, and not infrequent in the N. T. (four times in 2 Peter, twice in Acts; cf. the adjective, Acts x. 2, 7, xxii. 12 (T. R.); 2 Pet. ii. 9). Strange to say, Paul uses the opposite 'ungodly' and 'ungodliness' in Romans. But why he never uses the familiar word for piety until the Pastorals baffles us. In the fourth book of the Sibylline Oracles (80 A.D.) this group of words is often used for the elect. The only explanation is that a writer sometimes gets a few catch words, and employs them for a year or two; and then replaces them, from weariness or other causes, by others. Still the phenomenon must be allowed its due weight as an argument against the Pastorals being from the pen of Paul.

3. This is good: viz. the praying for all men, and especially for rulers. The reason for such prayers is that the object is acceptable to God the Saviour of men.

God our Saviour: i. 1; Titus i. 3.

4. who willeth that all men should be saved. Cf. Rom. xi. 32, 'that he might have mercy upon all,' and 1 Tim. iv. 10. Calvin, in order to escape the force of this truth, would interpret *all* as men of all kinds. This is the way in which a theory discolours truth; an equally striking example, however, of the same fact is found in the dogmatic use which universalism makes of this text. The will of God does not override the will of man. In making free wills He sets over against Himself personalities that act as a limit on His own freedom, because it is a greater enrichment of the Divine nature to win one voluntary and whole-hearted human soul than it is an infringement of it to have some souls that resist His grace. All that is said in this passage is that God's constant

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[1] The word for 'gravity' is only in the Pastorals (1 Tim. iii. 4; Titus ii. 7).

[2] 'acceptable': a word peculiar to the Pastorals (v. 4).

5 saved, and come to the knowledge of the truth[1]. For there is one God, one mediator also between God and
6 men, *himself* man, Christ Jesus, who gave himself a

will is to have the heart and the loyalty of all men; and His salvation applies equally to all by the very nature of the Incarnation (Titus ii. 11: cf. Matt. v. 45).

the truth. Cf. iii. 15; 2 Tim. ii. 15.

5. For one is God, one is mediator also between God and men, a man, Christ Jesus: this is the most literal rendering of these concentrated words. The unity of God is asserted to shew that there is only one God of all men (cf. Rom. iii. 30, x, 12; 1 Cor. viii. 6; Eph. iv. 6). The unity of the mediator is asserted to shew that there can be no other way to God (John xiv. 6), but also that this is a way for all. He is described as Man (the second Adam) generically; but just as he can only be a mediator for men because he is a man (cf. Rom. v. 15; 1 Cor. xv. 21), so he can only be a mediator for God because he is God. When this Epistle was written, and docetic heresies were in sight, it was more important to emphasize that Christ was man than that he was God (cf. iii. 16). 'By being man he mediated' (Theodoret).

one mediator. By Paul the word is only elsewhere used of Moses (Gal. iii. 19, as in the *Assumptio Moysis*, i. 14, iii. 12, and in Philo). But in Hebrews 'the mediator of the new covenant' occurs, viii. 6, ix. 15, xii. 24. It is quite likely that Paul had his eye on his own words used long before in Galatians, and contrasted with Moses the mediator between Jews and God—Christ who had become man to be the mediator between man, as such, and God.

6. who gave himself a ransom for all. For 'gave himself' cf. Gal. i. 4, ii. 20; Eph. v. 2, 25; Rom. viii. 32; and the striking illustration of the phrase in 1 Macc. vi. 44 (4 Macc. vi. 29): Eleazar, who threw himself on the enemy and perished under the elephant that he slew, 'gave himself to deliver his people and to get him an everlasting name.' The stress in this passage is of course laid on the universality of the Atonement, that it was for all he gave himself. We may hardly therefore digress to discuss what is meant by the ransom in Matt. xx. 28; Mark x. 45. But one word may be said. Christ says that he gave his life as a ransom in place of many; Paul interprets it as giving himself as a substitutionary ransom (that is the force of the peculiar word used here) on hehalf of all. The ransom cannot be conceived as paid to any person, least of all to God. The language moves in ransom[1] for all; the testimony *to be borne* in its own times[2]; whereunto I was appointed a preacher[3] and an 7 apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

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[1] 'come to the knowledge of the truth': a phrase peculiar to the Pastorals (2 Tim. ii. 25, iii. 7: cf. Titus i. 1 and 1 Tim. iv. 3).

a region of metaphor. Death and sin are the personification to which the ransom is paid; death and sin therefore are the tyrants from which 'many' are delivered. The price paid by our Lord was the submission of his life to death and of himself to the tyranny of sin—not of course in yielding to sin, but in bearing the outrageous injuries of sin in his own person. This was 'on behalf of all,' the force of the preposition uniformly employed in the N.T. in this connexion. But in the nature of the case it can only be 'in the place of' those who by faith in him occupy the position which he has bought for them. By the death of Christ, therefore, the salvability of the world, and the salvation of all who believe, are secured.

the testimony to be borne **in its own times.** That testimony is the whole content of verses 4-6. It could be borne only when the fullness of time had come, and the Incarnation had presented a mediator for all men. For 'testimony' see 2 Tim. i. 8.

7. whereunto I was appointed a preacher. The 'I' is emphatic (repeated in 2 Tim. i. 11).

I lie not. The solemn certainty of being commissioned for this testimony (cf. Rom. ix. 1), and especially of being in a peculiar sense the teacher of the Gentiles (Rom. xi. 13 and Gal. ii. 7-9), is the occasion of this earnest assurance that he is telling the truth.

in faith and truth: a combination only found here. Dr. Bernard's determination to make faith objective here leads him to make truth also objective, comparing verse 4. But this strikes all the pathos and beauty out of the passage. The whole argument of verses 1-7 is that prayer is to be universal. He supports that contention by (1) the unity of God, (2) the unity of the Mediator, (3) the universality of the Atonement. And then in an exquisite and human way, very characteristic of Paul, he brings in his own human equation that he was himself, Hebrew of the Hebrews as he was, called to be the teacher of the nations, the apostle of universalism, and he adds 'in faith and truth' as we say 'verily

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[1] The word for 'ransom' occurs only here: cf. Titus ii. 14; Matt. xx. 28; 1 Pet. i. 18, 19.

[2] The phrase 'its own times' only in the Pastorals (vi. 15; Titus i. 3). But in the singular Paul uses it in Gal. vi. 9.

[3] The word rendered 'preacher' is 'herald,' and is only used by Paul here and in 2 Tim. i. 11. 2 Pet. ii. 5 applies it to Noah. Paul uses the verb in Rom. x. 15.

8 I desire therefore that the men pray in every place,
9 lifting up holy hands, without wrath and disputing. In
like manner, that women adorn themselves in modest

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and truly' when we wish to dwell with emphasis on a fact which may easily be overlooked; the faith is the spirit, and the truth is the material, in which he carries out his apostolic mission.

8–15. *The part of women in public worship.*

8. I desire therefore that the men pray in every place: i. e. the men as opposed to the women, implying that all the men in the congregation were desired to pray aloud. The time of liturgies and priests and formal reading of prayers was not yet. And this rule applies to every place where prayer was made. No assembly, however stately, is exempted.

lifting up holy hands: the primitive Christian, as the Jewish (cf. 1 Kings viii. 22; Neh. viii. 6; Ps. cxli. 2, clxiii. 6; Lam. iii. 41, &c.), form of prayer. See Jas. iv. 8 for the purity, and Luke xxiv. 50 for the use, of the hands. In the pictures of the catacombs men praying are represented on their feet with outstretched hands. Unless the hands are holy the prayer cannot avail. Holiness is not here the mere equivalent of purity, but implies that the praying hands must be consecrated by the Holy Spirit.

without wrath and disputing. It is Christ's teaching that our prayers are useless if we are not in charity with our brothers. And to introduce disputes into prayer is to pray at one another instead of to God.

9. In like manner, that women, &c. It is possible to see in these words a permission to women to pray, certain conditions of decency being secured (cf. 1 Cor. xi. 5, 13). So Riggenbach, *K. G. Commentar*, who supplies 'I desire that women pray.' And it is an argument for this view that, formally, the contrast between the wish for the men to pray and the women to dress modestly gives to the passage a touch of satire. We are tempted to disregard the formal wording to find the substance of the passage in a thought of this kind: 'I wish men to pray in public, all of them everywhere; but I wish women, if they pray in public, to be very careful to dress simply' (cf. 1 Pet. iii. 3-6). But the more ordinary view is more likely, that as Paul forbids the woman to teach in public, and to usurp authority over a man, so he implicitly forbids her to pray in public, and hints that the woman's piety is better shewn in deeds than in words. We could have wished that Paul's view had been different; but we must not wrest his language to gratify our wish.

In like manner: a very favourite idiom in the Pastorals (iii. 8, 11, v. 25; Titus ii. 6), but also Rom. viii. 26 and 1 Cor. xi. 25.

apparel[1], with shamefastness[2] and sobriety; not with
braided hair, and gold or pearls or costly raiment; but 10
(which becometh women professing godliness[3]) through
good works. Let a woman learn in quietness with all 11
subjection. But I permit not a woman to teach, nor to 12

with shamefastness and sobriety. The first of these words means that modesty which dislikes what is unseemly, and bases respect for others on self-respect. Wycliffe has the credit of finding the English word for the original. The word rendered 'sobriety' is another of the idiosyncracies of the Pastorals. It and its correlatives occur here and in ii. 15, iii. 2; 2 Tim. i. 7; and Titus i. 8, ii. 2, 4, 5, 6, 12. It was in Greek ethics one of the four cardinal virtues (temperance (sobriety), wisdom, justice, courage). It signifies mastery over appetite. In the present passage it would mean control over a feminine tendency to self-display, coquettishness, and amativeness.

10. The adornment is to be **through good works:** not the good works themselves, which could not be brought into the assembly, but the habits, virtues, and perhaps expression and demeanour, which are the result of being occupied in good works; that beauty, chastened, spiritual, and often pathetic, which may be seen in good women whose lives are given up to the service of others.

The stress laid on good works in the Pastorals might seem un-Pauline, but may be Paul's own corrective of his former disparagement of them. See Titus i. 16; 1 Tim. v. 10; 2 Tim. ii. 21, iii. 17; Titus iii. 1. They are not here, any more than in Romans, the foundation of salvation (ii. Tim. i. 9; Titus iii. 5). But Paul fully recognizes the complementary truth which is urged by James. With another adjective, which means 'beautiful,' works are mentioned eleven other times in these letters (1 Tim. iii. 1, v. 25, vi. 18; Titus ii. 7, 8, 14, &c.). The beauty of goodness sounds Greek; but in Christianity it becomes the beauty of holiness.

11. Let a woman learn in quietness. This is quite Pauline: cf. 1 Cor. xiv. 34, 35. For the 'quietness,' not silence, see 1 Pet. iii. 4 (also ii. 2, and ii. Thess. iii. 12).

with all subjection: i. e. not only to their husbands (Titus ii. 5; Eph. v. 22–24) but also to the community, in contradistinction to the unruly (Tit. i. 6–10).

12. to teach: ('speak' in 1 Cor. xiv. 34). In Corinthians the woman must keep silence because the law required it. Here

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[1] 'apparel.' The word only found here in the N. T.

[2] 'shamefastness': a word only used here in the N. T.

[3] 'godliness,' a variation on the word used in verse 2, is found only here in the N. T.

13 have dominion over a man[1], but to be in quietness. For
14 Adam was first formed, then Eve; and Adam was not
beguiled, but the woman being beguiled hath fallen into
15 transgression: but she shall be saved through the

Paul is represented as forbidding it himself. Von Soden, in the *Hand-Commentar*, sees in this the mark of a post-apostolic writer, glorifying the authority of an apostle! The teaching forbidden to women is only that in the public assembly; other teaching is permitted (cf. 2 Tim. iii. 14; Titus ii. 3; Acts xviii. 26, xxi. 9).

This subordination of woman is based on two facts: (1) Adam was formed before Eve, see 1 Cor. xi. 9, (2) Eve tempted Adam: 'More easily deceived, she more easily deceives,' says Bengel (cf. 2 Cor. xi. 3). Adam was not deceived, but, Milton would have us believe, deliberately sinned that he might share his wife's punishment. Thus Eve was a dupe; Adam was chivalrous in his fall. This is how men interpret the facts of life. It was this place assigned to woman in the stories of Creation and the Fall which led the Jews to despise women, and the Rabbis to regard it as a disgrace to be seen talking with them. And the same degradation survives in the monkish ideals:

> 'Femina corpus opes animam vim lumina vocem
> Polluit annihilat necat eripit orbat acerbat'—

two bitter verses which may be translated, 'Woman pollutes our body, annihilates our wealth, kills our soul, takes our strength, blinds our eyes, and makes our voice harsh.'

Happily Scripture as a whole, and even Paul in other passages, puts woman in a very different place; and our Lord has raised her to a dignity no asceticism can tarnish, and no prejudice can ultimately obscure. Some allowance must be made for the personal element in Paul. If he had ever been married, he had no wife as a companion and friend; and in hardly any great man does woman seem to have had so small a part. To use him as an argument for the depreciation or suppression of women is to seize on his infirmities and limitations as a man, and to make them points in his authority as an apostle. As it could be no genuine reason for keeping woman in subjection, even if Eve was created after Adam, and if she was the cause of his fall, so it can be no decisive prohibition of her speaking and teaching, that Paul, from special circumstances, or from a certain interpretation of the law, which he did not in other respects allow to be binding, was led to prohibit her speaking and teaching in the churches of his time. The question after all must be, not, Does Paul prohibit childbearing[1], if they continue in faith and love and sanctification with sobriety.

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[1] 'to have dominion over a man': a word is used here which is not found elsewhere in the Greek Bible.

Faithful is the saying, If a man seeketh[2] the office of 3

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women from teaching? but Does the Spirit of God use them as teachers?

15. Yet Paul adds, thinking of the curse in Gen. iii. 16, that the woman 'shall be saved through her time of peculiar trial and labour, if they, viz. women generally, remain in faith and love and sanctification with sobriety.' Riggenbach regards the child-bearing as the means of woman's salvation, since it is her God-appointed function; yet it is not through child-bearing absolutely that her salvation is secured, but through child-bearing under a certain condition, viz. that of abiding in faith and love and sanctification. But in that case the child-bearing is not the means of salvation at all; and that it is not, is clear from the fact that childless women can also be saved. The *Hand-Commentar* adopts the curious view that the subject of **shall be saved** is Eve, and refers to the promise in Gen. iii. 15, 'she shall be saved through her child-bearing,' viz. by bearing Christ the Saviour. Then the plural is used because women are included in their mother Eve, as men are included in Adam (Rom. v. 15). 'This interpretation,' says Dr. Bernard, 'must be counted among those pious and ingenious flights of fancy which so often mislead the commentator.' The 'through,' therefore, cannot be understood as the means, but only as the circumstances, in the midst of which salvation shall be wrought out for women, if they abide in 'faith and love and sanctification': cf. iv. 12, vi. 11; 2 Tim. ii. 23, iii. 10; Titus ii. 2.

Schmidt and Holzendorff see in 'this recommendation of marriage' (which does not agree with 1 Cor. vii.) an opposition to the ascetic rejection of it by the false teachers (cf. iv. 3). But it is as difficult to find in this verse a 'recommendation of marriage' as it is to follow these commentators in their unquestioning identification of the hetero-teachers with the second-century Gnostics.

The qualifications of (1) *Bishops* 1–7, (2) *Deacons* 8–13, *and* (3) *Deaconesses*, verse 11, *with the purpose of all the foregoing instructions, viz. that Timothy might know how to behave in the house of God; concluding with a verse of an early Christian hymn*, 14–16.

1. Faithful is the saying (see on i. 15, iv. 9; 2 Tim. ii. 11;

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[1] The word for 'childbearing' only here; the corresponding verb, v. 14.

[2] 'seeketh.' The word used is only found in 1 Timothy among the writings of Paul.

2 a bishop, he desireth a good work. The bishop therefore

Titus iii. 8). The Western reading until the time of Jerome was, 'It is a saying of men.' The *Hand-Commentar*, following Chrysostom, treats the words as a conclusion to what had been said of the promise to woman in child-bearing. But in spite of the want of 'that,' as a conjunction with what follows, most interpreters consider that the connexion is this: 'Faithful is the saying' (which is frequently heard in the church), or 'the saying is current among men,' that 'if a man seeks an office of oversight he desires a good work.' If our letter is Pauline the word *episcopé* cannot yet have the specific meaning of bishopric, but still has the general sense of oversight, as in Acts i. 20. Commentators like Dr. Bernard do not seem to notice that in assuming *episcopus* to be equivalent to the 'bishop' of the second century, they move the composition of this letter into that century. In the lifetime of Paul *episcopus* and *presbyter* were interchangeable terms (Acts xx. 17, 28): and so it is in the *Pastorals*, for it is quite arbitrary to see in Titus i. 7 the beginning of a distinction between the *episcopus* there mentioned and the elders of verse 5. In the letters of Ignatius, at the beginning of the second century, the bishop is the centre of the unity of the congregation, the president of the court of elders. But it is among the arguments for placing the *Pastorals* in the first century, and regarding them as Pauline, that there is no trace of this development in them. By translating the words *episcopé* and *episcopus* as the margin does, instead of reading into them the later meaning of episcopate and bishop, we get at the right historical situation.

As Prof. Ramsay says (*Paul the Traveller*, p. 122), the expression 'seeketh' implies that members of the church already stood for the office of elder: and the object of the verse is to encourage them to stand. In a true church of Christ there is no earthly inducement to seek office: it is not the way of gain (verse 3), nor yet of worldly distinction. The church has gone far from Christ when men seek office in it as a distinction and a means of living. This gentle encouragement therefore to undertake the thankless and difficult task of directing a church (i. Pet. v. 2, ii. 25), and the cheerful assurance that it is, in spite of its humiliations and sorrows, 'a beautiful work,' is a proof that Paul is speaking—Paul, who felt that to be a minister of Christ was to be a gazing-stock to the world, and the offscouring of all things. (For the idea of 'work' see i. Thess. v. 13; 1 Cor. xv. 58, xvi. 10; Phil. ii. 30.) 'A good work,' says Bengel, 'must be entrusted to good men.'

2. A beautiful work (as it is here) must be carried out by beautiful characters; by one who is **without reproach**; not only one unblamed, but one who does not deserve to be blamed (the must be without reproach[1], the husband of one wife,

same as 'blameless' in Titus i. 7). 'This is the dominant idea of all the following qualifications' (Riggenbach). (Compare all through the description here with that in Titus i. 5-9, iii. 2.)

the husband of one wife: cf. verse 12, v. 9; Titus i. 6. It is generally assumed now that this forbids to ministers a second marriage. Paul was not averse to second marriages for Christians, as such (Rom. viii. 3; 1 Cor. vii. 9, 39; 1 Tim. v. 14), but he is supposed to set a higher standard for the clergy, whether overseers, deacons (verse 12), or church widows (verse 9). Dr. Bernard points out that the Pentateuch had a straiter law of marriage for priests than for other people (Lev. xxi. 14). But he proceeds to shew that the Roman, Greek, and Anglican churches have all set Paul's teaching at defiance, the first by forbidding the clergy, the second by forbidding the bishops, to marry; the last, by allowing any clergyman to marry as often as he likes. He concludes that 'the sense of the church is that this regulation may be modified.' The sense, or at least the practice, of the church has, it is to be feared, modified every one of the requirements which are mentioned here. When has the Roman Church demanded that her bishops should have their own children in subjection with all gravity? Seldom has the Greek Church required her bishops to be 'apt to teach' or even free from the love of wine. And the Anglican Church, during these last three centuries, has presented the spectacle of bishops who do not realize any of the Pauline requirements. Unhappily 'the sense of the church seems to be that all the regulations of the gospel may be modified by circumstances.' But if Paul, by the direction of the Holy Ghost, wrote this letter; and if he meant by the 'husband of one wife' one who is only married once, we must firmly insist that Christian ministers should not marry again. Nothing is more despicable or demoralizing than to recognize the commandments of God in Scripture, and to explain them away by 'the sense of the church,' or by the laxity of moral standards. It is, however, quite arbitrary, and curiously regardless of the historical situation in Ephesus or Crete to give to the words the meaning now before us. If these letters are written by Paul, and to Christian workers in those corrupt Greek cities, it must be remembered that he represents Christianity creating a totally new moral standard. In Greece irregular connexions with women, before and after marriage, were not even censurable. The *hetaera* was a recognized feature of the highest Greek civilization. Every one will remember Augustine's account in the *Confessions* of his early amours. Until he became

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[1] 'without reproach': a word found only in this Epistle, v. 7, vi. 14.

temperate[1], soberminded, orderly, given to hospitality,
3 apt to teach; no brawler[2], no striker[2]; but gentle, not

a Christian, no doubt of their legitimacy crossed his mind. The Mohammedan standard in this respect is not below, but rather above, that of the ancient world. And it must be remembered that even to-day, in Christian Europe, the vast bulk of men practise, and moralists like Mr. Lecky excuse, a vice which it was a main object of Christianity to rebuke. It is therefore wholly unhistorical to force back on the age of Paul an idea which is only the result of his nobler teaching, and to forget that at the beginning it was as necessary to warn good men against sexual indulgence as against excess in wine or love of money. Difficult therefore as it is for the modern reader, confused by cross currents of opinion, to get the right point of view, Paul is not here laying down a higher moral demand for the overseer than he would for other Christians: he is simply expressing the novel thought that for the ministry of religion there was a moral demand. Catholic churches to this day maintain that the efficacy of religious ministrations is not hindered by the moral delinquencies of ministers. If this is so now, how much more need was there then to assert the opposite, and to shew that the Christian ministry is a ministry of character—a ministry of teaching which follows on a holy example? This phrase therefore, and that in v. 9, should be taken quite simply, 'a man of one woman' or 'a woman of one man'; that is, the Christian, as Paul taught in Ephesians, was to be a monogamist, and to see in his relation with his wife a symbol of the union between Christ and the church. Concubinage was henceforth forbidden. What was legitimate in a saint like Abraham, or in a king like David, was not legitimate for even the least in the kingdom of heaven. The mysticism of marriage between Christ and his bride the church demanded that man and wife, during this life (for in the next there is no marriage or giving in marriage) should be content with an exclusive and inclusive devotion, as one flesh. So, in the main, Riggenbach and Zahn.

temperate: in mind and spirit.

soberminded (ii. 9), **orderly.** The one refers to inward life, the other to outward conduct.

given to hospitality: a thoroughly Christian virtue (v. 10, Rom. xii. 13; Heb. xiii. 2; 1 Pet. iv. 9; and esp. 3 John 5).

apt to teach. Cf. v. 17, 2 Tim. ii. 24; Titus i. 9; and Eph. iv. 11, which shews that the overseers or elders were also to be pastors and teachers.

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[1] 'temperate.' The word only in the Pastorals.

[2] 'brawler' (Titus i. 7), 'striker,' 'not contentious': all three words found only in the Pastorals.

contentious[2], no lover of money[1]; one that ruleth well 4
his own house, having *his* children in subjection with all
gravity; (but if a man knoweth not how to rule his own 5

3. no striker. This confirms what was said about 'husband of one wife.' It was Christ's new law that made men not 'strikers,' willing to be struck but not to strike. The most elementary virtues had to be insisted on in those first days.

gentle. It is the Aristotelian word, found also in Phil. iv. 5, which Matthew Arnold happily rendered, in the noun, as 'sweet reasonableness.' It represents the spirit of equity as opposed to a stiff justice.

having his **children.** The celibacy of the clergy is condemned beforehand (see iv. 3). Every Roman priest has to throw aside the Pastoral Epistles, not on critical, but dogmatic grounds. His church forbids him to marry. Paul assumes that he is married as a matter of course.

with all gravity: viz. in himself: see verses 8, 11. The German *Würde* is better than the English 'gravity.' It is not the solemnity of an official that is meant, but the sweet dignity of a child of God, which 'equally excludes complaisance and passion' (Riggenbach).

5. The idea of the church as *a* family or household of God, derived, perhaps, from the O. T. (Num. xii. 7; Hos. viii. 1), is dear to Paul (v. 15, 1 Cor. iv. 1; Gal. vi. 10; Eph. iii. 9). The idea is much clearer when it is rightly translated: 'How shall he take care of *a* church of God?' The church referred to is the local community. The term 'church of God' is only found in Paul's Epistles (Hort, *Christian Ecclesia,* p. 108). Bengel says 'it is a greater thing to rule a church than a family.' The significance of the phrase 'church of God' is seen in the adaptation of Ps. lxxiv. 2, made by Paul in addressing the Ephesian elders, as claiming for the community of Christians the prerogatives of God's ancient Ecclesia. With the exception, however, of two places in 1 Timothy (iii. 5, 15), where the old name is used with a special force derived from the context, this name is confined to Paul's earlier Epistles—Thessalonians, Corinthians, and Galatians. It is very striking that at this time, when his antagonism to the Judaizers was at its hottest, he never for a moment set a new Ecclesia against the old, an Ecclesia of Jesus, or even an Ecclesia of the Christ, against the Ecclesia of God, but implicitly taught his heathen converts to believe that the body into which they had been baptized was itself the Ecclesia of God.

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[1] 'no lover of money,' the word used occurs nowhere else in Paul, though its correlative abstract noun is found in vi. 10.

house, how shall he take care[1] of the church of God?)
6 not a novice[2], lest being puffed up[3] he fall into the
7 condemnation of the devil. Moreover he must have
good testimony from them that are without; lest he fall
8 into reproach and the snare of the devil. Deacons in

6. puffed up means rather 'clouded,' and suggests our notion of getting into a cloudland of conceit, as a young Christian is apt to do. If he is in a position of responsibility, this attitude of the head in the clouds is not only hurtful to the church, but liable to drive him into wilfulness, dogmatism, violence, and, in a word, 'the judgement of the devil.' In verse 7 it is shewn that in order to escape this judgement, or, in this case, reproach and snare of the devil (cf. 2 Tim. ii. 26), he must have good testimony from those outside the church, who are quick to connect what the man was and what he has become, presumably because one who is not respected outside the church is apt to be the more arrogant and self-assertive within. The devil watches every Christian, and especially a minister, eager to bring him into judgement, reproach, and a snare.

The idea, countenanced by Riggenbach, that 'the devil,' with the article (cf. 2 Tim. ii. 26; Eph. iv. 27, vi. 11), could simply mean 'the slanderer,' because the word without the article means slanderer in iii. 11; 2 Tim. iii. 3; Titus ii. 3, is tempting, but should be resisted as a temptation. It is the definite article before *diabolus* which determines that not an ordinary slanderer but the great slanderer of the brethren is meant.

Dr. Bernard makes an interesting comparison between the 'overseer's' qualifications and those of the Stoic wise man in *Diogenes Laertius*, thus :—

THE OVERSEER.	THE WISE MAN.
Married and a good father.	the same.
Not beclouded (puffed up).	free from cloud (self-esteem).
Not given to wine (no brawler).	shall drink wine but not to excess.
Soberminded and orderly.	orderliness following on sobriety.
Bodily exercise prescribed (1 Tim. iv. 8).	shall accept exercise to make his body enduring.

8. Deacons: Phil. i. 1; Rom. xii. 7; 1 Pet. iv. 11; and

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[1] 'take care': a word not otherwise used by Paul (but see Luke x. 34, 35).

[2] 'a novice.' The word only here in N. T.

[3] 'puffed up': a word only in the Pastorals (vi. 4; 2 Tim. iii. 4).

like manner *must be* grave, not doubletongued[1], not given
to much wine, not greedy of filthy lucre[2]; holding the 9
mystery of the faith in a pure conscience. And let 10
these also first be proved; then let them serve as
deacons[3], if they be blameless. Women in like manner 11

perhaps the 'helps' of 1 Cor. xii. 28. These are the younger men of 1 Pet. v. 5. Paul often calls himself a deacon, or minister, and his work a ministry. And it is doubtful whether in his lifetime the word had acquired any official significance. As the elders of the church were the overseers (Acts xx. 17, 28), so the younger men were appointed to subordinate tasks. The seven elected in Acts vii. to serve tables are not called 'deacons,' but the administration of relief to the poor was no doubt entrusted to these subordinates, while the overseers, as Hatch maintained, would keep in their hands the general control of the church finances. Probably verse 13 indicates that deacons who did their duty well would be raised to the position of overseers.

doubletongued. Bengel renders it *ad alios alia loquentes,* saying one thing to one and another thing to another; or perhaps 'talebearers' (Lightfoot).

given to: i. 4.

9. the mystery of the faith. Cf. verse 16; a phrase found only here. But the mystery is referred to in Matt. xiii. 11; Eph. i. 9; Rom. xvi. 25. Bearing in mind the parallels, viz. mystery of godliness (verse 16), and mystery of lawlessness (2 Thess. ii. 7), we may interpret it as the Divine truth of the gospel revealed to and grasped by faith, which is called a mystery because (1) it was once hid though now revealed (Rom. xvi. 25), and (2) it remains hid still to the natural, and is known only by the spiritual man (1 Cor. ii. 7, 14).

11. Women in like manner. From its place in the midst of a paragraph on the qualifications of deacons, or the younger servants of the church, the only conclusion that the words seem to admit is that the 'women' are the corresponding servants of the church on the female side. Such women were called deaconesses (e. g. by Paul in Rom. xvi. 1; marg.) The Greek word is identical for masculine and feminine. The *Apostolic Constitutions* contain regulations for deacons of both sexes not

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[1] 'doubletongued': a word found only here.

[2] 'greedy of filthy lucre': also at Titus i. 7 (cf. verse 11), but only in the Pastorals.

[3] 'let them serve as deacons': a verb only used here in this specific sense.

must be grave, not slanderers[1], temperate, faithful in all
12 things. Let deacons be husbands of one wife, ruling
13 *their* children and their own houses well. For they that
have served well as deacons gain[2] to themselves a good
standing[3], and great boldness in the faith which is in
Christ Jesus.

unlike those in the Pastorals. The ancient interpreters took the view that this verse refers to deaconesses. Strange to say, von Soden in the *Hand-Commentar* maintains that it refers to wives of deacons, as did Luther, Bengel, and Weiss.

In that interesting attempt to restore the practice and polity of the N. T., which we know as Congregationalism, the deaconess was instituted as a matter of course. The exiled church at Amsterdam at the end of the sixteenth century, as Governor Bradford tells us, 'besides pastor, teacher, elders, and deacons, had one ancient widow for a deaconess, who did them service many years, though she was sixty years of age when she was chosen. She honoured her place, and was an ornament to the congregation. She usually sat in a convenient place in the congregation with a little birchen rod in her hand, and kept little children in great awe from disturbing the congregation. She did frequently visit the sick and weak, especially women, and as there was need called out maids and young women to watch and do them other helps as their necessity did require; and if they were very poor, she would gather relief for them of those that were able, or acquaint the deacons; and she was obeyed as a mother in Israel and an officer of Christ.'

And in Barrow's *Description of a Church* the office of deaconess is identified, as in our Epistles, with that of the widow: their widows or relievers must be women of sixty years of age at the least, for avoiding of inconveniences; they must be well reported of for good works, such as have nourished their children, such as have been harbourers to strangers, &c.' See Dr. Powicke's *Henry Barrow*, pp. 237, 344.

slanderers: see note on verse 6.

13. a good standing. It cannot refer to the future life, like vi. 19, and does not come, therefore, under Schmidt and Holzendorff's comment: 'the idea is as far from being Pauline as that of vi. 19.' The present tense of the verb precludes this reference. Nor can

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[1] 'slanderers.' Only in the Pastorals in this sense in the N. T.

[2] 'gain': a word not elsewhere used by Paul.

[3] 'standing.' The word, which signifies a step, occurs only here in the N. T.

These things write I unto thee, hoping to come unto 14
thee shortly; but if I tarry long, that thou mayest know 15
how men ought to behave themselves in the house of
God, which is the church of the living God, the pillar

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it, of itself, signify a promotion in the grades of the ministry; that is forbidden by the idea which is coupled with it; to unite ecclesiastical advancement and boldness in the faith is too incongruous a mode of speech to be attributed to any but the most ignorant writers. But the good standing and boldness in the faith, secured by diligent and faithful discharge of a deacon's office, say visiting the sick and the poor, reading the Scriptures, arranging the services, &c., may well be the reason for raising the deacon to the office of overseer. 'Deacons by excellent discharge of their duties may win for themselves an excellent vantage ground, a 'standing' a little, as it were, above the common level, enabling them to exercise an influence and moral authority to which their work as such could not entitle them' (Hort, *Ecclesia*, p. 202).

The **boldness in the faith which is in Christ Jesus** (cf. Acts iv. 29; 2 Cor. vii. 4) is that freedom of utterance and fullness of matter which come from a close and personal ministry to others. A diligent deacon would probably know every one in the church intimately, and would be accustomed to apply the teachings of the gospel to individuals more by way of conversation than in set discourses: a sure aid to spiritual growth.

14. We now have the object of all these directions stated. Paul hopes presently to rejoin Timothy. But in case of delay he wishes to instruct him 'how he ought to behave in a house of God, which is a church of the living God, a pillar and ground of the truth.' The use of the indefinite for the definite article, as in the original, gives a slightly different colour to the passage; it makes it evident that what Paul means by God's house (1 Pet. ii. 5; 1 Cor. iii. 9, 16; Eph. ii. 22: cf. Heb. iii. 5, x. 21) and the church of God is not the church as a whole, but a local community, such as that at Ephesus (Hort's *Ecclesia*, p. 172), which is indeed the prevalent sense of 'church' in the N.T. It is then a local church which is described as a pillar and stay of the truth. As a community united in Christ, and secure of his presence, it takes its part in the great work of supporting truth, and as such it has importance, and demands all the care in organizing and managing which the writer expends on it in this letter.

It is worth while dwelling for a moment on this verse. The house of God is not the building but the household (cf. 2 Tim. i. 16; Titus i. 11). It is the society of believing souls, and a certain

16 and ground[1] of the truth. And without controversy[2]
great is the mystery of godliness; He who was
manifested in the flesh, justified in the spirit, seen of

kind of order is to be maintained in it *because* (this causal meaning is implied in the relative pronoun used for 'which') it is a church, that is, an assembly of a God that lives (2 Cor. vi. 16). The attitude of prayer (ch. ii) and the moral character of ministers (ch. iii) must be maintained because this Christian community belongs to a living God. We are defining the behaviour of members of a household, of which God is the householder or master. When such a living witness as a Christian church is described as a pillar and stay of the truth, it does not mean that truth, as such, stands in need of such a stay; but that for presentation to the world, truth demands such an organization.

16. And now the gist of this truth which a church has to maintain is given in some related clauses which have the ring of a hymn.

great is the mystery of godliness: i. e. the mystery (1 Cor. iv. 1; Eph. iii. 3, 9, vi. 19; Col. i. 27, ii. 2, iv. 3) which godliness contains and feeds on, viz. the person of Christ himself, is so vast that no pains bestowed on the management of the church can be too great. The mystery is expressed in verse. Certain words of the hymn must be supplied, e. g. 'Let us praise Christ our Lord—

1. 'who was manifested in flesh': 1 John iv. 2; Rom. viii. 3; John i. 14.
2. 'Was shewn to be such as he was in spirit': Rom. iii. 4; Matt. xi. 19; Luke vii. 35.
3. 'Was seen of angels' (sc. when he returned to heaven): Eph. i. 10, 20; Col. i. 20.
4. 'Was preached among the nations': Phil. i. 15; Matt. xxviii. 19.
5. 'Was believed on in the world': Rom. xi. 12, 15.
6. 'Was taken up into glory': Mark xvi. 19; Acts i. 2, 11, 22.

Verses 1, 2, 4, and 5 refer to earth; 3 and 6 to heaven.

No change in the R. V. was thought to be more important than the substitution of 'he who' for 'God.' One might have supposed that the Divinity of our Lord depended on a faded line in a Greek uncial. $\overline{\Theta\mathrm{C}}$ in an uncial is the contraction for 'God,' and OC is the relative pronoun 'who.' The words might be easily confused. But the preponderance of evidence shews that the original reading was 'who' and not 'God.' By that we must abide.

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[1] 'ground,' or 'stay': a word not used elsewhere in the N. T.

[2] 'without controversy': a word only here in the N. T.

angels, preached among the nations, believed on in the world, received up in glory.

This, we suppose, is a fragment of a Christian hymn, such as Pliny says (*Ep.* x. 97) the Christians were wont to sing 'to Christ as God' (cf. Eph. v. 19; Col. iii. 16). Perhaps Eph. v. 14 is another such fragment.

The first two lines state that Jesus, pre-existent, was manifested in the flesh, and yet was 'justified,' i. e. shewn to be the Lord from heaven in his spirit (cf. 1 Pet. iii. 18 for this balance of flesh and spirit). The line 'was seen of angels' might refer to the deeper views which angels gained of God in the Incarnation (cf. 1 Pet. i. 12; Eph. iii. 10), or it might simply call attention to the wide range of intelligences that watched the earthly life of Christ (cf. 1 Cor. iv. 9). But if the third and sixth lines of the hymn are parallel, as we suppose, 'seen of angels' must refer to the glad return to heaven, when angels saw and welcomed him.

The next two verses return to earth, and record the preaching of Christ in all nations and the faith which his person attracted, followed by a repetition, like a refrain, of his return to heaven.

As we look back over the regulations for a Christian Church, contained in chaps. ii, iii, there are some general notes which deserve attention.

1. *The universality of prayer based on the universality of the gospel, and especially that concern which the church, even in this primitive stage of its development, has with the state and its administration* (ii. 2). This will meet us again in Titus iii. 1. The church is in the world, and is not to be identified with the state, but it is always there to bring the state into harmony with the will of the Blessed and only Potentate. Even when the state persecutes the church, and the claims of truth require her to resist the claims of the state, she will continue to pray for kings and those in authority, that the outward order may be consistent with her own peace and tranquil growth.

2. *The relation of men and women in the church.* On the one hand, woman's Divine function is to be sought rather in the home and in the family than in the public services of the church (ii. 15); but, on the other hand, she has her church functions. We have seen that in all probability it is assumed that on certain conditions she would pray in the church; and she holds an office corresponding to that of the deacons, while as wives of bishops and deacons women have an essential influence on the church, since the right ordering of the bishop's or deacon's home is a necessary condition for the right ordering of the church. In chap. v. we shall see further that an order of church widows was recognized.

4 But the Spirit saith expressly [1], that in later times [2] some

And in Titus ii. 2 the elder women have the definite function of teaching and training the younger. Thus the position of woman in the Christian Church is from the first decidedly vindicated.

3. *The church officers in each community are bishops* (*overseers*) *and deacons* (*servants*). That they are the elder and younger members of the church will appear in chap. v. Whether the bishop is distinguished from the elders, as the one minister of the church, by the use of the singular in iii. 1 and in Titus i. 7, is more than doubtful. That neither bishop nor deacon has any priestly function or status is more than evident. Their status rests on *character* and on the reputation they have gained in the world outside the church: they are married men who learn in their own households how to manage the household of God. The bishops have to teach; perhaps in the caution against covetousness (iii. 8) there is a hint that the deacons had the management of money, but from Titus i. 7 it is clear that the bishops were financial officers as well.

It is evident that here, as in Phil. i. 1, Paul only contemplated two orders of ministry: the elders, or overseers, and the younger, or servants, of the church.

4. *The church community is God's way of guarding and communicating the truth*—that sacred deposit of the gospel, that mystery of the faith, which an apostle like Paul received directly from above, but which was to be transmitted to the coming ages by the Christian communities or churches.

And it is to be observed that the very pith and centre of the church community is that Divine Being whose course earthward and heavenward is celebrated in the closing hymn. To keep the church pure and simple is to make the witness of the Divine Redeemer clear to men. And the warning against heresies and corruptions is necessary, lest the simplicity which is in Christ should be obscured.

III. In contrast with a true church. iv.

Chap. iv. *The vision of a Christian society as a pillar and stay of the truth passes into a forecast of the error against which the truth will have to be maintained* (1-5), *and that leads to a close personal exhortation to Timothy, as a protagonist of the truth in the church society at Ephesus, and as a 'deacon* (*minister*) *of Christ Jesus'* (6-16).

1. the Spirit saith expressly: viz. 'the spirit of prophecy' (1 Cor. xii. 10 f.), uttering himself through some prophet like shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of 2 men that speak lies[1], branded[1] in their own conscience as

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[1] 'expressly': viz. in words. The term used occurs only here in the N. T.

[2] 'in later times': a term found only here; cf. 2 Tim. iii. 1.

Agabus (Acts xx. 23, xxi. 11). Paul does not say whether this prophetic forecast had come through him or some other of the prophets in the church; but he paid great attention to such prophecies (1 Thess. v. 19; 2 Thess. ii. 2). The word 'expressly' shews that the prophecies of our Lord are not directly meant (Matt. vii. 15–23, xi. 24, xxiv. 4).

The opponents of the authenticity of the Pastorals say:—'The writer throws the description of the false teachers of his own time into the form of a prophecy revealed to Paul by the spirit' (Holtzmann, von Soden). They say that the heresy of verses 1–5 is a heresy of the second century which is to be rebuked by this fictitious authority of Paul. It is as if a churchman of to-day were to compose a sermon and publish it as Bishop Butler's, foretelling and rebuking the Oxford movement. But evidently there is a curious psychological and moral question here involved. The writer is denouncing 'the hypocrisy of men that speak lies, branded in their conscience as with a hot iron.' Suppose for a moment that this writer is a second-century imitator of Paul; he is carefully endeavouring to write in the character of the Apostle, and he wishes the composition to pass as the Apostle's. Is it conceivable that he would in such circumstances speak with so severe a tone of 'acting' (that is the meaning of hypocrisy) and of speaking lies? Would it not occur to him that he was himself acting a part? If he did it without flinching, would he not himself be 'branded in his own conscience'?

It is a psychological and moral difficulty of this kind which seems at times to overbalance all the literary and philological difficulties on the other side, and to justify conservative commentators in their contention that the Pauline authorship is easier to accept than any of its alternatives.

seducing spirits. Cf. 2 John 7 or 1 John iv. 1, 6; 'demons,' Jas. iii. 15; Eph. vi. 12: demonic powers dwelling and working in men. In Rev. xvi. 13 the three unclean spirits out of the mouth of the false prophet shew that the conception of this verse belongs to the first age of the church. For 'the doctrine of demons' cf. 2 Cor. iv. 4, xi. 14.

2. through the hypocrisy: i.e. teaching error under a cloak of excessive asceticism and devotion.

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[1] 'men that speak lies': a word not elsewhere in the Greek Bible; and so 'branded'.

3 with a hot iron; forbidding to marry, *and commanding*

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branded in their own conscience. The meaning of the phrase may easily be missed. It is not that the conscience is insensitive and cauterized; but as slaves were marked by a brand on the brow, so these heretical teachers would be marked in their own conscience, i. e. they would know that they were guilty. Their sin would be not the error of ignorance or mental weakness, but deliberate lying and hypocrisy. This meaning, which is only missed by the A. V. 'seared,' is demonstrated by the parallel (Titus i. 15, iii. 11) 'self-condemned.'

3. forbidding to marry, . . . to abstain from meats. It is not a little remarkable that these apparently innocent injunctions should be treated so severely, as the proof not merely of error, but of deceit and hypocrisy. The Roman Church 'forbids' all her priests 'to marry,' and an immense part of her discipline consists in forbidding certain meats on certain days and at certain seasons. What is the result? (1) The celibate priesthood not only leads to painful moral lapses (e. g. in South America), so painful that it is said Pope Leo XIII contemplates permitting the priests in South America to marry in order to escape the results foreseen by Paul, but it prevents, in Catholic countries, the great bulk of the more devout and spiritual persons of both sexes from becoming the legitimate parents of the rising generation, so that Catholic countries betray a steady tendency to moral deterioration. (2) Forbidding meats produces a legal scrupulosity, a kind of casuistry which fritters away the moral sense on things indifferent; and it leads to that reaction which made mediæval monasteries a synonym for Sybaritism, and peopled Dante's *Inferno* with gluttons. It is true that the dualistic doctrines of the second-century Gnosticism, denying the flesh and matter to be the creation of God, led to this kind of false asceticism. But it is not true that such tendencies were first introduced in the second century. We are no more compelled to bring this warning into the second century than we are to bring it into the later Roman Church which has, since the eleventh century, 'forbidden to marry.'

It is quite intelligible that Paul, viewing the contempt of marriage among the Essenes (Josephus, *B. J.* ii. 8. 2), and the abstinence of the Therapeutæ (Philo, *De Vit. Cont.*, 4), sets his face against these things as dangers of the future. Col. ii. 16-19 argues the point more at length. But it seems that even in those first days, the Spirit said expressly that the church would fall into this false asceticism, and that it would be the product, as well as the occasion, of hypocrisy and lies.

Against this vast apostasy from faith (verse 1) the protest—theological as well as rational—is raised in the beginning under

to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature[1] of God is good, and nothing 4
is to be rejected[1], if it be received with thanksgiving:
for it is sanctified through the word of God and prayer. 5

these four heads: (1) God, no other, made these meats (and also instituted marriage); (2) He made them with a design (and marriage too); (3) viz. to be received by men, not stigmatized as evil in a Manichean sense; (4) and believing men, who know the truth, should take them with thanksgiving. This last point establishes the conclusion that they who forbid marriage and require abstinence from meats are not believing men, nor do they know the truth. And this is established by one of the greatest utterances of Scripture, which, if the writer were not Paul, would reveal to us a primitive Christian who was Paul's equal.

4. every creature of God is good (beautiful)**:** cf. Gen. i. 31. This covers not only foods but bodily organs (1 Pet. iii. 7). 'This he said,' we read of Jesus, 'making all meats clean' (Mark vii. 19). And our Saviour himself put honour on marriage. When a man takes his food, or when a man receives a wife as a good gift from the Lord, he should give thanks, and not, in churlish scrupulosity, pronounce that evil which God made good, and reject that which God would have him receive. For there is a way by which these things are, for even us sinners, made holy. It is God's way.

5. the word of God and prayer: cf. Titus i. 15; Rom. xiv. 14–20. The 'word of God,' in the first instance, is (Gen. i. 31, ii. 18, and Heb. x. 3) that creative word which made man and woman for each other and planted Paradise for them (perhaps also Mark vii. 19). But more fully it is the word of God that became flesh, born of a woman, who, it must be remembered, 'came eating and drinking,' in contrast with the ascetic followers of John. Thus Luther, when the word of God came to him, married on principle, and broke the spell of that unchristian asceticism. And we best glorify God when, with the first Christians, we 'continue in the Apostle's doctrine and eat our meat with gladness and singleness of heart.'

prayer: the word used in ii. 1 and translated 'intercession.' It is the petition which an inferior addresses to a superior; here, a creature to the Creator. When the body and its appetites,

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[1] 'creature' and 'to be rejected': both words not elsewhere used by Paul, nor the latter in the Greek Bible.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished[1] in the words of the faith, and of the good doctrine which
7 thou hast followed *until now*: but refuse profane and old wives'[2] fables. And exercise thyself unto godliness:

and the provision made for their satisfaction, are all brought into this creaturely relation, and accepted thankfully as from the Creator—when the revelation which God has given us in Scripture is met by the lowly and prayerful attitude in our hearts—then a sanctification falls upon appetite and passion; they are kept in their proper place, and purged by the Divine Spirit. Incontinence becomes as hateful on the one hand as asceticism is ungrateful on the other. It is in this 'word of God and prayer' that Greek and Essene meet in a nobler unity; temperance and self-restraint increase and preserve the pleasures, while pleasure breathes in all the dainty and ordered acceptance of the provisions of God.

Mr. Corbett (*Letters from a Mystic*) has a delightful argument to shew that the word rendered 'prayer' might mean 'the due use,' as opposed to the misuse or the refusal to use. This idea can hardly be found in the word, but it is the inspiration of the thought.

6. minister. That the word 'deacon' is used here, so soon after its use in a more specific sense in iii. 8, does not shew that Timothy was a deacon, but it does shew that the word was not yet employed as the name of an office; but the elders of the church were described as 'overseers,' the younger were described as 'servants' (i. e. ministers). And it is in the more general sense of serving, which includes the ministry of Timothy, that we all have to gain to ourselves a good standing and boldness in the faith (iii. 13).

the words of the faith, and of the good doctrine. Cf. 2 Tim. i. 13. Also 1 Tim. vi. 3 shews that these words included the words of the Lord Jesus.

hast followed: see 2 Tim. iii. 10.

7. refuse. See 1 Tim. v. 11.

For the 'myths' here called profane and anile see on i. 4.

profane: also in i. 9. Not necessarily in the sense that we now use the word 'profanity'; 'base' or 'silly' would cover the meaning of the Greek word (cf. 2 Tim. ii. 23).

But exercise thyself. The adversative conjunction 'but,'

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[1] 'nourished.' The word not elsewhere in the Greek Bible.

[2] 'old wives'': a word only found here in the Greek Bible.

for bodily exercise is profitable[1] for a little; but godliness 8
is profitable for all things, having promise of the life
which now is, and of that which is to come. Faithful is 9
the saying, and worthy of all acceptation. For to this 10
end we labour and strive, because we have our hope set
on the living God, who is the Saviour of all men,
specially of them that believe. These things command 11

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rather than 'and' of R. V., shews that the true exercise unto godliness is not to be sought either in the empty and unprofitable speculations of Judaizers, or in the abstinence from marriage and meats which has just been condemned, and to which, perhaps, Timothy had a leaning; cf. v. 23. Indeed, he goes on to say, such bodily exercise (not referring to gymnastics, as Chrysostom thought, but to physical asceticisms) **is profitable for a little,** i. e. not so much 'for a little time' as 'up to a certain point'—its use goes only a little way—at the most it is subservient to another end, viz. godliness. (For this Pastoral word cf. ii. 2, iii. 16, vi. 3, 5, 6, 11; 2 Tim. iii. 5; Titus i. 1.) It is not godliness in itself—it has no virtue in itself; but as ministrative to a godly life it has its limited sphere.

8. but godliness is profitable for all things: in contrast with 'for a little.' Godliness has 'promise of life present and to come.' This cannot be said of ascetic practices, except so far as they promote their object, godliness; rather, they seem to have promise of death, if not of the death to come, at least of death in the present. Timothy is exhorted thus to train himself that he may train the rest (chap. v), and resist the false teachers.

9. Another **faithful saying** (i. 15), referring, in this case, not to what follows but to what has just been said. What follows establishes the faithfulness of the saying about godliness and its promise.

10. strive. It is the familiar word for striving in the games, from which we derive our word 'agonize.'

the living God: iii. 15. The living God is the pledge of the life present and to come, which is the object of godliness and the justification of its toil and striving.

Saviour of all men: applied to God; see i. 1. For 'all men' see ii. 4.

specially: Gal. vi. 10; Phil. iv. 22. God is Saviour of all men, by His intention, offer, and propitiatory work (1 John ii. 2).

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[1] 'profitable.' This word only in the Pastorals (2 Tim. iii. 16; Titus iii. 8).

12 and teach. Let no man despise thy youth[1]; but be thou

But as on man's side that salvation can only be realized by faith, His saving relation to those who believe is something over and above His relation to all. He saves all potentially—those who believe, actually.

12. Let no man despise thy youth. Assuming that this is a letter written in imitation of Paul, modern commentators point to 1 Cor. xvi. 11, and urge that while it is suitable to tell the Corinthians not to despise Timothy, it is inept to tell Timothy not to be despised. Again, the word for 'youth' is not used elsewhere in Paul's Epistles, but might be taken from Paul's speech in Acts xxvi. 4. And further, when this letter would, *ex hypothesi*, be written—say in 64 A.D.—Timothy, who became Paul's missionary colleague in 52, would be at least thirty years of age. It cannot be denied that here is a difficulty which the defenders of the genuineness must meet. But if, as we have contended, the arguments for genuineness preponderate, this difficulty must be overcome in the following way:—(1) To Titus also (Titus ii. 15) the writer says 'Let no one despise thee,' but does not mention the youthfulness; in 1 Cor. xvi. 11, from which it is alleged this passage is copied, Timothy is guarded against contempt, but his youthfulness is not mentioned as the ground of it. Surely an imitator of Paul's style, with that fact before him, would have copied the remark about Timothy as it stood, without mentioning a ground of possible contempt out of his own head. That he bids both Timothy and Titus not to be despised, suggests that the reason why they might be despised lay rather in their peculiar circumstances than in their personal character. (2) Such a reason is naturally found in the position of authority which they both occupy as organizers of churches. And the ground of contempt is to be found in the impetuosity and unrestraint of men in the prime of life. And thus in 2 Tim. ii. 22 it is youthful lusts which have to be shunned. This interpretation is confirmed by the balancing clause, **but be thou an ensample.** If in that peculiar position of difficulty Timothy, young man like, by word or conduct, should fail in love, or faith, or purity, he would bring upon him the ready scorn of those who are inclined to resent being guided by a younger man. (3) The word 'youth' in Greek, and in Latin too, has a much wider extension than in English. The Latin *juvenis* is applied up to forty. And in Greek Polybius calls a man 'very young' because he was not thirty. Galen speaks of one as 'still youthful' though he was in his thirty-fourth year (Lightfoot, *Ignatius*, i. 448). And further, in Acts vii. 58,

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[1] 'youth': not elsewhere in Paul's Epistles.

an ensample to them that believe, in word, in manner of
life, in love, in faith, in purity[1]. Till I come, give heed 13
to reading, to exhortation, to teaching. Neglect[2] not the 14
gift that is in thee, which was given thee by prophecy,

Paul is called a 'youth' (the concrete noun corresponding to the abstract here) when he was thirty.

If, therefore, on other grounds, we may maintain that Paul wrote these words to Timothy at the age of thirty or thirty-two, in the year 64, it is possible to offer some mitigations of the hesitation which a candid reader may feel.

purity. The word signifies purity of life and motive, and covers a wider field than the more restricted meaning suggested by the English usage.

13. Till I come (iii. 14) clearly places Timothy as the representative of Paul at Ephesus.

reading: viz. the public reading of the Scriptures (Luke iv. 16; Acts xiii. 15, xv. 21; 2 Cor. iii. 14; Gal. iv. 21); perhaps also of his master's letters (cf. Col. iv. 16; 1 Thess. v. 27).

exhortation: the sermon following the reading; cf. Acts xiii. 15.

teaching (vi. 2) accompanies the exhortation, though it might come from another voice (see Rom. xii. 7).

14. the gift is the *charisma*, or gift of the Spirit, to which Paul frequently refers in his other Epistles; in this case the gift of exhorting and teaching. Comparing this account of the laying on of hands with that in ii. Tim. i. 6, one is at once struck by the difference. There the gift was given through the laying on of Paul's hands; here the gift was given through prophecy, accompanied by the laying on of the hands of the presbytery. The prophecy, here in the singular, must be the general, of which the prophecies in i. 18 were the particulars. As von Soden in the *Hand-Commentar* says, the different phraseology in the two Epistles certainly suggests that the writer referred to two different occasions. And if we may assume this everything becomes clearer. In the personal letter, 2 Timothy, where Paul is commissioning his follower to carry on his own evangelistic work after his death, he refers to the occasion (Acts. xvi. 1-3) when he first took the young man as his companion, and imparted the gift of the Spirit by laying on him his own hands. Hort, referring to Acts xiv. 23, supposes that on that occasion the hands of the presbytery might have been laid on the young man's head at the same time as Paul's

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[1] 'purity.' The word used here occurs in the N. T. only once more, viz. v. 2.

[2] 'Neglect': a word not elsewhere used by Paul.

15 with the laying on of the hands of the presbytery. Be diligent[1] in these things; give thyself wholly to them;
16 that thy progress may be manifest unto all. Take heed

(*Ecclesia*, p. 184). And so he explains the passage in this first Epistle. But it meets the facts better to suppose that when Paul left Timothy at Ephesus, he summoned the Ephesian Church, and with some such service as is described in Acts xiii. 2, the prophets, speaking in the Spirit, caused the elders of Ephesus to lay their hands on Timothy's head, to ordain him for work in that church (cf. Acts xiii. 3). Riggenbach thinks that the laying on of hands could not have been that of the presbytery of Ephesus, because that would have put Timothy under them instead of placing him over them. To this it is enough to reply by a question: Did the laying on of the hands of the elders at Antioch (Acts xiii. 3) put Paul and Barnabas *under* those obscure local officers? The objection springs from not realizing the autonomy of the individual congregation, and its Divine rights under the guidance of the Spirit, as they were exercised in the apostolic churches.

It is quite likely, considering the charged and inspired atmosphere of those apostolic churches, that prophecies came on both occasions, both at Lystra, when Paul first took Timothy as his companion, and at Ephesus, when he left him as his representative. But what is harder to believe is, that if there had been only one solemn occasion, corresponding to what is now called ordination, when Paul and the elders of Lystra laid their hands on Timothy's head, Paul would years after refer to it now as 'the laying on of my hands' and now 'as the laying-on of the hands of the presbytery.'

Dr. Bernard finds difficulty in such a supposition because he assumes that ordination in the time of Paul must have been what it is in the Church of England to-day. But, as Hort reminds us, the *charisma* was not an inalienable office, like ordination (once a priest always a priest), but an actual Divine gift of the Spirit, given for definite Christian work, and liable to die out if it was neglected and not fanned into flame. (See Acts vi. 6, viii. 17, 18, ix. 17, xiii. 3, xix. 5; 1 Tim. v. 22.)

15. The word translated **be diligent** might mean also to 'read,' 'meditate,' 'practise.'

progress. In 2 Tim. ii. 16, iii. 9-13, the verb occurs as in the phrase 'The Rake's progress,' to signify the opposite direction of the Pilgrim's progress. This whole verse certainly implies that in Timothy there was much room for improvement: cf. 2 Tim. i. 6.

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[1] 'Be diligent': a word used by Paul only here.

to thyself[1], and to thy teaching. Continue in these things: for in doing this thou shalt save both thyself and them that hear thee[2].

Rebuke[3] not an elder, but exhort him as a father; the 5

16. these things should be simply 'them'; viz. to be an example in word and life; to be occupied in reading, preaching, and teaching; to develop the *charisma*; to meditate; to be whole-hearted; to be careful of his own character and of his teaching. Then, regarding all these things as one concentrated aim, Paul adds, 'by doing this thou wilt save thyself and thy hearers.'

Some points in the fourth chapter deserve a special consideration:

(1) *The decisive judgement against asceticism*, which, in spite of this express warning, still holds its own in the church, and poisons the natural joy and thankfulness of the redeemed.

(2) *The gymnastic of godliness* is entirely a spiritual exercise, depending on faith and the use of the truths of the gospel. Physical mortifications have no religious effect on the soul. But the soul is best fitted for its right spiritual relations when the body is as far as possible in a normally healthy condition. The fasting of the Christian life is the abstinence which secures, not that which injures, health.

(3) *The most important functions of the Christian ministry.* If Timothy is not a diocesan bishop, there is no such office in the N. T. If Timothy is not a priest, there is no priest in the N. T. What are his functions? Are they sacramental? Do they lie in the offering of the sacrifice of the Mass, or in the discipline of the confessional? Is the power of 'creating his Creator,' or that of absolving penitents, the gift that was imparted to him by the laying on of hands? Of these things there is no trace. His gift is exercised in (1) reading, (2) exhortation, (3) teaching, i.e. in such a ministry as is universally recognized in all Evangelical churches.

IV. Certain directions for the pastor in relation with his flock. v, vi.

Chap. v. *Timothy's relations with certain classes in the church:* (1) *persons of different age and sex* (1, 2). (2) *Widows; their maintenance; their formation into an order* (3-16). (3) *Elders* (17-25).

1. The word employed for **rebuke** implies the kind of reproof

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[1] 'take heed to thyself': an expression in the Greek only found here.

[2] 'them that hear thee': a phrase not found elsewhere in Paul, but often in Luke.

[3] 'Rebuke': a word found only here in the Greek Bible.

2 younger men as brethren: the elder women as mothers;
3 the younger as sisters, in all purity. Honour widows
4 that are widows indeed. But if any widow hath children

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which is only suitable in a man speaking to his juniors. An elder man is to be treated with respect as a father. The strange assumption by which a priest, however young, claims to be a Father was unknown to Paul, and implicitly forbidden.

2. the younger as sisters. Titus (ii. 6) is to hand over the charge of the young women to the elder. Probably Paul knew well the relative susceptibility of his two lieutenants.

3. Honour widows that are widows indeed. This difficult passage may be illustrated from Acts vi. 1, where, it appears, the church at once recognized its duty to aid genuine widows with alms, and from Acts ix. 39, where it seems to be implied that certain widows were appointed by the church to perform acts of charity. Verses 3-8 refer to the widows who were objects of the church's charity. Verses 9-16 pass on to treat of the widows who were employed in the church's work.

When Schmidt and Holzendorff say, 'This necessarily supposes that this institution of widows of the church had been in existence for some time, and so points to a period pretty late in the second century,' they seem to forget these indications in Acts, and also that an institution flourishing in the second century might have its germs in the first. That we have no more than the germs here, is suggested by the obscurity in which the passage is involved. Riggenbach even questions whether there is a mention of an order of church widows at all. But in this he is opposed to the Fathers, and to most other commentators. The honour to be shewn to genuine widows, i.e. women who had no relatives to help them, is the honour due to all loneliness, sorrow, and necessity: cf. James i. 27. It would bring in its train practical relief. But the word has not yet the later meaning of 'maintain.' If a widow has children or other descendants, verse 4 goes on to say she is not 'a widow indeed,' for it is the duty of these, her descendants, to shew piety to their own house, and to requite their progenitors; such filial offices are acceptable to God.

As Riggenbach well puts it: 'For widows who were absolutely forlorn and forsaken, the church community takes the place of relatives. And as the church does for the widow what relatives would have done, there is a corresponding obligation for the widow to do for the church what she would have done for relatives if she had possessed any.' (*Kurzgefassler Commentar*, in loc.)

4. Timothy's debt to his mother and grandmother (2 Tim. i. 5) would give him light in dealing with this question.

or grandchildren[1], let them learn first to shew piety
towards their own family, and to requite[1] their parents[2]:
for this is acceptable in the sight of God. Now she 5
that is a widow indeed, and desolate, hath her hope set
on God, and continueth in supplications and prayers
night and day. But she that giveth herself to pleasure 6
is dead while she liveth. These things also command, 7
that they may be without reproach. But if any provideth 8
not for his own, and specially his own household, he
hath denied[3] the faith, and is worse[3] than an unbeliever.
Let none be enrolled[4] as a widow under threescore years 9

5. The **widow indeed** must, however, not only be destitute of support; she must also have fixed her hope on God, and must be occupied constantly in prayer, like Anna (Luke ii. 37), if she is to be taken into this intimate relationship with the church.

6. A gay and giddy widow is not fit for church aid. **Living she is dead** (cf. Rom. vii. 10, 24; Eph. iv. 18; also note the expression in Rev. iii. 1), and is outside the community of the church (cf. Tit. iii. 10); the church regards her as if she were not.

7. These things . . . command: i. e. he is to explain these conditions of being 'widows indeed,' that the women who lay claim to the church's help may escape the reproach of failing in the conditions.

8. if any provideth not. This goes back to verse 4. If a child or grandchild refuses to help a widow, whether mother or grandmother, he is worse than an unbeliever. That his care of helpless forbears is part of the faith appears from Matt. xv. 5. That one who neglects it is worse than an unbeliever is illustrated by the reverence to parents among the Chinese. Such reverence is a part of natural religion; it would be monstrous if the new and better faith obliterated a virtue which was recognized before it came. The Essenes, who, we suppose, loom constantly before the writer's mind, were not allowed to give relief to their relatives without the permission of their directors.

Now we pass to the widows who were enrolled as church servants (9-16).

9. From Titus ii. 1-5 we may gather one of the duties of these

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[1] 'grandchildren,' 'requite': both words only found here in the N.T.

[2] 'parents': only here and at 2 Tim. i. 3.

[3] 'denied' and 'worse' are both words not used elsewhere by Paul.

[4] 'enrolled.' The word used is found only here in the N. T.

10 old, *having been* the wife of one man, well reported of for good works; if she hath brought up children[1], if she hath used hospitality to strangers[1], if she hath washed the saints' feet, if she hath relieved[2] the afflicted, if she
11 hath diligently followed every good work. But younger widows refuse: for when they have waxed wanton[3] against
12 Christ, they desire to marry; having condemnation,

elderly women who were appointed church officers. Here we only learn the qualification in addition to those of 'widows indeed' which were indispensable for enrolment in the order. They must be over sixty; they must have lived with one husband; they must have been active in good works.

The order of widows thus instituted by Paul played a considerable part in the sub-apostolic age. They were maintained by the church; and in return served it by instant prayer and works of charity. Polycarp describes them as 'an altar of God' because of their continual prayers. Ignatius implies that in his time even virgins were admitted to the order of 'widows.' Later on the widows were merged in the deaconesses, and the Theodosian Code required that the age limit set by Paul for the widows should be enforced for the deaconesses.

wife of one man (cf. iii. 2): i.e. that she had been a faithful wife before her widowhood.

10. washed the saints' feet. Cf. Luke vii. 38; John xiii. 14; saints = Christians, Rom. i. 7, xvi. 2.

11. younger widows refuse (for 'refuse' see iv. 7; 2 Tim. ii. 23; Titus iii. 10; Heb. xii. 25): viz. from the register of church widows, not in opposition to the 'honour' in verse 3, but to the enrolment in verse 9.

waxed wanton. The metaphor is that of a heifer trying to free itself from the yoke, here 'Christ's mild yoke.'

12. having condemnation. If they had not been enrolled in the list of church widows they might marry without condemnation, see verse 14. But to leave that high calling to marry again would be rejecting their first faith, viz. that choice of, and dedication to, Christ's service in a particular form. The condemnation meant is probably only that of the community.

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[1] 'brought up children,' 'used hospitality to strangers': these phrases translate two Greek words which occur only here in the Greek Bible.

[2] 'relieved': a word only here and at verse 16.

[3] 'waxed wanton': a word only found here. (Cf. Rev. xviii. 9, the verb not in a compound.)

because they have rejected their first faith. And withal 13
they learn also *to be* idle[1], going about from house to
house; and not only idle, but tattlers[1] also and busybodies[2], speaking things which they ought not. I desire 14
therefore that the younger *widows* marry, bear children[3],
rule the household[3], give none occasion to the adversary
for reviling[3]: for already some are turned aside after 15
Satan. If any woman that believeth hath widows, let 16

13. they learn . . . to be idle. Von Soden, in the *Hand-Commentar*, will not allow the admissibility of this rendering, though a doubtful quotation from Chrysostom, 'if thou wert going to learn *to be* a physician,' gives it some slight support. The alternative is, by a rather strained construction, to find the object in the 'things that they ought not.' In this case the second reason for not having younger women as church widows is, that 'being idle they learn, by going round to the houses—and not only being idle, but also tattlers and busybodies and talking—things which they ought not.' This mischief done in the houses by young widows corresponds to that done in the same place by the hetero-teachers (2 Tim. iii. 6; Titus i. 11).

15. already some are turned aside. In this statement is found a certain relief to the apparent harshness of Paul's judgement on young widows. He had his eye on particular instances, possibly at Ephesus, and after his manner he rises from particular instances to general rules in preference to constructing general rules *a priori*. It is more than probable that peculiar circumstances in that corrupt Ionian city made it necessary to warn Timothy against the introduction of younger women into the church order. Paul's view of marriage on the practical side generally tends to be a concession to the less of two evils; our verse here is quite an echo of the longer counsel in 1 Cor. vii. He only becomes an enthusiast for marriage when he gets a glimpse of its prototype in the union between Christ and the church, or when heretics forbid it (iv. 3).

16. If any woman that believeth. This is an afterthought on review of all that has been said about widows since verse 9, to her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

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[1] 'idle,' 'tattlers': two words used only here, and the former in a LXX quotation (Titus i. 12) in the N. T.

[2] 'busybodies': a word used only here by Paul.

[3] 'bear children,' 'rule the household,' 'reviling': three words which are not used elsewhere by Paul.

17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word
18 and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And,

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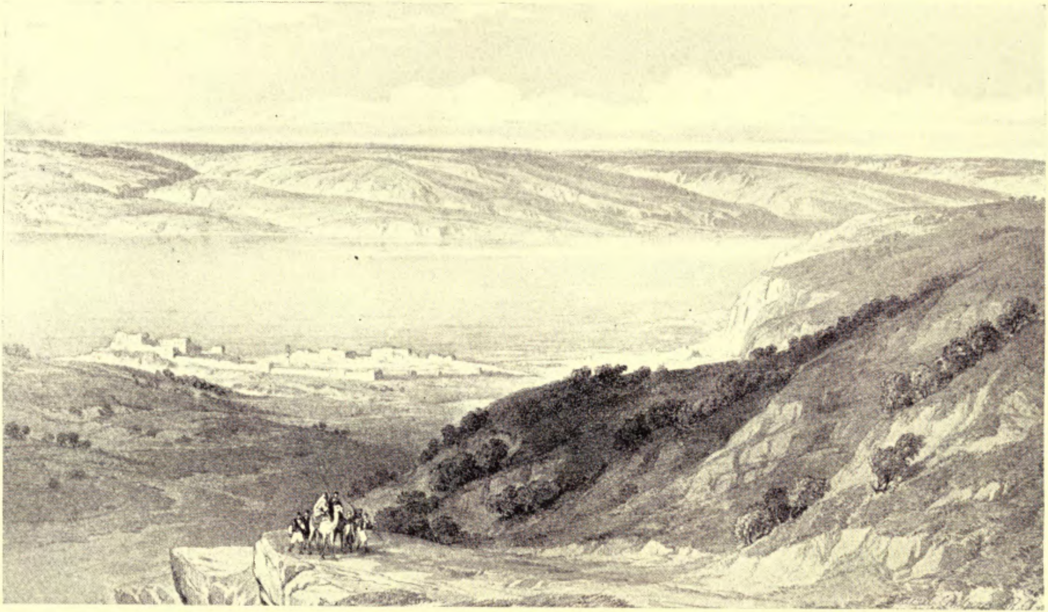
direct that a widow, even enrolled in the order, should still be maintained by relatives if they were able. The T. R. here, though MSS. evidence weighs against it, 'if any man or woman that believes,' seems to add a necessary word. For it does not appear why a woman, any more than a man, should be responsible for relatives who were widows, to save them from coming on the funds of the church. And the omitted words might easily have dropped out, because careless copyists were under the impression that the whole passage is about women, and did not notice that in this little postscript Paul wished to say that not only children and grandchildren, as in verse 4, but any relative, male or female, who was a believer, should accept the responsibility of maintenance for widowed relatives, and not burden the church.

17. the elders that rule well. This is a very interesting verse for shewing how the elder in age (see v. 1) is related to the elder in office, who had hitherto in this Epistle been called 'overseer,' except in iii. 14. We seem to see the general word acquiring its specific meaning. And this is far more marked in the order of the words in the Greek than in our version. It is: 'Let the good-ruling elders be counted worthy of double honour' (cf. 1 Thess. v. 12). An elder man as such was to be honoured (v. 1), but if he was called to the office of ruling the church, a double honour was due to him (see Hort, *Ecclesia*, p. 196). In the board, or presbytery, the teaching elders might claim a special reverence. As late as the second century, Cyprian (*Ep.* xxix) still distinguished the 'teaching elders' from the rest. Gradually the distinction ceased, as presbyters became priests, and they thought no more of teaching but only of ruling.

those who labour: a stress on the word, meaning more than simply 'work.'

The importance attached to the teaching function of the elders in the Pastorals (cf. iii. 2; Titus i. 9) is due no doubt to the false teaching which was so rife in the churches affected.

18. the scripture saith: Paul's way of quoting the O.T. (Rom. iv. 3; xi. 2; Gal. iv. 30.) He quoted this passage (Deut. xxv. 4) in 1 Cor. ix. 9.



Drawing by David Roberts, R.A.

THE SEA OF TIBERIAS LOOKING TOWARDS BASHAN

The labourer is worthy of his hire. Against an elder 19
receive not an accusation[1], except at *the mouth of* two or
three witnesses. Them that sin reprove in the sight of 20
all, that the rest also may be in fear. I charge *thee* in 21
the sight of God, and Christ Jesus, and the elect angels,
that thou observe these things without prejudice[2], doing
nothing by partiality[2]. Lay hands hastily on no man, 22

The labourer is worthy of his hire. This is not Scripture, though the principle might be found in Lev. xix. 13; Deut. xxiv. 14. But, after quoting Scripture, Paul adds a proverbial saying, which also our Lord once cited (Luke x. 7; Matt. x. 10). It is quite gratuitous to say that Paul is quoting the Gospel of Luke as 'Scripture,' and then to use the statement to shew that it cannot be Paul, but a late second-century writer, who thus places the Gospels on a level with the canonical Scriptures. Weiss, however, thinks that it may be a saying of the Lord orally reported, which is by a zeugma coupled with Scripture.

19. The rule is that of Deut. xix. 15 (cf. 2 Cor. xiii. 1; John viii. 17; Heb. x. 28).

20. Them that sin: sc. elders, in contrast with the 'good-ruling' elders. The 'all' would then be the rest of the presbytery, not the whole church.

21. I (solemnly) **charge** thee. This verse is a kind of parenthesis, thrown in as Paul realizes the awful responsibility of judicial functions in the church.

the . . . angels: cf. Luke ix. 26. In the *Testament of the Twelve Patriarchs* occurs the formula, 'the Lord is witness and his angels are witnesses.' Another apocalyptic book, *Enoch* xxxix. 1, has the phrase 'elect angels.' Paul uses it probably to express those angels who are chosen to minister to the heirs of salvation, or those who are commissioned to be present at each church service (1 Cor. xi. 10).

22. Lay hands hastily. Paul returns to the relations of Timothy with presbyters. For laying on of hands see iv. 14. He was not to make any elder a presbyter without due consideration, and so to be partaker of the sin of an unworthy minister. It has been thought that 'lay hands on' may be equivalent to 'rebuke' of verse 1. If only the usage of the Pastorals and the linguistic

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[1] 'Against an elder receive not an accusation.' Both words, 'receive' and 'accusation,' are confined to the Pastorals among Paul's letters.

[2] 'prejudice,' 'partiality.' Both words not found elsewhere in the Greek Bible.

neither be partaker of other men's sins: keep thyself
23 pure. Be no longer a drinker of water[1], but use a little
wine for thy stomach's[2] sake and thine often[3] infirmities.
24 Some men's sins are evident[4], going before unto judge-

possibilities admitted this, it would relieve the rather disjointed effect of the injunctions, and connect verse 22 closely with verse 20. One instance of avoiding prejudice and partiality would be found in 'being slow to lay the hand of judgement on an elder even if there were presumptive evidence of guilt.' On the other hand a warning would be necessary against becoming responsible, by undue leniency, for the sins of the guilty officials. This interpretation is tempting; for it must be owned the sudden introduction of ordination at verse 22 is bewildering. But the 'laying on of hands' can hardly support this meaning; and the disjointedness is the characteristic of the passage, as the next sentence shews.

Hort (*Ecclesia*, p. 215) agrees with Ellicott in regarding this imposition of hands as 'the act of blessing by which penitents were received back into the communion of the faithful' (cf. 2 Cor. ii. 6. f.). Hort maintains that there is no instance in the N. T. of elders or bishops being ordained by laying-on of hands. The text here, however, affords such an instance if we accept the commonly received meaning.

keep thyself pure more naturally connects itself with what follows than with what precedes. The call to purity is probably suggested by the directions about women in verses 11–15. A man in the prime of life, no less than a novice, only too often falls in his relation with women in the church. And unless purity has become a positive and trained force in his life (cf. iv. 12) the temptation may easily be overwhelming.

23. This injunction against total abstinence is an offence to many, and it led Kingsley to resist the total abstinence movement as a new Manicheism. But it should be remembered (1) that the Essenes, on whom the hetero-teachers leaned, were total abstainers (cf. iv. 3); and (2) the 'no longer' implies that Timothy was an abstainer up to that point; and he may have based his abstinence on a weak submission to the Essene principle. (3) The very injunction of Paul implies that he regarded wine as a medicine for the infirm, and not as a beverage for the strong.

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[1] 'drinker of water.' The Greek word occurs only here in the N. T.

[2] 'stomach.' The Greek word occurs only here in the Bible.

[3] 'often.' The word not used otherwise by Paul.

[4] 'evident': a word not elsewhere used by Paul.

ment; and some men also they follow after. In like 25
manner also there are good works that are evident; and
such as are otherwise cannot be hid.

24. Some men's sins are evident. Paul goes back from the personal recommendation to the judicial position of Timothy among the presbyters, quite in the fashion of a letter-writer who allows himself to throw in thoughts as they occur without regard to logical connexion. In judging offenders one can only escape hasty misjudgement by remembering that some sins are flagrant, and arrive at the judgement-seat, as it were, before the culprit himself; others are only found, lagging behind, when the culprit has been examined.

25. And then Paul adds a reflection, which may aid a judge, 'the good works are also sometimes quite evident,' and therefore make a favourable impression on the bench. And, for one's comfort be it said, though as a warning to hasty judgement, if they are not evident at first sight, yet in the end they shine by their inner light and cannot be hid.

In chap. v. the most interesting questions are raised by the glimpse which is obtained into the organization of the early church, before the plastic material had become stereotyped. We seem to see how the older men were set aside to manage the church, were spoken of as the elders, and became an 'order' of ministry as the body of elders or the presbytery. At verse 1 the word means simply the older men; at verse 17 the same word means the presbyters. The position of Timothy in relation to the elders, displayed in verses 17–25, can only be understood by remembering that he was in Ephesus as the representative of Paul. The modesty of demeanour, and the scrupulous care for justice, which are enjoined upon him by his master, are qualities which certainly might be expected, but have not historically always been found, in diocesan bishops. Indeed, the difference between Timothy's position and that of a bishop is fundamental. A bishop stands as the essential element of the ecclesiastical structure: his authority is *ex officio*, monarchical, Divine; he is spoken of in terms which are applied only to sovereigns or the high nobility. Timothy, on the other hand, stands outside the church constitution, a temporary delegate, discharging a special task of organization and direction. He may not 'rebuke an elder.' He, so far from making assumption of superiority, has to take care that he is not despised. His authority is moral, and rests on his being an example of the virtues which he commends (iv. 12).

Again, in this chapter we observe the perfectly natural origin of church widows. 'The first care of the church was to provide

6 Let as many as are servants under the yoke count their own masters[1] worthy of all honour, that the name of

for the wants of the widows,' says Lightfoot in his commentary on Ignatius, *ad Smyrnæos* xiii. 'The next step was to impose upon them such duties as they were able to perform in return for their maintenance, e. g. care of orphans, nursing of the sick, visiting of prisoners, &c. Hence they were enrolled in an order, which, however, did not include all who received the alms of the church.' One must distinguish the church widows from the deaconesses (iii. 11), but we are not able to determine the separate functions of the two orders. The passage on which Lightfoot is commenting shews that in the beginning of the second century the widows were dignified by the honourable title of virgins; and later in the century, it would appear from Tertullian, *de Pudicitia*, 13, that they were treated with the same reverence as presbyters. The age regulation was a little relaxed, though Tertullian was greatly scandalized that a virgin under twenty should have been admitted into the order. After the second century the order gradually declined, and finally disappeared from the church, as the presbyters, in the apostolic sense, and the deaconesses disappeared.

But probably in the organization of the early church depicted in the Pastoral Epistles lie suggestions by which the church may be reformed and restored and started on a new career of progress and victory.

Chap. vi. *The status of slaves in the church* (1, 2); *and then an epilogue, in which Paul reverts to the hetero-teachers* (3-5), *and that leads him to point out the perils of wealth* (6-11), *and to give Timothy a fresh exhortation to escape these perils himself* (11-16), *and to save rich men from them* (17-19). *And with one closing exhortation to Timothy by name, and a benediction, the letter ends.*

1. servants, i. e. 'slaves. After discussing different ages and the church orders, one special class demands attention, that class which, in the eyes of antiquity, were something less than men, but by the religion of Christ had been raised to a potential equality with their more fortunate fellow creatures. Aristotle taught that as an implement is a lifeless slave, so a slave is a living implement. Observe, the gospel does not proclaim the natural rights of slaves: its mode of liberation is different. When slaves became Christian, slavery became gradually impossible. In Christ Jesus there is neither bond nor free. As Uncle Tom made slavery in

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[1] 'masters.' The word used here is by Paul only used in the Pastorals (2 Tim. ii. 21; Titus ii. 9).

God and the doctrine be not blasphemed. And they 2
that have believing masters, let them not despise them,
because they are brethren; but let them serve them the
rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

If any man teacheth a different doctrine, and con- 3
senteth not[1] to sound words, *even* the words of our Lord

America intolerable, so in the early church slaves that were heirs together of the same hope as their masters found their fetters wearing thin.

The precepts cover two cases: (1) If the masters were pagan the slaves were to commend their religion by being good and respectful servants. (2) If on the other hand the masters were Christian, and master and slave worshipped together in the same assembly, there was a fear that the slave, with the sense of emancipation, would become insolent. The Christian teacher therefore bases the service of the slave on the brotherhood (cf. Philem. 16; Gal. iii. 28; Col. iii. 11). The masters are to partake of the benefits which a faithful slave can render, for the reason that they are in the slave's eye believers and beloved (cf. Eph. vi. 11). Seneca taught that a slave could confer benefits on his master by doing anything which exceeded what was demanded of him. Paul's thought is similar. A Christian slave will give to a Christian master service in good measure, pressed down and running over. (This is the practical application of Gal. iii. 28 and Col. iii. 11.)

That a slave should serve for love and not for fear is the revolution wrought by the gospel, which ultimately abolishes slavery.

2. they that partake: a word not used in the Pauline letters, but found in a Pauline speech, Acts xx. 35.

3. If any man teacheth a different doctrine. We come back to the hetero-teacher. The new feature added is that the motive of the different teaching is to make money. From love of money spring evils of every kind, and, amongst others, that kind of speculative and contentious teaching against which Paul inveighs. A religion which feeds self-conceit and gives abundant occasion of quarrelling is for fallen man one which he will gladly support with his money. The religion which makes him humble, enjoins love and forbids strife, is not one which is profitable to its teachers (cf. 2 Tim. ii. 6; Titus i. 11).

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[1] 'consenteth not': not elsewhere in Paul.

Jesus Christ, and to the doctrine which is according to
4 godliness; he is puffed up, knowing nothing[1], but doting[2]
about questionings and disputes of words[3], whereof
5 cometh envy, strife, railings, evil surmisings[4], wranglings[5]
of men corrupted in mind and bereft of the truth,
6 supposing that godliness is a way of gain. But godliness
7 with contentment is great gain[6]: for we brought nothing
into the world, for neither can we carry anything out;

sound words. See i. 10.

the words of our Lord Jesus Christ. This shews the position that the *logia*, or sayings, of Jesus took from the earliest time in the teaching of the apostles.

4. puffed up: rather as in iii. 6.

doting: rather, as in the margin, 'sick' in contrast with the 'healthful words.'

5. corrupted in mind and bereft of the truth. This expression demands a moment's reflection. Mental degeneration implies missing the truth, because reason and understanding are the organs by which truth is received. But mental degeneration results when the mind, instead of being directed to God and exercised in His revelation, is given over to idle questions and to empty forms. A religion which stultifies the reason and demands a blind obedience to authority will occupy its adherents and dupes with endless petty affairs of practice or belief, which hasten the ruin of the mind. Then truth cannot be attained; and naturally the mind declines on base materialism, such as the making of gain. This single phrase thus illumines the whole course of a corrupt Christianity, which begins with destroying the mind, and ends with emptying the pocket of its misguided victims. Godliness has become a way of gain to a vast corrupt priesthood through the dark ages of the church.

7. we brought nothing into this world because we can carry nothing out. This is the literal translation (cf. Job i. 21; Eccles. v. 14). The idea that we brought nothing into the world

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[1] 'knowing nothing.' This word not elsewhere in Paul.

[2] 'doting.' The word occurs nowhere else in the N. T.

[3] 'disputes of words': not elsewhere in Greek Bible (the verb in 2 Tim. ii. 14).

[4] 'surmisings': nowhere else in Greek Bible.

[5] '(incessant) wranglings': nowhere else in Greek Bible.

[6] 'gain': only here in the N. T.

but having food and covering[1] we shall be therewith 8
content. But they that desire to be rich fall into a 9
temptation and a snare and many foolish and hurtful[2]
lusts, such as drown men in destruction and perdition.
For the love of money[3] is a root of all kinds of evil: 10
which some reaching after have been led astray from the
faith, and have pierced themselves[4] through with many
sorrows.

But thou, O man of God, flee these things; and follow 11

because we can take nothing out of it, which the syntax requires as the meaning, is not so absurd as Dr. Bernard seems to think. It is a reasonable if not a common point of view that as at death we are obviously unable to take any earthly thing away with us, it would have been useless—and disturbing to the balance of things—if at our coming into the world we brought anything with us. At the same time it would be simpler, with Hort, to suppose that 'because' is an intrusion. In certain versions it does not occur, 'we brought nothing in, &c., neither can we, &c.'

8. we shall be . . . content: of course only so far as material things are concerned: cf. Matt. vi. 25.

9. they that desire to be rich. This might be a quotation from Seneca (*Ep.* 87), 'while we wish to gain riches we fall into many evils.' But the statement is a truism. Dr. Bernard thinks it is not the possession, but the desire, of riches which brings a snare. But if Paul knew Luke xii. 21 he would hardly agree with this view; and therefore the stress is not to be laid on the desiring.

10. which some reaching after. The 'which' grammatically is the love of money: it is a rather slipshod expression; they reach after the money rather than the love of it. (It is after Paul's manner, however, e. g. 'a hope seen,' Rom. viii. 24.)

Now, in contrast with the hetero-teachers, whose work turns on the pivot of money, the man of God is exhorted to teach the healthful doctrine (11–16).

11. man of God. Cf. 2 Tim. iii. 17. A man removed from

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[1] 'food and covering.' The former a word only found in 1 Macc. vi. 49, and the latter not at all in the Greek Bible.

[2] 'hurtful': a word not found elsewhere in the Greek Testament.

[3] 'love of money': a word only here in the N. T., but the adjective in 2 Tim. iii. 2.

[4] 'pierced themselves': only here in the Greek Bible.

after righteousness, godliness, faith, love, patience,
12 meekness[1]. Fight the good fight of the faith, lay hold on[2]
the life eternal, whereunto thou wast called, and didst
confess the good confession in the sight of many
13 witnesses. I charge thee in the sight of God, who
quickeneth[3] all things, and of Christ Jesus, who before
14 Pontius Pilate witnessed the good confession; that thou
keep the commandment, without spot[4], without reproach,

earthly things, is Bengel's explanation. The term identifies the evangelist with the old prophets (1 Sam. ii. 27, ix. 6; 1 Kings xii. 22) and hints that all Christians should deserve the title.

12. Fight the good fight of . . . faith. It is not so warlike as it sounds, or as i. 18. For the word means the contest of the great games, Olympian or Isthmian. And the image is a favourite one with Philo as well as with Paul (1 Cor. ix. 24; Phil. iii. 12–14; 2 Tim. iv. 7). There is a line in the *Alcestis* of Euripides from which Paul might have been quoting, 'And yet thou wouldst have fought this good fight.' For the fight *of faith* see i. 19: it means perhaps the wrestle which is carried on by faith.

didst confess the good confession. This may refer to the occasion when Timothy was brought before a magistrate and committed to prison (Heb. xiii. 23). And some such meaning seems required by the repetition of the phrase in verse 13 of Jesus Christ before Pilate, though note the difference: Timothy 'confessed,' Christ 'witnessed' a good confession. To refer it to baptism, with Hoffmann, Weiss, Zahn, and Dr. Bernard, is arbitrary: cf. Heb. iii. 1, where Jesus is called the 'Apostle and High Priest of our confession.' His confession before Pilate became the model, the motive, and the power of all the confessions which his followers make for him (Matt. v. 11: cf. Heb. xiii. 15). The emphasis and urgency of verses 13–16 imply that Paul was not overwhelmingly sure of Timothy's steadfastness. He had been steadfast in one trial, and had endured bonds; but there were possibilities of weakness in him, and therefore appeal is made to the most momentous facts—the faithfulness of Christ and the omnipotence of God—to confirm him.

13. God, who quickeneth: i. e. 'preserveth all things alive.'

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[1] 'meekness.' The word used not found in the Greek Bible (2 Tim. ii. 25, a different form of the same root).

[2] 'lay hold on': a word used by Paul only here and at verse 19.

[3] 'who quickeneth': a word only used here by Paul.

[4] 'without spot': only here by Paul.

until the appearing of our Lord Jesus Christ: which in 15
its own times he shall shew, who is the blessed and only
Potentate[1], the King[2] of kings, and Lord of lords; who 16
only hath immortality, dwelling in light unapproachable[3];
whom no man hath seen, nor can see: to whom *be*
honour and power eternal. Amen.

This description of God is determined by the thought that the Giver of all life can alone bestow life adequate to keep the commandment unspotted and without reproach.

14. the commandment might mean the direction just given in verse 11. But it seems better to identify it with 'that which is committed to thee' in verse 19 (2 Tim. i. 14, or iv. 1 and 5). The whole truth of the gospel entrusted to Timothy to keep and to preach is treated for the moment as one commandment.

without spot. The word occurs in Jas. i. 27; 1 Pet. i. 19; 2 Pet. iii. 14; and in each case applies to persons. It and **without reproach** apply to **thou,** not to **commandment.**

the appearing. Up to the last Paul expected the second Advent in his lifetime; sometimes he called it, as here, Epiphany, sometimes the day of the Lord, sometimes the revelation of the Lord Jesus, sometimes the *parousia,* and once the epiphany of his *parousia* (2 Thess. ii. 8).

15. which . . . he shall shew. The same God that preserveth all things alive will effect the second coming. Timothy is therefore exhorted to devotion in the presence of this living God by the most majestic description of the God who will bring again in due time the Lord Jesus. This liturgical description of God is marked by several words which are not found elsewhere in Paul's writings.

16. who only hath immortality: (cf. i. 17) the immortality of angels and men is derived.

light unapproachable: suggested by Exod. xxxiii. 17–23, where also occurs the saying, 'no man shall see my face and live.' It was more exact, with Philo, to apply the word to the mount, than as here to apply it to the light. But it is true that we as men cannot approach the light in which God dwells; we see through a glass darkly.

For the interjection **to whom** be **honour and power** see i. 17; Rom. i. 25, xi. 36.

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[1] 'Potentate': not used elsewhere by Paul.

[2] 'King,' applied to God: not used elsewhere by Paul.

[3] 'unapproachable': not used elsewhere by Paul.

17 Charge them that are rich in this present world[1], that they be not highminded, nor have their hope set on the uncertainty[2] of riches, but on God, who giveth us
18 richly all things to enjoy[3]; that they do good[4], that they be rich in good works, that they be ready to distribute[5],
19 willing to communicate[5]; laying up in store for themselves[6] a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

17. The charge to the rich, verses 17-19, is an obvious interpolation between verses 16 and 20, which can only be justified by the desultory and interjectional style of a letter. But it is unusually full of un-Pauline phrases and, perhaps, thoughts.

The doctrine, though it rests on Luke xii. 21 and xvi. 9, presents a **foundation** which is 'other' than that which Paul laid; for here almsgiving appears as a means of securing **life indeed.** The idea of **good works** may be defended, but is un-Pauline. If this is an integral part of the letter it certainly presents a strong argument against the authorship of Paul. In view of the fact that the passage breaks the continuity, and the fact that it contains so many unusual words, we may regard it as an insertion, made perhaps by Timothy himself. As the insertion must have been far earlier than our oldest textual authorities, it is a witness to the rapidity with which Paul's doctrine of justification by faith, and eternal life as the gift of grace, was clouded by the more familiar notion of merit. Whether 'the life indeed' means 'life in Christ Jesus' or 'life everlasting' (verse 12), it is equally unlike Paul to regard it as won by good works and the right use of wealth.

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[1] 'in this present world,' i.e. 'in the now world,' is a deviation from the constant usage, 'this world' (Rom. xii. 2: 1 Cor. ii. 6; Eph. i. 21.

[2] 'uncertainty' is a word not found in the Greek Bible.

[3] 'to enjoy.' The word never in Paul, or in the Greek Bible, except Heb. xi. 25.

[4] 'do good': a verb never used in the Epistles (though it occurs in Paul's speech at Lystra, Acts xiv. 17).

[5] 'ready to distribute,' 'willing to communicate': two words that occur nowhere else in the Greek Bible.

[6] 'laying up treasure': a word not elsewhere in the Greek Bible.

O Timothy, guard that which is committed unto *thee*[1], 20
turning away from the profane babblings[1] and oppositions[2]
of the knowledge which is falsely so called[2]; which some 21
professing have erred concerning the faith.

20. With regard to the Gnosis (knowledge falsely so called) we have seen that there is no decisive reason for recognizing a reference to the Gnosticism of the second century, and the oppositions (antitheses) cannot be an allusion to the antitheses of Marcion (a series of oppositions between the Old and New Testaments), as it is introduced here without explanation, and must refer to the quarrellings and wranglings so frequently mentioned during the letter (i. 6, iv. 7, vi. 4; 2 Tim. ii. 25; Titus i. 9).

that which is committed unto thee, or 'deposit': the word occurs again only in 2 Tim. i. 12, 14. Its meaning must therefore be determined by the Pastoral Epistles. To see in the term, with patristic writers and their followers to-day, a reference to a secret deposit of doctrine which the apostles handed down verbally to their successors is as indefensible as the claim which the Roman Church makes, to have received, preserved, and developed that deposit. When Paul says that he is persuaded God is able to preserve his 'deposit' against that day, it is evident that he is not thinking so much of a body of doctrine as of that spiritual grace of life in Christ, the vital factor of the gospel entrusted to him, and the secret of his ministerial activity. This treasure given to him, an earthen vessel, God would preserve, though the earthen vessel should be broken. Only some such interpretation as this will fit the context of 2 Tim. i. 13. But if that be so we are bound to give the same interpretation to the same word in the next verse, where Timothy's deposit is in question, and consequently the same interpretation must be given here. The thing committed to him, which Timothy has to guard, is the gospel as a life-giving power, in contradistinction to the babblings and cobwebs of a speculative system, that inward and personal experience of salvation, communicated by the Holy Spirit, which can only be kept by the power of God, and can easily be frittered away by the vanity, logomachy, and self-interest which accompany doctrinal discussions.

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[1] Two words peculiar to the Pastorals, 'that which is committed unto thee' (the deposit), and 'babblings.'

[2] 'oppositions' and 'falsely so called' occur nowhere else in the Greek Bible.

Grace be with you.

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21. Grace be with you. This mode of concluding a letter was not that in common use, which was the Greek equivalent to 'farewell,' but it was a characteristic of Paul, to whom this grace of God was the beginning and the ending and the secret of life. It is the change which some fervent Christians make when they substitute for the formal ending of their letters 'God bless you.' The simple form 'Grace be with you' (plural) is found in Colossians and 1 and 2 Timothy.

The subscription in some MSS. (e. g. K. and L.) is '1 Timothy was written from Laodicea, which is the metropolis of Pacatian Phrygia.'

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY

PAUL, an apostle of Christ Jesus by the will of God, 1
according to the promise of the life which is in Christ
Jesus, to Timothy, my beloved child: Grace, mercy, 2
peace, from God the Father and Christ Jesus our Lord.

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i. 1, 2. *The Salutation.*

1. by the will of God. This is omitted in the very similar salutation of 1 Timothy and Titus. The lonely and deserted prisoner, in the absence of human recognition, falls back on the consciousness that he is an apostle, not by his own appointment, but by the will of God. In the hour of our extremity, when earthly friends and securities fail, there is but one security, the rock on which we stand, **the will of God,** and the assurance that we are standing upon it.

according to the promise of the life . . . in Christ Jesus. The preposition rendered 'according to' might mean 'for' (cf. John ii. 6, where the preposition may mean 'for the purification of the Jews'). This would shew the purpose of his apostleship, viz. to preach the promise of life in Christ. But a far simpler connexion is to bring the clause close to the preceding one; 'by the will of God according to the promise of life,' i. e. the will of God called Paul to apostleship in accordance with that promise of life which was in Christ, for that promise of life demanded persons in whom it could be manifested and by whom it could be preached. Unless God had appointed chosen vessels to convey the promise of life to the world, it would have remained uncommunicated. That is the significance of apostleship, and that is the task which the dying man wishes to hand on to his successor, his beloved son. The **mercy,** for some reason or other, only springs to his lips in writing to Timothy and to the Colossians.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of
4 thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with
5 joy; having been reminded [1] of the unfeigned faith that is in thee; which dwelt first in thy grandmother [2] Lois, and thy mother Eunice; and, I am persuaded, in thee also.

I. An exhortation to a true and fearless contention for the gospel. i. 3—ii. 13.

i. 3—ii. 13. *Contend for the gospel.*

3. I thank God. See on 1 Tim. i. 12. Paul loves to begin a letter with thanks.

from my forefathers. Cf. 1 Tim. v. 4. A prisoner facing death goes back on his early associations; and it is suggested too by the fact that he is thinking of Timothy's mother and grandmother (cf. Acts xxiv. 14, xxii. 3).

unceasing is my remembrance. For Paul's beautiful habit see Rom. i. 10; 1 Thess. i. 2, iii. 6. It is good to pray for individuals; it is good also to tell them that you pray for them.

4. remembering thy tears. The master and disciple had parted with tears: cf. Acts xx. 37. Timothy was evidently of an emotional nature. When they meet again Paul will be filled with joy: cf. a more mutual motive in Rom. xv. 13.

5. having been reminded: perhaps by a common friend or by a letter from Timothy. In spite of the rather irregular connexion of the clauses, this seems to express the real ground of the writer's thanksgiving.

Lois, the grandmother, was most likely Eunice's mother. Eunice's husband was a Greek. The two women had trained Timothy in the Scriptures (iii. 14, 15), and were probably converted on Paul's first visit to Lystra.

Eunice, unnamed, is described in Acts xvi. 1 as a believing Jewish woman.

Von Soden, in the *Hand-Commentar*, convinced that this Epistle is simply an imitation of Paul, sees the original of verses 3-5 in Rom. i. 8-12, and pronounces all that is added to the model thoroughly un-Pauline. But the natural references to 'Lois' and 'Eunice' are stamps of genuineness. And the objection that Paul would not say that he served God from his fathers in view of his

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[1] 'reminded.' The word occurs only here in Paul, but the cognate verb is at ii. 14; Titus iii. 1.

[2] 'grandmother.' The word used occurs nowhere else in the N. T.

For the which cause[1] I put thee in remembrance that 6
thou stir up[2] the gift of God, which is in thee through
the laying on of my hands. For God gave us not a 7
spirit of fearfulness[3]; but of power and love and

sense of guilt for his opposition to the gospel (1 Tim. i. 13) is sufficiently met by Acts xxiv. 14. Indeed, such an objection overlooks the curious fluctuations of the human spirit; Paul, if he was like other men, might frequently be overwhelmed with sorrow for having persecuted the Church of God and for having resisted his Saviour, and yet in other moments might honestly feel that he had all along served God according to his light, and in fact obtained mercy because he acted in ignorance.

6. the gift of God, or, *charisma*. See note on 1 Tim. iv. 14. This spiritual gift was imparted when Paul originally ordained Timothy to accompany him on his missionary travels. It was the capacity, and also the zeal and spirit, for his work as an evangelist. Paul reminds Timothy of the nature of the gift as a reason for stirring it up; it was not a spirit of fearfulness—perhaps that was the spirit which Timothy was displaying—but of power and love and discipline.

the laying on of hands: a Jewish custom in transmitting an office; see Num. xxvii. 18 of Joshua, and Num. viii. 10 of the priests. So it appears in Acts vi. 6, xiii. 3. It also appears as a means of imparting healing power, 2 Kings iv. 34; and so in Acts iii. 7, iv. 30, v. 12, ix. 12, xiv. 3, xix. 11, xxviii. 8. Thus there was a laying on of hands in baptism, Heb. vi. 2; Acts viii. 17, 19, xix, 6. In the Pastoral letters the laying on of hands seems to unite the two ideas of transmitting an office and of imparting a direct power. But if we are to maintain successfully the Pauline authorship of these Epistles, we must be careful not to push too far the idea of a mechanical transmission. Otherwise the words of the *Hand-Commentar* will apply: 'what in Paul was a free gift of the spirit, inwardly communicated, is now an official grace, passed on by men who possess it, through an external ceremony. While the Pauline *charisma* was manifold, it appears in the Pastorals only to embrace a qualification for the task of teaching (1 Tim. iv. 14; 2 Tim. i. 6).' In any case there seems to be a considerable chasm between Paul's view in the older Epistles and the implication in these; but if the freedom of the Spirit in the former is maintained, we may contend that, as

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[1] 'For the which cause': a phrase not used by Paul except in the Pastorals, see verse 12, Titus i. 3.

[2] 'stir up': only here in the N. T.

[3] 'fearfulness': not found elsewhere in the Greek Testament.

8 discipline[1]. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship
9 with[2] the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times
10 eternal, but hath now been manifested by the appearing[3]

appears in the latter, the spiritual gifts might be accompanied by the ceremony of laying on of hands.

7. discipline: viz. exercising discipline on defaulters. The verb translated 'train' in Titus ii. 4. Note that the gift of the spirit is ethical, not official.

8. Be not ashamed. As Bengel tersely says, 'when fear is overcome false shame flies.'

the testimony of our Lord: viz. the gospel, 1 Cor. i. 6; Rom. i. 16. This latter passage shews that it was not only the fact of Paul being a prisoner under sentence that gave occasion for shame, but that the humiliation of a crucified Saviour, and of a salvation not by works but by faith, constantly tempts the proud human heart to be ashamed of Christ.

his prisoner: i. e. a prisoner for his sake: cf. Eph. iii. 1, iv. 1; Philem. 9.

suffer hardship with. Cf. ii. 3, which shews that 'me' is understood. The R.V. rendering is not approved by Dr. Bernard or the *Hand-Commentar*. It should be 'suffer with me for the gospel.'

according to the power of God: i. e. which He gives, to endure verse 7.

9. who saved us: not Paul and Timothy only, but men: cf. Titus iii. 5. This saving purpose of God, by grace and not of works, is Paul's peculiar doctrine (Rom. viii. 28, xi. 29; 1 Cor. i. 9; Gal. i. 6; Eph. ii. 9). It is an offset against the prevailing importance attached to works in the Pastorals.

The purpose of God being before time is also thoroughly Pauline, Rom. xvi. 25; Eph. i. 4 (cf. Acts xv. 18); 1 Cor. ii. 7. But to say that the grace was **given** to us before time is a step into the concrete which Paul does not elsewhere take. By being given to

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[1] 'discipline': not found elsewhere in the Greek Testament (but the verb is in John xiv. 27 and the adjective in Rev. xxi. 7, 8), frequent in the Pastorals, see 1 Tim. ii. 9.

[2] 'suffer hardship with': only here and at ii. 3.

[3] 'the appearing' (cf. 1 Tim. vi. 14): only here of the first coming (cf. Titus iii. 4).

of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel,
whereunto I was appointed a preacher, and an apostle, 11
and a teacher. For the which cause I suffer also these 12
things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against

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the pre-existent Christ it is regarded as being given to us. Cf. Rom. xii. 3, 6, xv. 15; 1 Cor. i. 4, iii. 10; Gal. ii. 9; Col. i. 25; Eph. iii. 2, 7, iv. 7.

10. Jesus Christ: that is the order of the majority, though not the oldest of MSS. It is more suitable here than the common order 'Christ Jesus,' because it lays stress on the historical person Jesus, and adds that he was Christ (Messiah).

abolished death: viz. physical death, because its sting is sin, and Christ by dying destroyed sin (1 Cor. xv. 56).

and brought life and immortality **to light:** *hendiadys* for 'eternal life.' The verb 'brought to light' is that in John i. 9, 'which lighteth every man.' It implies that 'life and immortality,' before the Incarnation and Resurrection of Jesus, were shadowy and insubstantial, guesses, hopes, aspirations rather than solid realities. The shadowy realms of Hades, under the gloom of the grave, filled the Greek mind with dejection, while among the Jews only one party admitted the future life at all, while the strict legalists flatly denied it. But **through the gospel,** i.e. the glad tidings of a risen Lord, who could bring again from the dead those who believe in him, this dim region of hope was illuminated. Christ within, the hope of glory, corresponded to Christ without who was risen from the dead. Life and immortality were henceforth lit up with the double certainty of an objective resurrection, and of a subjective experience of the risen One.

11. preacher, . . . apostle, . . . teacher. See 1 Tim. i. 12, ii. 7; the 'of the Gentiles' in the latter passage is here, according to the best manuscript authority, omitted. It is only in the Pastorals that Paul ranks himself as a teacher (Eph. iv. 11).

12. whom I have believed: rather, 'have trusted'; cf. Tit. iii. 8. The trust has been placed in him, and remains.

able: rather, 'mighty.'

that which I have committed unto him should be 'my deposit,' see 1 Tim. vi. 20. The word is in LXX, Lev. vi. 2, 4; 2 Macc. iii. 10, 15. In the latter passage the deposits represent money entrusted by widows and orphans to the temple, and the priests pray that God will keep them safe. As was pointed out

13 that day. Hold the pattern of sound words which thou
hast heard from me, in faith and love which is in Christ
14 Jesus. That good thing which was committed unto

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at 1 Tim. vi. 20, it is necessary to keep the same meaning in the three places where the word occurs in the Pastorals, and that requires us to adopt the marginal reading rather than that which the Revisers admitted into the text. It is quite arbitrary to identify the deposit with 'the pattern of sound words' in verse 13. The doctrinal forms are not the deposit, but merely the intellectual account of it. Far nearer the mark would it be to identify the deposit with 'the faith and the love in Christ Jesus.' Accordingly the 'beautiful deposit' of verse 14, which must be identical with that of verse 12, viewed now not as Paul's, but as Timothy's received from the master, is to be guarded, not as doctrine might be, in a creed or symbol, nor as an ecclesiastical office might be, by the church, but 'through the Holy Ghost which dwelleth in us.'

The attempt of von Soden, for example, to identify this deposit with a body of orthodox doctrine which, entrusted to Paul, is handed over to Timothy, for transmission to his successors, is determined by the conviction that the whole Epistle comes from a later age, when such a notion would be intelligible. But if we abide by the simple meaning of the words there is nothing in them which is un-Pauline. That the church misunderstood and wrested the words of Paul, and turned his purely spiritual and living notion of a deposit, as the power of an inward life, into the formal idea of orthodox doctrine, does not shew that Paul had any such intention, but only that this passage gave a verbal starting-point for such an un-Pauline development.

against that day: a phrase, says the *Hand-Commentar*, not found in Paul, but borrowed from the Synoptic Gospels; but if 2 Thessalonians is Paul's, he uses it there (i. 10): cf. 2 Tim. i. 18, iv. 8. Paul is persuaded, having kept his deposit, the spiritual life entrusted to him, up to the present time, when his fight was fought and his course ended (iv. 7), that God was powerful to maintain it for him through the dark passage of death and restore it to him in 'that day,' viz. the day of judgement. He urges Timothy, during the course that lay before him, to keep his deposit in the same way, implying that, if he does, he also will be able to commit it in confidence to God *in articulo mortis.*

13. pattern. See 1 Tim. i. 16.

sound words. See 1 Tim. i. 10, vi. 3. The healthful words come from God, who is life and health. It is only **in the faith and love in Christ Jesus** that one can hold the sound words; apart from such faith and love, the sound words themselves become unwholesome, the source of contention and damning.

thee guard through the Holy Ghost which dwelleth in us.

This thou knowest, that all that are in Asia turned 15
away from me; of whom are Phygelus and Hermogenes.
The Lord grant mercy[1] unto the house of Onesiphorus: 16
for he oft refreshed[1] me, and was not ashamed of my

14. which dwelleth in us. Dr. Bernard says 'especially in you and me,' to whom grace for ministry has been given. This is quite an un-Pauline contraction of interpretation. Paul recognizes the Spirit equally in all Christians, Rom. viii. 11.

Verses 15–18 hold before Timothy two concrete instances, one as warning, the other as an example, to encourage him to guard his deposit.

15. thou knowest, in verse 15, is a different Greek verb from that in verse 18. The first is a mere head-, the second a heart-knowledge.

Asia: the Roman province of that name, Asia Minor. Ephesus was its metropolis. Certain Christians from that quarter had evidently been in Rome and had repudiated Paul the prisoner. Probably Phygelus and Hermogenes were Ephesians, and are therefore named. In the apocryphal *Acts of Paul and Thecla* the writer introduces Hermogenes, borrowing no doubt from this passage, as a coppersmith and full of hypocrisy. But the names are mere names to us.

16. Onesiphorus (cf. iv. 19), who, in the apocryphal *Acts of Paul and Thecla*, is represented as a householder of Iconium, and a friend to Paul on his first missionary journey, had evidently been in Rome, and taken pains to find out Paul in his confinement and to cheer him with love and sympathy. This example of one who was not ashamed of the prisoner is held up to Timothy, who evidently (verse 8) shewed some tendency to such a false shame. It would seem that Onesiphorus had subsequently died, and therefore it is only for his family that Paul invokes the blessing. During Paul's stay at Ephesus Onesiphorus had rendered him service, to Timothy's personal knowledge.

They who are anxious to support prayers for the dead, having otherwise no scriptural authority except from the Apocrypha (2 Macc. xii. 44), clutch at this passage. Assuming, with some probability, that Onesiphorus was dead, they find in the exclamation, 'The Lord grant him to find mercy from the Lord in that day,' an instance of the Apostle praying for the dead. Dr. Bernard assents and quotes an epitaph in the second half of the second century, in which Abercius, Bishop of Hierapolis, asks for the prayers of all

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[1] 'grant mercy,' 'refreshed': both words only here in the N. T.

17 chain; but, when he was in Rome, he sought me
18 diligently, and found me (the Lord grant unto him to
find mercy[1] of the Lord in that day); and in how many
things he ministered at Ephesus, thou knowest very well[2].

who see his tomb (Lightfoot, *Ignatius*, i. 496). Certainly, if this is a prayer for the dead, it brings the composition of the letter into the second century, and negatives the Pauline authorship. But there is a difference between an optative and a request. Paul expresses the wish, he does not utter a prayer, that Onesiphorus may find mercy. That wish we are entitled to entertain for all. But to pray for the dead, and to offer Masses for them, is a thought remote from the apostolic mind; it had its origin, not in the interests of the dead, but in those of the living. The Mass priest is paid to pray for the dead. It is a lucrative business; for it is touching with the finger of superstition the tenderest point of a bereaved heart. There may be nothing to hinder the sorrowing soul from breathing out its prayers for the departed into the Father's ear, but there is every reason to discourage the doctrine of prayers for the dead which, based on superstition, is maintained for filthy lucre's sake. And while the Council of Trent made 2 Maccabees canonical, in order to get scriptural ground for the abuse, we are bound to insist that the Roman Church must be content with that slender scriptural support. Certainly the case of Onesiphorus affords no slenderest foothold for the dogma: for in the first place it is only a surmise that he was dead at the time, and in the second place there is here no prayer but a pious wish.

The peculiar interest of this first chapter lies in the close relations it establishes between Paul and his correspondent. Timothy is very dear to him. He broods on the childhood and training and ordination of his young friend. He proposes his own example to him. He is most anxious not to lose the younger man's sympathy and support. He puts Timothy and himself side by side as recipients of the great deposit, which they must both faithfully keep. He cites the instances of desertion, and invokes a blessing on the faithful friend Onesiphorus, as if to say, with an almost nervous solicitude: God grant that my beloved son Timothy may not be like Phygelus and Hermogenes! God grant that he may search me out and bear my reproach as bravely as Onesiphorus did! And it is in this eager anxiety that he passes on in chap. ii. to exhort Timothy to courage.

18. very well is 'better,' viz. better even than I.

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[1] 'find mercy': only here in the N.T.

[2] 'very well': only here in the N.T.

Thou therefore, my child, be strengthened in the **2**
grace that is in Christ Jesus. And the things which 2
thou hast heard from me among many witnesses, the

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ii. 1–7. *A more personal exhortation to Timothy.*

1. Thou therefore: as against Phygelus and Hermogenes, and with Onesiphorus.

my child: in contrast with the aliens who turned away from him.

be strengthened: Eph. vi. 10.

in the grace: i. e. by abiding in the grace of Christ strength comes. Cf. 1 Tim. i. 12.

2. the things which thou hast heard from me through **many witnesses** is the original Greek. We naturally refer to i. 13. And we explain the phrase as a reference to the intercourse which Timothy had enjoyed with Paul for twelve years. In that period he had received much of Paul's instruction directly (i. 13), but much had come indirectly through the other companions of Paul, who had all been either observers of the Christian verities or actual subjects of Christian grace; and though these are not cited as authorities, they are referred to as independent witnesses of the truth. These things which Timothy heard from Paul we may discover not only in the Pastoral but in the other Pauline Epistles. There is absolutely no reason for supposing that there was any esoteric doctrine privately handed down by the apostles to their successors. The only reason why Paul lays stress on the transmission here is that as yet he did not think of his own letters as Scripture. When these letters were admitted into the Canon the demand which Paul makes here was secured. And thus the sufficiency to teach others, mentioned here, turns upon the acquaintance with the apostolic tradition contained in the N. T. The Roman claim, that Paul handed down to Timothy the deposit of truth which has subsequently been developed and authorized by the infallible church, is just one of those desperate afterthoughts by which Rome endeavours to justify her assumptions from a text of Scripture interpreted in her own way. It was in order to realize the command of verse 2 and to save it from perversion that the letters of Paul were gathered together and treated as holy Scripture (2 Pet. iii. 15). But the Roman Church has used this passage as an excuse for neutralizing all that Paul taught, and would have us believe that what Timothy heard from Paul through many witnesses was, not the great principle of justification by faith (i. 9), but a principle of justification by works and faith; not a doctrine of one Mediator, but a doctrine of Mary as the mediatrix between us and her Son, and the saints as mediators through whom we approach God; not a faith in a sacrifice offered once for all, but

same commit thou to faithful men, who shall be able to
3 teach others also. Suffer hardship with *me*, as a good
4 soldier of Christ Jesus. No soldier on service entangleth
himself in the affairs[1] of *this* life; that he may please him
5 who enrolled[1] him as a soldier. And if also a man
contend in the games[2], he is not crowned[3], except he have
6 contended lawfully. The husbandman that laboureth
7 must be the first to partake[4] of the fruits. Consider what

the practice of a daily sacrifice of the Mass, after the pattern of the tabernacle which, Paul saw, was done away in Christ. Rome makes use of the Scriptures to wrest from them an authority for her tradition which supersedes them. This is the way in which the followers of the Apostle have carried out his command in this verse.

3. suffer hardship with. See i. 8.

a good soldier: especially in conflict with the several teachers of heresy (Phil. ii. 25; Philem. 2)—the church militant. Cf. iv. 7; 1 Tim. i. 18, vi. 12; Phil. i. 30; Col. i. 29.

4. The immediate reference is to work for the means of living (cf. Mark xii. 44; Luke xv. 12, 30). Paul's thought is amplified in 1 Cor. ix. 4, 11; cf. Gal. vi. 6.

5. See on 1 Tim. vi. 12.

lawfully (see 1 Tim. i. 8): i. e. submitting to the rules of the contest, training, age, &c. Epictetus uses just the same image, and shews how the athlete eating 'by rule' to conquer in the Olympian games is like the philosopher who aims at truth by self-discipline. In Timothy's case the 'rule' is that he must abstain from worldly and renumerative employments, giving himself wholly to his ministry.

6. The husbandman that laboureth must. It is an economic necessity that the actual tiller of the soil should get his maintenance out of it; the wages of labour is the first charge on agricultural produce. From this is inferred the right of the Christian minister to receive the temporal things by which he may live while he ministers spiritual things. (Cf. 1 Cor. ix. 7, also 1 Cor. iii. 9 for the idea of husbandry.)

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[1] 'affairs' and 'him who enrolled': both words only found here in the Greek Bible.

[2] 'contend in the games': a word = be an athlete, only here in the Greek Bible.

[3] 'crowned': a word not elsewhere in Paul (but cf. Heb. ii. 7).

[4] 'partake': not used elsewhere in Paul's letters.

I say; for the Lord shall give thee understanding in all
things. Remember Jesus Christ, risen from the dead, 8
of the seed of David, according to my gospel: wherein 9
I suffer hardship unto bonds, as a malefactor[1]; but the
word of God is not bound. Therefore I endure all 10

7. Consider . . . for the Lord shall give. The Lord would make Paul's meaning the more plain, and reconcile Timothy to the idea of living on a stipend instead of working for a maintenance, all the more because it was the definite teaching of the Lord that they who preach the gospel should live by it. There are few respects in which the soldier of Christ is more hampered and humiliated than this; he has to lay aside the ordinary work by which he might earn his bread, and to be dependent on the charity of others. This is rightly described as a hardship; but the Master made it easier for every servant of his by himself setting the example.

8. Remember Jesus Christ. This is the highest motive for the preceding exhortation. Keep the risen Christ before the mind; risen and yet human (for this combination see Rom. i. 3).

according to my gospel: Rom. ii. 16, xvi. 25.

9. wherein I suffer: viz. in proclaiming which. As Bengel says, Paul uses the example of Christ, according to his custom, to give life to his own example.

malefactor: thus Paul identifies himself with Christ's fellow sufferers on the cross. Prof. Ramsay (*Church in the Roman Empire*, p. 249) sees in this strong word an indication of the *flagitia* imputed to Paul and the Christians in the Neronic persecution (Tac. *Ann.* xv. 44). If Prof. Ramsay is right in this view, it points to the Pauline authorship, or at least to the date of the early persecution. Up to Domitian's time Christianity was not a forbidden religion; Paul and the other sufferers under Nero were proceeded against as common criminals, charged with setting the city on fire. Of course one could not rest the genuineness of the Epistle on this use of the word 'malefactor,' but it is an undesigned indication of an historic situation.

the word of God is not bound: he rejoices in the thought that he can *write*, and, like Rutherford, Baxter, Bunyan, Law, and Penn in later times, the tyranny which binds the preacher may only result in sending his written word farther and making it more lasting.

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[1] 'a malefactor': a word not used by Paul, but by Luke (xxiii. 32).

things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.
11 Faithful is the saying: For if we died with him, we shall
12 also live with him: if we endure, we shall also reign with
13 him: if we shall deny him, he also will deny us: if we
are faithless, he abideth faithful; for he cannot deny himself.

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10. I endure all . . . for the elect's sake. For the 'elect' see Rom. viii. 33; Col. iii. 12; Titus i. 1. Paul had a belief that he could fill up the measure of Christ's sufferings, and in that way enable the elect to obtain salvation as he himself had done. But it is evident, from his attitude of humility and his confidence in the sole sufficiency of Christ, that he does not mean to place his sufferings on a level, or in the same category, with Christ's. They are not vicarious or redemptive. But by enduring, without giving way, he takes part in establishing the truth of the gospel: and his sense of identification with Christ, brought out in verses 11-13, enables him to share in Christ's redemptive work, though humility and love alike prevent him from even thinking of himself as redeemer. The point of view is readily gained if we put the supposition: What would have happened if Paul had *not* endured? If he, like Demas, had proved traitor to the gospel, humanly speaking the elect would not have heard the good news, and the stream of truth would have been dammed up at its source.

11. Faithful is the saying (see on 1 Tim. i. 15, iv. 9). Though the R. V. does not favour the view, the simpler method is to treat the faithful saying as the personal truth just uttered (cf. 1 Tim. i. 15), then, as in 1 Tim. iv. 9, it concludes a strong and passionate assertion. But if we follow the Revisers, we shall see in the faithful saying which follows, verses 11-13, a hymn. In that case the 'for' remains quite unexplained, except as part of a quotation. Whichever view is taken, the truth of these verses remains unaffected: cf. Rom. vi. 8, viii. 17; cf. v. 17, iii. 3. Dr. Bernard notices that the phrases are all (except one from Matt. x. 33) taken from parallels in Paul's own Epistles, and supposes that Paul here is 'quoting a popular version of words from his own great Epistle, which had become stereotyped by liturgical use'; to such odd conclusions are men driven when they are bent on finding a justification of liturgies in the N. T.

died with him in this connexion refers to martyrdom.

13. he abideth faithful. It is a consolation that our faithlessness may be counteracted by his faithfulness (Rom. iii. 3), as Dr. Bernard sees; but that can hardly be the reference here, for

Of these things put them in remembrance[1], charging 14
them in the sight of the Lord, that they strive not about
words[2], to no profit[3], to the subverting[4] of them that hear.
Give diligence to present thyself approved unto God, 15
a workman that needeth not to be ashamed[5], handling
aright[6] the word of truth. But shun[7] profane babblings: 16
for they will proceed further in ungodliness, and their 17

it destroys the whole connexion of the passage. God is faithful in abiding by His eternal principles of action. His faithfulness makes it impossible for Him to acknowledge those who deny Him. This truth is not so palatable to our day, but it can hardly be doubted that this is the meaning in the present context.

II. The warfare against error and apostasy. ii. 14—iv. 8.

ii. 14—iii. 9. *Circumstances existing among the Christians among whom Timothy had to work.*

First there are certain phenomena which are stated negatively and positively (verses 14, 15), then the negative is developed (16–20), and the positive, with a fresh recapitulation of the negative (22ᵃ, 23), is more clearly expressed (21-26). Then iii. 1-9, description of certain false teachers that are to come.

15. approved unto God. Cf. 2 Cor. x. 18.

Chrysostom took **needeth not to be ashamed** to mean 'who is not to be put to shame.'

The meaning of **handling aright** may be found from LXX, Prov. iii. 6, xi. 5, 'giving a right direction to the word of truth,' i.e. applying the gospel fearlessly and appropriately, the opposite of corrupting it (2 Cor. ii. 17), and contrasted here with striving about words.

16. profane babblings. See 1 Tim. vi. 20.

for they (sc. they who utter the profane babblings) **will proceed further in ungodliness:** the opposite of godliness for which see on 1 Tim. ii. 2.

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[1] 'put them in remembrance': a word only used by Paul here and at Titus iii. 1.

[2] 'strive not about words': only here, but the noun in 1 Tim. vi. 4.

[3] 'profit': a word only here in the N. T.

[4] 'subverting': only here in the N. T.

[5] 'that needeth not to be ashamed': a word only here in the Greek Bible.

[6] 'handling aright': a word only here in the N. T.

[7] 'shun': the word is only used here and at Titus iii. 9 by Paul.

word will eat as doth a gangrene[1]: of whom is Hymenæus
18 and Philetus; men who concerning the truth have erred,
saying that the resurrection is past already, and overthrow[2] the faith of some.
19 Howbeit[3] the firm[3] foundation of God standeth, having this seal, The Lord

eat; marg. 'spread': *lit.* 'will have pasture,' a Greek medical term for the spreading of a disease, Polyb. i. 81. 6.

gangrene: opposed to the 'healthy words.'

Hymenæus and Philetus. For the first see 1 Tim. i. 20; it seems that Paul's rebuke had not succeeded, and this justifies verse 16.

18. concerning the truth have erred: *lit.* 'missed the mark.' 1 Tim. i. 6, vi. 21.

saying that the resurrection is past already. The precise form of this false opinion is matter of conjecture. Polycarp (§ 7) mentions a man who said that there was neither resurrection nor judgement, and in the sermon called 2 Clement, § 9, there is a warning against saying that the flesh is not judged and does not rise. In the *Acts of Paul and Thecla* there is mention of an opinion that the resurrection was to be sought in the fact that we live again in our children, the notion expressed in George Eliot's 'choir invisible.' In the second century Justin (*Dial.* 80) and Irenæus (*Hær.* ii. 31. 2) refer to the Gnostic tenet that the resurrection was to be understood allegorically. But we can hardly identify the present opinion with any of these later developments. Rather there must have been visionaries, like the Fifth-Monarchy men of the Commonwealth; probably they thought that the millennium had come, and death was abolished, and the second coming of Christ had taken place. It is likely that the 'forbidding to marry' (1 Tim. iv. 3) was connected with this illusion and justified by Luke xx 35; Matt. xix. 12. Such wild conceptions have in all ages of the church subverted the faith of many.

19. the firm foundation of God (see 1 Tim. iii. 15) is the Christian society which, in spite of individual vagaries, holds fast to the truth. Inscribed on this foundation are the two truths which are the essence of a Christian church, viz. 'The Lord knoweth them that are his,' cf. John x. 3, 14, 27; Num. xvi. 5; and, 'Let every one that nameth,' &c., cf. Matt. vii. 23; Luke xiii. 27; 1 Cor. viii. 13, xiii. 12; Gal. iv. 9. The Christian

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[1] 'a gangrene': only here.

[2] 'overthrow': a word only here and at Titus i. 11.

[3] 'howbeit' and 'firm' are both words only used here by Paul.

knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels 20
of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour. If a man 21
therefore purge himself from these, he shall be a vessel

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society, built on the corner-stone Christ Jesus—he is the Lord here meant—is distinguished by the intimate mutual knowledge of the Lord and his members (see Paul's assurance, ii. 10), and by the purity and guilelessness of those who form his body. A true church can only be composed of those to whom God's knowledge of them has brought a personal knowledge of acceptance, and who have been so affected by the name they name as to carry the will of their Lord into practical ethics. It is such a society—the Puritans dreamed of it and toiled for it—that is a solid foundation, a security against the vagaries of individualism, a pillar and ground of the truth.

20. The thought of the church as the Lord's house (cf. 1 Tim. iii. 15), in which every implement must be clean, suggests the variety of members that are needed to make up the whole. All may be clean, but all cannot be for honour. Dr. Bernard declares that this is like the parable of the draw-net (Matt. xiii. 47), and adds: 'It is noteworthy that this is the only place where Paul directly expresses the thought of the church embracing evil members as well as good.' It is so noteworthy that if this passage contained that thought, we might suspect that it was not Paul's. And Dr. Bernard in his own interpretation falls into a curious inconsistency, for he interprets verse 21 of purging out the false teachers, shewing that it would be the church's duty to get rid of evil members. But, natural as is the desire to justify from Scripture the conception of an impure church, this passage gives no countenance to it. In the house the wooden things are as needed as the golden, and the vessels of dishonour are as useful as the vessels of honour (cf. 1 Cor. xii. 23). And this is the point of the whole simile. We cannot choose whether we should be gold and silver, or wood and earthenware; nor can we choose whether our service shall be what appears to men honourable or the opposite. But each of us, if he is clean, will be counted as a vessel unto honour; it is sufficient honour to be of use to the Master, sanctified and ready for good works, however humble they may be.

21. purge himself from these. 'These' can only mean the various false notions described in verses 14–18.

unto honour, sanctified, meet for the master's use,
22 prepared unto every good work. But flee youthful lusts,
and follow after righteousness, faith, love, peace, with
23 them that call on the Lord out of a pure heart. But
foolish and ignorant questionings refuse, knowing that

meet for . . . use is the word in iv. 11 and applied to Onesimus in Philem. 11.

22. flee youthful lusts. The older man speaks to the younger. One feels that such a warning implies a certain weakness in Timothy, as 'the Lord's servant must not strive,' verse 24, implies that Timothy was inclined to do so. But another view is possible. This passage (ii. 22) is exactly parallel to 1 Tim. vi. 11. 'Flee youthful lusts' corresponds to 'flee these things,' and 'these things' were the errors and practices of the hetero-teachers. From iii. 6 and iv. 3 it is evident that these men, under cover of their teaching, practised sexual immoralities. And it may be these lusts, of the kind into which young men naturally fall, that Timothy is to avoid; and then the contrast, in **righteousness, faith, love,** &c., exactly corresponds to that in 1 Tim. vi. 11. Only here is added **peace, with them that call on the Lord,** which seems to suggest that in his contention with members of the flock Timothy had shewn some hastiness of temper, or a disposition to contention.

23–26. The folly and ignorance of the false teaching gender strife, and the Lord's servant must not strive, but try to recover the victims of error[1].

23. The word **ignorant** is in the Greek the negative of 'correcting'; we could keep this connexion by translating 'uninstructed questions,' i. e. questions unworthy of a trained mind, and 'instructing them that oppose themselves.' This latter phrase also may be connected with the 'oppositions' of 1 Tim. vi. 20, and may mean 'those who are only capable of making endless verbal antitheses, or contradictory statements.' We have seen that all through, Paul's crusade against the prevalent lines of teaching is based upon their emptiness and futility. There is a caustic saying of a college don that the discussion whether the planets are inhabited was one eminently suited for theology, because no evidence was available on either side of the question.

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[1] These four verses contain five words, viz. 'ignorant,' 'gentle,' 'forbearing,' 'oppose themselves,' and 'recover themselves,' not found elsewhere in the Greek Bible, and a conjunction 'if haply' never used by Paul.

they gender strifes. And the Lord's servant must not 24
strive, but be gentle towards all, apt to teach, forbearing,
in meekness correcting them that oppose themselves; if 25
peradventure God may give them repentance unto the
knowledge of the truth, and they may recover themselves 26

It is discussion of this kind, speculative, remote from life and fact, which leads to the bitterest of verbal wrangles, and is in the end as fatal to religion as sensuality, with which, strange to say, it easily connects itself; for if thought is diverted to empty and barren discussions, it renounces its proper religious function of grasping the verities which, as ideas, move the will and cleanse the passions. Thus while the brain is idly occupied, the corrupt nature, left to itself, falls into uncleanness. (Cf. 1 Tim. i. 4, 7, iv. 7, vi. 4, 20; Titus iii. 9. These parallels in the three Epistles should be used to illustrate each other, though the greater severity of Paul in 2 Timothy seems to imply that the heresy had gone farther than in 1 Timothy and Titus, and deserved a more uncompromising suppression.)

25. For **meekness** refer to the Supreme Example, Matt. xi. 29.

repentance: only twice, besides here, does Paul use this word, Rom. ii. 4; 2 Cor. vii. 9, 10.

knowledge of the truth: so iii. 7; see 1 Tim. ii. 4.

26. recover themselves: i. e. 'return to soberness,' as in margin (the verb with another compound in 1 Cor. xv. 34).

That the snare of the devil (cf. on 1 Tim. iii. 6) is a spiritual drunkenness is a most striking suggestion, for in that case intoxication represents *visibly* the diabolical possession of man. A distinguished brewer once spoke of drink as the devil in solution. And in the same way the devil's method of taking men captive is to benumb the conscience, confuse the senses, and paralyse the will. This is effected sometimes by the excitation of physical passions, sometimes by the daring promulgation of religious lies or superstitions, but often, as here, by diverting the mind with trivialities and the vanity of empty discussions, so that it does not settle steadily on the ideas of God, the Soul, and Life, or on the facts of Sin, Redemption, and Salvation.

By a faithful ministry the servant of God may win men to repentance, so that they may be **taken captive** (*lit.* 'taken alive') **by him unto the will of God.**

The Revisers have settled the meaning of this last clause by boldly putting for the two pronouns **the Lord's servant** and **God.** That is the only rendering which does justice to the distinction of the pronouns, nor is it possible in English to bring out the sense except by substituting for them the implied noun. Dr. Bernard out of the snare of the devil, having been taken captive[1] by the Lord's servant unto the will of God.

3 But know this, that in the last days grievous[2] times

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prefers the rendering suggested in the margin, thinking that the 'by him' could not refer to the distant subject, the Lord's servant, but must necessarily refer to the nearer subject, the devil. But as the main subject of the sentence is the Lord's servant, it is quite natural that a pronoun not otherwise designated should refer to him. And the meaning Dr. Bernard's rendering gets out of the words is far too intricate and far-fetched to commend itself, viz. that the heretics have been taken captive by the devil, but are now recovered in order to do God's will. If this were the meaning it may be surmised that Timothy, no less than we, would have needed a commentary to understand his master's letter.

iii. 1–9. *Characteristics of the false teachers of the future*[3].

'The prophecy,' say Schmidt and Holzendorff, 'betrays itself flagrantly as a description of the present.' For this judgement verses 5, 9 are referred to. And it must be owned that these verses cannot be explained except as a comment on facts actually before the Apostle's eye. But, as a matter of fact, it is only verse 1 that is in the strict sense a prophecy. He dips into the future and sees hard times in the last days; but he at once returns to justify his expectation by noting the signs of the present times (cf. 1 Tim. iv. 1). It must be remembered that to Paul the last days were not a distant future: the time was at hand: the judge was at the gate, and 'not far off he seemed to hear the thunder of his chariot-wheels.' Like John (1 John ii. 18), he felt that he was living in the last times, and in recollection, perhaps, of the Lord's own apocalyptical utterances, he saw in the corruption and heresy

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[1] 'taken captive': the word not used by Paul, but only at Luke v. 10.

[2] 'grievous': the word nowhere else in Paul, and in the N. T. only Matt. viii. 28.

[3] These nine verses contain no fewer than fifteen words peculiar in some sense to this passage: 'lovers of self' (not in the Greek Bible), 'implacable' (not in the Greek Bible), 'without self-control' (not in the Greek Testament), 'fierce' (not in the Greek Bible), 'without love for good' (not in the Greek literature), 'traitors,' 'headstrong' (not in Paul), 'lovers of pleasure' (not in the N. T.), 'lovers of God' (not in the Greek Bible), 'turn away' (not in the N. T.), 'creep into' (not in the N. T.), 'silly women' (diminutive only here), 'divers' (in Paul confined to the Pastorals, Titus iii. 3), 'corrupted' (not in the N. T.), 'manifest' (not in the N. T.).

shall come. For men shall be lovers of self, lovers of 2
money, boastful, haughty, railers, disobedient to parents,
unthankful, unholy, without natural affection, implacable, 3
slanderers, without self-control, fierce, no lovers of good,
traitors, headstrong, puffed up, lovers of pleasure rather 4
than lovers of God; holding a form of godliness, but 5
having denied the power thereof: from these also turn

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of believers a sign of the last times. 'When the Son of man cometh, shall he find faith in the earth?' So far then from treating this and the other passage in 1 Tim. iv. 1 as independent prophecies, it is a juster view to regard Paul as recalling the prophecies, and what 'the Spirit saith,' to confirm faith by shewing that what has come to pass was foretold. It is not necessary to suppose that *all* the features in verses 1-8 were already realized, but from what he actually saw he filled in the details of what was yet to be. All Apocalyptic is of this character.

1. the last days: taken from Isa. ii. 2: cf. Acts ii. 17; Jas. v. 3, points to a more remote period than the 'later times' of 1 Tim. iv. 1. That Paul felt these hard times already present (1 Cor. vii. 26; Gal. i. 4; Eph. v. 16) only confirms what has just been said about the close connexion of the last days with the present. We are reminded of 2 Pet. iii. 3 and Jude 18.

2. Cf. Rom. i. 29-31.

lovers of self. Philo (*de Prof.* 15) speaks of 'lovers of self rather than lovers of God.'

boastful, haughty: word and thought; cf. Rom. i. 30.

without self-control. Cf. Prov. xxvii. 20; the noun 1 Cor. vii. 5. In Greek the common word for one who is at the mercy of his passions.

4. puffed up. See on 1 Tim. iii. 6.

lovers of pleasure rather than lovers of God. There is an interesting parallel in Philo (*de Agric.* § 19), who speaks of making one 'a lover of pleasure and a lover of passion rather than a lover of virtue and a lover of God.'

5. holding a form of godliness, but having denied the power (cf. Rom. ii. 20): this is paralleled by Titus i. 16. The word used for 'form' does not mean the philosophical 'form,' which is the essence, but the hypocritical 'form,' which is the denial, of a thing. This inimitable description of a ceremonial religion was prophetic of later days. 'It is,' says Wiesinger, 'a new heathendom under a Christian name.'

from these . . . turn away: of course plainly shews that Paul is speaking of actual persons and not of future apostates.

6 away. For of these are they that creep into houses,
and take captive silly women laden with sins, led away
7 by divers lusts, ever learning, and never able to come to
8 the knowledge of the truth. And like as Jannes and
Jambres withstood Moses, so do these also withstand the
truth; men corrupted in mind, reprobate concerning the
9 faith. But they shall proceed no further: for their folly
shall be evident unto all men, as theirs also came to be.

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6. silly women. It is not the peculiarity of the Gnostic systems of the second century, but the common feature of all empty or sensuous forms of religion, that men, under cover of teaching, seduce and corrupt unheeding women. This passage therefore is no argument for the later date. As the passions of men are strong, and the hearts of women are trustful, wherever evil and error are, the things suggested in this verse occur. The mastery of the passions, on the other hand, and the security of female virtue are found only in a living and redemptive power of God, working not in forms, but in the Spirit.

led away by divers lusts: 1 Tim. vi. 9; Titus iii. 3.

7. ever learning, &c., applies to the women, not the teachers. It is significant that the mind which gives itself to idle speculations 'finds no end, in wandering mazes lost,' and becomes unable to come to a knowledge of truth.

8. Jannes and Jambres. In the Jewish tradition these names are given to the magicians of Exod. vii. 11-22. In the Targum of Jonathan on that passage they are said to be the sons of Balaam. Origen thought Paul was quoting from an apocryphal book, *Jannes et Mambres liber.* It is curious that both Pliny and Apuleius know of Moses and Jannes together as magicians living after Zoroaster. The comparison with these men cannot be pressed; the word 'impostors' in verse 13 hardly justifies us in ascribing to the false teachers magical pretensions.

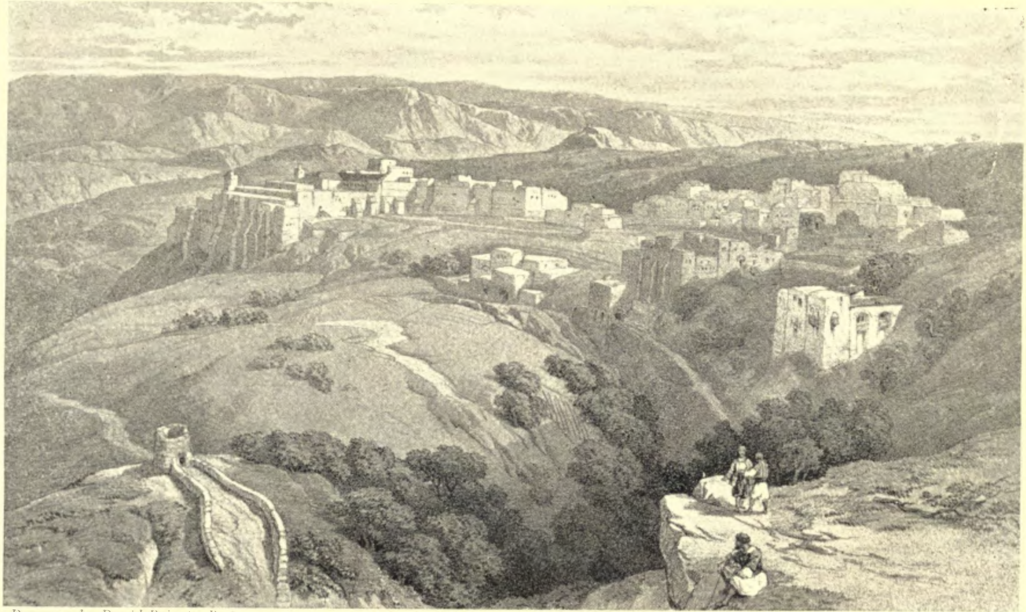
corrupted in mind: 1 Tim. vi. 5.

reprobate concerning the faith: Titus i. 16; 1 Tim. i. 19.

9. they shall proceed no further. Assuming that the false teachers are the same here as in ii. 16, the words seem to be the exact contradiction of the words there, but it is not so; the contradiction is only verbal. They will proceed further in ungodliness, and as that senselessness will be their ruin, they will proceed no further in their career.

as theirs also: Exod. viii. 18, ix. 11.

iii. 10—iv. 8. *Resumes the personal exhortation to Timothy, like* i. 6—ii. 13.



Drawing by David Roberts, R.A.

BETHLEHEM

But thou didst follow my teaching, conduct[1], purpose, 10
faith, longsuffering, love, patience, persecutions, suffer- 11
ings; what things befell me at Antioch, at Iconium, at
Lystra; what persecutions I endured: and out of them

10. But thou (in contrast with the false teachers) **didst follow** (at the outset of his Christian life): sc. when Timothy at Lystra first made the acquaintance of Paul as a man, who, carrying a great teaching, was despised, stoned, driven from city to city. This reminiscence of the first days of their meeting is very natural for an elder man, in solitary confinement, going over the past. And this psychological suitability is a sufficient answer to the remark of Schmidt and Holzendorff: 'If Paul were the writer of the Epistle, it would be impossible to understand why he should choose to instance these persecutions of the first missionary journey (Acts xiii, xiv), when Timothy was not yet in his company. But to the actual writer of the Epistle, these persecutions, as the first, lay nearest to hand, and it never occurred to him that Timothy was not there at the time.' It is to be noted that the writer does not imply that Timothy was present at those sufferings, but that he took the course of teaching, conduct, purpose, faith, &c. (viz. Paul's), which, as he well knew, led to those famous persecutions. It was the fact that Timothy came from that region of suffering (Acts xiii. 50; xiv. 1 f., 8 f., xvi. 1), and yet deliberately chose to follow the prime sufferer, that gave Paul confidence in him now, and led to this exhortation to stand fast, in spite of the deliration of the magicians of heresy. To this ground of confidence he adds soon (14-17) the early grounding in the inspired Scriptures which Timothy had received.

faith, longsuffering, love, patience. Paul's injunction to imitate his virtues, and his enumeration of them, is relieved from egotism by the conception underlying his theology, that it is 'God that worketh in us to will and to do.' It cannot be urged that this egotism of humility is unlike Paul and therefore a reason for suspecting his authorship here. 'Be ye imitators of me,' 'I would to God that you were altogether such as I except these bonds,' is the tone which is characteristic of him, especially in these later days.

11. The mention of patience leads him from graces to persecutions, and with Timothy in mind he naturally recalls the persecutions which befell him in and around Timothy's home. 'What things,' 'what persecutions,' rather, 'such things as,' 'such persecutions as,' because he is dwelling not so much on the instances as on the kind of instances.

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[1] 'conduct': a word not used elsewhere in the N. T.

12 all the Lord delivered me. Yea, and all that would live
13 godly[1] in Christ Jesus shall suffer persecution. But evil
men and impostors[2] shall wax worse and worse, deceiving

out of them all: not only those in southern Galatia, but the more serious troubles at Philippi, at Ephesus, at Jerusalem, and Cæsarea, and even the first imprisonment at Rome. God always delivered him until now; and the deliverance which now awaited him was the best of all (iv. 8).

12. all that would live godly in Christ Jesus shall suffer persecution. This is implied in Matt. v. 10 and perhaps John xv. 20. The life in Christ Jesus is a life of spiritual or mystical identification with him, and consequently it involves a partaking of his sufferings as surely as a partaking of his victory. The certainty, therefore, of persecutions does not depend on the accident of a persecuting government or society: Nero or Domitian is but the outward minister of a bad and persecuting world. The persecution in the Christian life is intrinsic; as common in Christian England as in heathen China; endured as truly by the faithful in the kindly atmosphere of the church as by the missionary pioneer in the midst of savages or heathen powers. The persecution arises from the fact that the life in Christ is alien to this present world, and involves an inward and constant crucifixion of lusts and tendencies, which the world admits, but which Christ destroys. Consequently, not the least tragic of sufferings have been those of Molinos or Madame Guyon; those of Covenanters, Puritans, and Stundists; those of persons who to-day are set on the ways of God and the fullness of life in Christ; though in all these cases it is a Christian society and a Christian church that inflicts the persecution. The life of Christ, in which the believer shares, is a life which, if not against, is always athwart, the world. Its motives and springs, its standards and precepts, its modes and developments, its goal and its ends, are as different from the world's as light is from darkness. And as day and night are the perpetual battle between the light and the darkness, so the Christian life is an unceasing struggle against principalities and powers, and the rulers of the darkness of this world. The woman flees to the wilderness, and the dragon follows her with his engulfing flood.

13. impostors: *lit.* 'wizards' or 'conjurors,' suggested by the comparison with Jannes and Jambres.

shall wax worse and worse: ch. ii. 16, they will procced to

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[1] 'godly.' This adverb occurs only here and at Titus ii. 12 in the N. T.

[2] 'impostors.' The word does not occur elsewhere in the Greek Bible.

and being deceived. But abide thou in the things which 14
thou hast learned and hast been assured of[1], knowing of
whom thou hast learned them; and that from a babe 15
thou hast known the sacred[2] writings which are able to

even greater lengths of ungodliness along the road of deceit, where the deceiver is always himself the most deceived. And yet, as verse 9 says, they will proceed no further; their very deceit will be their ruin, for the worse men get, the more surely are they discovered. This paradox of progress and no progress, of apparent success and actual failure, is curiously illustrated by the history of the Jesuits. Within a generation they covered the earth: 'Quæ regio in terris nostri non plena laboris?' was their boast. Their workings and their powers have never ceased: Pascal riddled their ethics, but Alphonso vindicated their worst impostures; a pope suppressed the order, and half a century after another pope restored it; they have been formally ejected from nearly every country in Europe; at present they are twisting their shackles around the vitals of Germany, England, and America. And yet with all their progress they proceed no further. Their folly becomes evident with each generation. Their perverted ethics, their underhand machinations, their misguided faith in the virtue of the crushed will, are always rousing men afresh to shake off the seduction and to crush the imposture. And as verses 14-17 remind us in the case of those first perverters of the gospel, the Holy Scriptures abide in constant protest against them, so that whoever is instructed in the Bible is impregnable against all the guile, subtlety, and far-reaching designs of the Jesuit.

14. knowing from whom. The best MSS. make 'whom' plural, in which case it would refer to Timothy's mother and grandmother, according to verse 15. But the *textus receptus* has the singular, in which case it would refer to Paul, whose teaching Timothy followed, and verse 15 would go on to adduce another fact from Timothy's infancy. The Revisers take the side of the leading MSS.

15. the sacred writings. Following the Revised text we must omit the article, and it would be better to read 'hast known sacred letters.' It is the word in John vii. 15 and v. 47. And in this case it would point to the written truth as opposed to merely oral teaching (Rom. i. 2; ii. 27). But if, with the majority of MSS., we retain the article, then the term 'the holy writings' is the technical term, used in Philo and Josephus, for the O. T. writings. The phrase was first applied to the N. T., and the

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[1] 'assured of': a word not elsewhere in the N. T.

[2] 'sacred,' only here in the N. T. is the word applied to writings.

make thee wise unto salvation through faith which is in
16 Christ Jesus. Every scripture[1] inspired[2] of God *is* also

word 'inspired' was first used of the N. T. writings by Clement of Alexandria at the end of the second century (*Strom.* i. 20, § 98; vii. 16, § 101).

which are able to make thee wise. Paul was very clear that even without the O. T. men might be saved (Rom. ii. 14; ix. 30); he cannot therefore mean that these ancient writings were necessary to salvation. But he dwells on their abiding power to make wise unto salvation through faith in Christ Jesus. If the Scriptures, whether the O. T. or the N. T., make us wise unto salvation it is because they lead us to faith in Christ Jesus. And if, without Scripture, men are led to salvation, it is because, unknown to themselves, they have gained a faith in him 'that lighteth every man coming into the world.' But Paul evidently regarded the O. T. Scriptures as 'they which testify of' Christ. And the Christ-given exposition of them in Luke xxiv. 27 was essentially the possession of Christians from the first. It may truly be said that the use made of the O. T. by the apostles, and especially by Paul, is often allegorical and apparently arbitrary. Passages are quoted out of their context, and with reference to things which the writers never dreamed of; frequently the force of the quotation is found in the LXX version and not in the original Hebrew, and sometimes words are quoted as Scripture which are not found in our O. T. But the Scriptures are not the less able to make wise unto salvation through faith in Christ because allegorical and other methods of interpretation are applicable to them. In proportion as faith in Christ Jesus transforms, by possessing, the intepreter, it has been found from the days of Origen to those of Swedenborg that the O. T. from beginning to end forms a text-book for the preaching of Jesus. The text-book may, as Paul saw, be read with a veil on the heart, with the result that Jesus is not manifest in the O. T.; but directly men turn to the Lord the veil is taken away, and all the Scriptures are found eloquent of him.

16. Every scripture. In the fifty places where this word occurs in the N. T. it means the O. T. 'Every scripture': each individual writing in what Paul and others more generally call 'Holy Scriptures' (Rom. i. 2), or 'Prophetic Scriptures' (xvi. 26) in the plural.

is inspired of God: so the A. V. But the older interpreters—

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[1] 'scripture.' The singular not elsewhere used by Paul (so used in Acts viii. 32, 35).

[2] 'inspired': only here in the N. T.

profitable for teaching, for reproof[1], for correction[1], for instruction which is in righteousness: that the man of 17 God may be complete[1], furnished completely[1] unto every good work.

Origen, the Vulgate and Syriac; Luther, Wycliffe, Tyndale, Coverdale—and our Revisers put the predicate, which is unexpressed, after the word: 'every scripture inspired of God is profitable.' The meaning is not materially altered either way; for in any case we must understand by Scripture the O. T. as commonly received and admitted to be inspired in Paul's time; and it matters not whether the statement made here is that Scripture being inspired is profitable, or that Scripture is inspired and also profitable. The former is more in keeping with the context, for Paul's point is that the training Timothy had received was the kind to furnish him completely for his work, and the inspiration of Scripture was not in question (2 Pet. i. 21).

Whether the so-called Apocrypha, or any of them, were included in the idea of Scripture when this was written; whether we are justified with Clement in bringing under this designation the N. T. writings, to which 2 Timothy itself belongs; whether in dealing with the writings of the N. T., classed as inspired, ought to be excluded some that are in, or included some that are out (Irenæus, for example, speaks of Hermas as Scripture—Hatch, *Hibbert Lectures*, p. 320); and what is to be understood by the word inspired, whether it precludes errors, and practically eliminates a human element, or how far the human element is reconcilable with inspiration;—these are momentous questions, but they are not in the least affected by the passage before us.

inspired. 1 Clement 45[2] imitates this: 'the true scriptures which are through the Holy Ghost.' 'About the measure and means of this Divine afflatus nothing is said' (von Soden in *Hand-Commentar*).

If inspired it must be 'profitable for teaching, reproof, and correction, and for discipline in righteousness'; but it is a further dogmatic assertion that the Scriptures of the O. T. are sufficient to make the man of God (1 Tim. vi. 11) complete and thoroughly furnished unto every good work. Certainly, to justify this broad statement, we must constantly understand 'through faith which is in Christ Jesus.'

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[1] The words for 'reproof,' 'correction,' 'complete,' are only here in the N. T., and 'furnished completely' is a term not elsewhere used by Paul.

4 **I** charge *thee* in the sight of God, and of Christ Jesus,
who shall judge the quick and the dead, and by his
2 appearing and his kingdom; preach the word; be
instant in season, out of season[1]; reprove, rebuke[2], exhort,
3 with all longsuffering and teaching. For the time will
come when they will not endure the sound doctrine; but,
having itching[3] ears, will heap to themselves[3] teachers after
4 their own lusts; and will turn away their ears from the

iv. 1–8 *rises to a passionate exhortation to Timothy to be earnest, in view of* (1) *the growing power of error, and of* (2) *Paul's approaching death.*

1. I charge thee. Cf. 1 Tim. v. 21.

appearing. See on 1 Tim. vi. 14.

2. preach, be instant, reprove, &c. These are aorist and not present imperatives. The tense therefore lays stress on the individual act, and not on its perpetual repetition.

the word (ii. 9, 15): i.e. the Divine message of the gospel (Gal. vi. 6; Col. iv. 3).

in season, out of season. Latin: opportune, importune. Needless to say, 'be instant' does not refer to preaching; it means 'keep steadily pressing on in all the duties of an evangelist, at all times, and under all circumstances'; we are no judges of which is 'in season' and which is 'out of season.' It is ours to be always abounding in the work of our Lord Jesus Christ; for, strictly speaking, in that work there is no season, but every day is sowing, spring-tide, and harvest.

longsuffering and teaching: the latter, because reproof without instruction is negative, and it is more important to tell men what they ought, than what they ought not, to do; the former, because the best efforts of the worker for God will not be visibly successful, or overcome the lasting opposition of worldliness and error.

3. For the time will come. As we saw in iii. 1–9, the time that will come, in Paul's mind, to a great extent already is.

sound doctrine: 1 Tim. i. 10.

having itching ears: Wycliffe's translation. Hearers who wish to be tickled with novelty, eloquence, or wit, instead of desiring only the health-giving truths of the gospel.

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[1] 'in season, out of season': two words not used as adverbs elsewhere by Paul (but as verbs in 1 Cor. xvi. 12; Phil. iv. 10).

[2] 'rebuke': a word not elsewhere used by Paul.

[3] 'heap to themselves': a word nowhere else in the Greek Bible; also 'itching.'

truth, and turn aside unto fables. But be thou sober in 5
all things, suffer hardship, do the work of an evangelist,
fulfil[1] thy ministry. For I am already being offered, and 6
the time of my departure[2] is come. I have fought the 7
good fight, I have finished the course, I have kept the
faith: henceforth there is laid up for me the crown of 8

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4. fables: myths. (Cf. ii. 17; 1 Tim. i. 4, iv. 7; Titus i. 14.) The baseless Haggadoth of Essenes and Judaizers.

5. be thou sober. See on ii. 26, also 1 Tim. iii. 2.

suffer hardship: i. 8, ii. 3.

evangelist (Acts xxi. 8; Eph. iv. 11). This does not mean that there was a special order of evangelists, but that the work of proclaiming the good news (1 Cor. i. 17)—and that is the meaning of evangelize—as it had been the chief work of an apostle, Paul, must be the chief work of his successor, who could not be an apostle, Timothy. The apostolate ceased with that generation: the evangelist must exist until the good news is known by all the world.

ministry: *lit.* 'diaconate.' See for the general use 1 Tim. i. 12.

6. I am . . . being offered: sc. poured out as a libation: cf. Phil. ii. 17; the prison walls recall the same image. Then it was 'if I am poured out'; now it is 'I am being poured out.' Seneca used the same image of his death; so did Ignatius. The contrast with the situation in Philippians may be further noted, Phil. i. 23, 'having the desire to depart'; here **the time of my departure is come.** Also Phil. iii. 13, 14, he is pressing on to the goal; here he has reached it.

departure. The word suggests 'loosing,' 'weighing anchor' (*Odyss.* xv. 548).

7. the good fight, 1 Tim. vi. 12: sc. 'of faith.' For the 'course' cf. Acts xx. 24; 1 Cor. ix. 24; Gal. ii. 2; Phil. iii. 12.

I have kept the faith. See iii. 10, viz. the faith by which he was first saved, and the faith in the Son of God by which he had lived. Dr. Bernard's rendering, 'the Christian creed, regarded as a sacred deposit of doctrine,' becomes more probable, if the letter is un-Pauline, a work of the second century. In proportion as we can retain the Pauline sense of faith, we are able to maintain the Pauline authorship of the Epistle.

8. the crown of righteousness. If we may interpret by 'the righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

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[1] 'fulfil': a word not used in this sense by Paul (Rom. iv. 21, xiv. 5; Col. iv. 12).

[2] 'departure': a word not in the Greek Bible, though the corresponding verb is in Phil. i. 23, but common in the later Apocrypha.

9, 10 Do thy diligence to come shortly unto me: for Demas

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crown of life,' Jas. i. 12; Rev. ii. 10, and 'the crown of glory,' 1 Pet. v. 4, the genitive is one of substance: 'a crown which consists in righteousness.' But that ignores Paul's peculiar doctrine of a 'righteousness of God' imparted by faith, which makes righteousness a present possession (e. g. Phil. i. 11). The term immediately following applied to Christ, 'the righteous judge,' is also in favour of interpreting the crown of righteousness, as the crown with which righteousness is crowned. If we were to press the idea of merit (cf. 1 Tim. vi. 18, 19) we should leave Paul's ideas and condemn our Epistle as later; but if we hold fast to Paul's doctrine of righteousness, and the thought of a judge 'who is righteous and yet justifies' the believer, we can find here a consistent conception. Paul's righteousness was of God, through faith in Christ Jesus; and because he had received that righteousness from the righteous judge, the righteous judge will himself give to him, and to all who love his appearing, the crown. (Rom. ii. 6. f.; 1 Cor. iii. 8, 14, iv. 5; 2 Cor. v. 10; Gal. vi. 7, 8.)

in that day: i. 12, 18.

have (perfect from the standpoint of that future) **loved his appearing.** As Calvin says, 'Paul excludes from the number of the faithful those to whom the advent of Christ is terrible.' Do we love his appearing? It is a searching question.

appearing: not that of i. 10, but that of iv. 1.

Note. It should be observed, as Riggenbach says, that Paul glances at his own finished course and approaching reward, not so much in an outbreak of personal joy as in a strong desire to confirm and encourage Timothy to fight his fight and run his course with a view to the crown.

III. Certain closing injunctions and the last words of Paul. iv. 9–22.

9. We probably have in **do thy diligence to come shortly** the motive of the letter (cf. ii. 15, iv. 21; Titus iii. 12). The course is decided by the request to call at Troas. Timothy would have to cross Greece by the Egnatian Road to Dyrrachium, and then sail to Brundisium. Yet, as he only urged him to come 'before winter' (verse 21), that might leave him some months of work, during which the counsel and exhortation of this letter might be needed, not to mention that Paul seems to have a desire to write down a general commission of succession as a last will and testament (Weiss). Perhaps even he had some inkling that his letter would soon forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with 11

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rank as Scripture, and abide with Timothy as part of the means of his outfit (iii. 16, 17).

10. The reason for wanting Timothy is very human; it is the cry of affection from a deserted and lonely man.

Demas, a fellow worker in the former imprisonment (Philem. 24; Col. iv. 14), perhaps a Thessalonian (Lightfoot points out that the name, in the fuller form Demetrius, occurs twice in the list of politarchs of Thessalonica), left Paul for Thessalonica because he **loved this present world** (for the phrase see 1 Tim. vi. 17). This does not justify the tradition that Demas was an apostate from the faith. Unfortunately there are too many Christians who love the present world and shirk positions of danger or discomfort to make this severe judgement of tradition (Epiphanius, *Heres,* 51) necessary.

Crescens to Galatia (Gaul). This might, whichever reading is adopted, be either Gaul, or that Gaul in Asia which in the N. T. is called Galatia. Latin writers of the period called both Gaul, Greek writers both Galatia. Tradition determined in favour of Gaul (Eus. *H. E.* iii. 4). And Crescens, of whom nothing is known, was regarded as the founder of the Church of Vienne. On the other hand in a writing of Paul's we more naturally think of Galatia.

Titus to Dalmatia. Dalmatia was in the province of Illyria, Rom. xv. 19. Prof. Ramsay (*Galatians*, p. 276) points out that the Roman province of Illyricum during Paul's lifetime gradually changed its name until it was generally called Dalmatia. Originally the province was divided into two parts—Liburnia and Dalmatia. From 70 A.D. the name Dalmatia prevailed. This change, therefore, from Rom. xv. 19 would not prove that 2 Timothy is not Pauline, but only that Paul most sensitively reflected the realities of his time. We may suppose that Titus (according to Titus iii. 12) joined Paul at Nicopolis, and went on mission work to Dalmatia, possibly first accompanying him to Rome.

11. Only Luke. This is not depreciatory as it sounds: in Col. iv. 14 he is 'the beloved physician'; but Paul was accustomed to a group of followers (cf. Philem. 24), and besides, Timothy was so dear that, with him absent, the old man felt lonely.

Paul wanted also to get Mark back to him. The former distrust (Acts xv. 38) had gone, and in the first imprisonment Mark had been a companion (Col. iv. 10). He is now regarded as **useful for ministering:** *lit.* 'diaconate,' which might mean either personal or missionary service. 'Useful' is the word rendered at ii. 21 as 'meet for use.'

12 thee: for he is useful to me for ministering. But Tychicus
13 I sent to Ephesus. The cloke[1] that I left at Troas with
Carpus, bring when thou comest, and the books, especially
14 the parchments[1]. Alexander the coppersmith did me
much evil: the Lord will render to him according to his
15 works: of whom be thou ware also; for he greatly

12. Tychicus, of the province of Asia (Acts xx. 4), was with Paul on his third missionary journey and preceded him to Troas. In Col. iv. 7, 8, he is, as the bearer of the letter, described in affectionate terms; in Eph. vi. 21 he is mentioned in the same connexion. In the letter to Titus Paul thought of sending Tychicus to take the place of Titus in Crete (iii. 12). It is possible that **I sent** is the epistolary aorist, and is equivalent to 'I am sending'; in this case Tychicus may have been sent to take Timothy's place at Ephesus while the latter came to Rome.

13. the cloke. The Peshito took this to be a case for books (the word had that meaning). But it is more likely to have been a long-sleeved travelling-cloak useful in winter. The word in a diminutive was used in Chrysostom's time for a chasuble. The importance of this is evident, for it is an authority in the N.T., and the only authority, for Ritualistic vestments. Carpus is unknown. Needless to say the visit to Troas could not have been that in Acts xx. 6, six years before. In the interval between the imprisonments it is evident that Paul had been there again.

the books, and especially the parchments: *membranæ*, prepared skins of vellum. These would be more precious than ordinary books, which would simply be papyrus. The contents of these books and parchments, as there are no facts to interfere with conjecture, have greatly exercised the ingenuity of commentators; e.g. Thiersch supposes that they were notes on the life of Jesus; Wieseler, documents connected with the legal process; Baumgarten, Greek literature; Dr. Bernard, the O.T. and the diploma of Paul's Roman citizenship. A safe conclusion may be that Paul was not a man of one book (*unius libri*).

14. Alexander the coppersmith: perhaps the same Alexander as in 1 Tim. i. 20. Riggenbach takes him to be the Alexander of Acts xix. 33.

the **evil** was perhaps in revenge for Paul's stern treatment recorded in 1 Tim. i. 20, and probably took the form of advancing the prosecution in Rome. He was evidently at Ephesus, or Troas, or some place *en route*; hence the warning to Timothy to beware of him. A tradition identified him with 'the thorn in the flesh.'

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[1] 'cloke,' 'parchments': both words found only here.

withstood our words. At my first defence no one took 16
my part, but all forsook me: may it not be laid to their
account. But the Lord stood by me, and strengthened 17
me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was
delivered out of the mouth of the lion. The Lord will 18

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the Lord will render. Fortunately the MSS. authority is in favour of this calm forecast in place of the imprecation which another mood expressed in the Received Text (Ps. lxii. 12). Paul also quotes these words, Rom. ii. 6.

15. our words: probably the words Paul used in his defence in his first appearance at the trial; 'our' may include Luke and Tychicus.

16. At my first defence: what was called in Roman Law *prima actio*, not, as Eusebius thought, the earlier trial, which was four years before, but the first step of the last trial. That none stood by him, not even Luke, is explained by von Soden in the *Hand-Commentar* thus: 'As the process turned upon work done in his missionary journeys, the Roman Christians would not be able to help him, and Luke was not in a position to help either. All who could have helped had, for one reason or another, gone at the critical moment.' Riggenbach suggests **no one took my part** means as *patronus*. No Asiatic or influential Roman Christian stood up to protect and plead for the prisoner. This would imply that Luke had neither the influence nor the other qualifications to serve the part, and would leave no reflection upon his readiness to help his friend.

17. the Lord stood by me: viz. Christ. Cf. 1 Tim. i. 12.

the message . . . fully proclaimed: or, 'the preaching fulfilled,' either because in his defence all present in the Basilica would hear the gospel, or because the account of his trial would be noised throughout the world (Mark xiv. 9); what happened in Rome was known in the world.

I was delivered: i. e. a *non liquet* was the verdict in the first action, and therefore the decision was postponed. The lion is perhaps an allusion to Dan. vi. 20 and Ps. xxii. 21, without any more definite reference. But considering the popular cry *Christianos ad leones*, it is difficult not to see a hint at the awful doom of the condemned to be thrown to the lions in the amphitheatre. To suppose that the lion is Nero, or Satan, 'who goeth about as a roaring lion' (1 Pet. v. 8), is far less probable.

18. The Lord will deliver. The verse is full of reminiscences of the Lord's prayer.

deliver me from every evil work, and will save me unto his heavenly kingdom[1]: to whom *be* the glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the house of Onesiphorus.
20 Erastus abode at Corinth: but Trophimus I left at
21 Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

from (not out of) **every evil work:** i.e. remove me from the machinations of evil, no doubt by death; for when the sword fell on his neck he would be for ever beyond the reach of all his fierce assailants and faint-hearted friends.

will save me (and bring me) **unto his heavenly kingdom.**

19–22. *Greetings.*

19. Prisca and Aquila (Acts xviii. 2): Jews, tentmakers, who were expelled from Rome by an edict of Claudius, and joined Paul at Corinth; went with him to Ephesus (Acts xviii. 19) and stayed there. They send greetings to the Corinthians, with the church in their house (1 Cor. xvi 19); at Rome when Romans was written (xvi. 3), now back at Ephesus. Prisca is usually mentioned first; perhaps she was a Roman lady of some consequence. (Ramsay, *Paul the Traveller*, p. 268.)

house of Onesiphorus (cf. i. 16, 17). Certain cursives give Lectra as the name of Onesiphorus' wife, and Simæas and Zeno as his sons.

20. Erastus (Rom. xvi. 23) was treasurer of Corinth; it is strange if the Erastus who, we read here, abode at Corinth can be the same man; but he may be identified with the person of the same name in Acts xix. 22.

Trophimus (Acts xx. 4, xxi. 29): an Ephesian who was seen with Paul at Jerusalem, a fact which led to the riot and Paul's apprehension.

Of course the facts mentioned about Erastus and Trophimus must have happened between the two imprisonments. Paul would mention their whereabouts to shew that they had not deserted him in his hour of need.

21. winter: when navigation was suspended.

saluteth. See Rom. xvi. 21, 23, for the construction.

The four Roman Christians mentioned are not otherwise known to Scripture, and it seems odd that they should send their

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[1] 'his heavenly kingdom': a phrase not elsewhere in the N.T.

The Lord be with thy spirit. Grace be with you. 22

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greetings when Paul had just complained of being alone; but perhaps they were comparative strangers to him, and were not available for his defence. Linus, according to Irenæus (*Hær.* iii. 33, Eusebius, *Eccl. Hist.* iii. 2), was the first Bishop of Rome. The *Apostolic Constitutions* (vii. 2, 6) improved on this and made him son of Claudia. A Pudens and Claudia appear in Martial's epigram, iv. 13, and another pair of the same name in an inscription quoted by Lightfoot. But the connexion with the persons in the text is quite fanciful (cf. the still wilder conjecture that the Pudens discovered in an inscription at Chichester is the Pudens of this Epistle).

22. First, a personal greeting to Timothy; compare it with Gal. vi. 18 and Philemon 25. So Barnabas, 'The Lord of glory and of all grace be with your spirit.' Then a greeting to the church at large, 'the sign in every epistle.'

Grace . . . with you (plur.). See on 1 Tim. vi. 21.

Note. No other letter presents Paul in his simple manhood so strikingly as this last which we possess of his; the loneliness and longing for his younger friend, the anxiety for the truth and its defence, the gratitude to Christ who stood by him when all else forsook him, the little personal commissions, and lifelike touches of the closing verses, bring Paul the man before us, and endear him to us for ever.

THE EPISTLE OF PAUL TO

TITUS

1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,
2 in hope of eternal life, which God, who cannot lie,

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i. 1–4. *The Salutation.*

1. a servant of God. One requisitioned for the service of the kingdom of God. Paul's usual phrase is 'a bond-servant of Christ' or 'of the Lord' (2 Tim. ii. 24). But the phrase occurs in James i. 1 and in Rev. xv. 3 of Moses. The addition of **and an apostle of Jesus Christ** gives a specific character to this introduction. One can hardly imagine a forger inventing this kind of slight innovation; but the real Paul with his fertility of mind would quite naturally designate himself suitably to the Epistle in hand.

according to (see 2 Tim. i. 1). A nearer rendering of the preposition would be 'for.' His service of God and apostleship of Christ is to produce faith in God's elect and knowledge of the truth according to godliness. 'The objective truth and the subjective godliness correspond, and this correspondence is the criterion of the genuineness of both' (Riggenbach). (Cf. 1 Tim. ii. 4; for the elect, 2 Tim. ii. 10.)

2. in hope of. The apostleship rests on this hope of eternal life as on a sure ground; all its labours and suffering are supported by it (2 Tim. i. 1).

In what sense did **God, who cannot lie,** promise the **life eternal before times eternal?** See 2 Tim. i. 9. A reference to Gen. iii. 15 and Luke i. 70 is inadequate to the expression. Paul goes back into the purpose of God, and sees in that 'vast backward and abysm of time,' in the eternity which preceded time, this promise of God. But while that might justify the statement God purposed

promised before times eternal; but in his own seasons 3
manifested his word in the message, wherewith I was
intrusted according to the commandment of God our
Saviour; to Titus, my true child after a common faith: 4
Grace and peace from God the Father and Christ Jesus
our Saviour[1].

to give eternal life, how does it justify **promised**? One can only give definite meaning to the word by supposing Paul to refer to the truth which John expresses in the doctrine of the Logos. Before the beginning of years, when God said to His Son, 'Thou art my Son, this day have I begotten thee,' He gave a promise to man who would be made in His image, a promise of eternal life. This underlying thought leads up to the next words.

3. in his own seasons manifested his word. Here the writer trembles on the verge of the Logos doctrine of John. It would not be appropriate to translate it 'the incarnate Logos'; but the thought almost breaks through the language.

his own seasons (1 Tim. ii. 6, vi. 15). The idea of the Incarnation and Advent occurring at a suitable point in time is rendered peculiarly fruitful by our modern conception of evolution. Why did not Christ appear before? is a question sometimes asked. It should be met by another question, Why did not man appear before?

in a (not 'the') **message:** not the act, but the substance, of the message is implied in the word. The 'I' is emphatic, as it is in verse 5, 'I gave thee charge.' It is the sublime self-consciousness of an apostle who knows himself commissioned and commissioning (1 Tim. i. 11, ii. 7; 2 Tim. i. 11; Gal. ii. 7).

our Saviour God: 1 Tim. i. 1.

4. to Titus, true child (no 'my' in original) **after a common faith** (1 Tim. i. 2). The corresponding phrase to Timothy, 'in faith,' only differs in suggesting a closer relation between Paul and Timothy than between Paul and Titus. 'True child in faith' suggests that Timothy was his child in faith. 'True child after a common faith' would leave it indeterminate whether Paul did not class himself with Titus as heirs together of the same promise, children by faith of the one Father.

Altogether there is an originality and personal *verve* in this salutation which makes it very hard to think of it as a literary forgery. A forger may imitate his original with servility, or he

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[1] 'Christ Jesus our Saviour.' Paul, outside the Pastorals, does not use this exact designation, the nearest being Phil. iii. 20. (See 2 Tim. i. 10; Titus ii. 13, iii. 6; 2 Pet. i. 1, 11, ii. 20, iii. 18.)

5 For this cause left I thee in Crete, that thou shouldest set in order [1] the things that were wanting, and appoint
6 elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that
7 believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward; not self-willed [2], not soon angry [3], no brawler, no striker, not greedy

may strike into gross divergences; but it is almost beyond the reach of art to be so different that copying is out of the question, and yet so like that the personal characteristics of the original are unmistakable.

I. i. 5-9. *The appointment and the qualifications of elders in Crete.*

5. I left thee in Crete. This shews that Paul had been in Crete himself during that busy and eventful time between the two Roman imprisonments. For the origin of Cretan Christianity see Acts ii. 11.

elders. Cf. Acts xiv. 23; 1 Tim. v. 17, 19.

as I gave thee charge invests Titus with the authority that Paul himself had.

6. The qualifications are the same as those in 1 Tim. iii. 1-7 for bishops (overseers), which shews that 'presbyter' and 'overseer' are two terms for one office.

blameless: 1 Tim. iii. 10.

having children that believe: a new requirement.

who are not accused of riot or unruly. The word 'riot' is found in the story of the Prodigal Son, Luke xv. 13.

7. For the bishop. This again shews that 'presbyter' is identical with 'bishop' (overseer). The only other places where *episcopus* occurs are 1 Tim. iii. 2; Phil. i. 1; Acts xx. 28.

as God's steward: viz. the manager of God's house (1 Tim. iii. 15).

not self-willed. In Aristotle the 'gravity' of 1 Tim. iii. 4 is a mean between self-will on the one side and complacency on the other. The content of 'not self-willed' is deployed in the following words.

not soon angry. In Aristotle this 'anger' is an extreme, and 'inability to be angry' is the opposite. The mean in which he saw virtue is 'gentleness.'

greedy of filthy lucre. In 1 Tim. iii. 8 this is used of deacons.

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[1] 'set in order': a word not elsewhere in the Greek Bible.

[2] 'not self-willed': only here in Paul (cf. 2 Pet. ii. 10).

[3] 'not soon angry': a word only here in the N.T.

of filthy lucre; but given to hospitality, a lover of 8
good[1], soberminded, just, holy, temperate[2]; holding to 9
the faithful word which is according to the teaching, that
he may be able both to exhort in the sound doctrine,
and to convict the gainsayers.

For there are many unruly men, vain talkers[3] and 10
deceivers[3], specially they of the circumcision, whose 11

8. just, holy: additions to the other list. The former applies to duties to men, the latter to duties to God.

temperate: rather, 'continent.'

9. holding to the faithful word. 'The whole clause,' writes Dr. Bernard, 'indicates the function of the *episcopus* as the guardian of the deposit of faith' (1 Tim. vi. 20). Commentators like Dr. Bernard are determined to find here authority for a creed, and for a bishop as the guardian of the apostolic doctrine. As to the latter, we have seen that there can be no thought here of a bishop in the Ignatian sense: the 'bishop' is simply the elder, one of a group appointed in each church. As to the former, it is well to note what Schmidt and Holzendorff say: 'Faithful . . . the word which corresponds with the doctrine of the church. Hence we have here already an ecclesiastical doctrinal canon, a rule of faith. This supposes the circumstances of the second century.' If *episcopus* here meant a 'bishop' as distinct from an 'elder,' or if 'the faithful word' meant a doctrinal symbol, we should have to give up all idea of Pauline authorship. But as 'bishop' is identical with 'presbyter,' so 'the faithful word according to the doctrine' simply means the faithful proclamation of the truth which Paul had taught.

the healthful teaching (marg.). See on 1 Tim. i. 10.

gainsayers: 2 Tim. ii. 25.

i. 10-16. *The hetero-teachers in Crete.*

10. unruly: 1 Tim. i. 9.

they of the circumcision. The Judaizers were the worst of the false teachers in Crete. As we have seen, the whole character of the heresy in the Pastorals points to a type of Jewish teaching, like that of the Essenes, which had crept into the church.

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[1] 'lover of good': only here. The negative of this is at 2 Tim. iii. 3.

[2] 'temperate': only here in the N. T.

[3] 'vain talkers' and 'deceivers': two words only here in the Greek Bible (Gal. vi. 3, the verb of the latter).

mouths must be stopped[1]; men who overthrow whole houses, teaching things which they ought not, for filthy
12 lucre's sake. One of themselves, a prophet of their own, said, Cretans are alway liars, evil beasts, idle gluttons.

And Titus, as an uncircumcised Greek, would be especially obnoxious to these men.

11. overthrow whole houses: i.e. 'subvert households.' Cf. 2 Tim. iii. 6. This implies that the heretics did not so much teach in the church, in which case their gains would not be properly called base, as surreptitiously get into families, and trade upon the ignorance, or curiosity, or even vice of the people, especially the women, extracting money from them in a way which justifies the strong expression 'for the sake of shameful gain.' Tyndale's 'filthy lucre' is misleading. It is not gain as such that is shameful, but gain obtained in such a way (the two words are combined into one adjective in 1 Tim. iii. 8). It was characteristic of the heretics with whom Timothy had to do, that they thought godliness was a means of gain (1 Tim. vi. 5). But the bad reputation of the Cretans for avarice, to which Livy, Plutarch, and Polybius refer, might make the words here specially forcible.

12. a prophet of their own: Epimenides, 600 B.C., called by Plato 'a divine man' (*Laws*, 642 D). Diogenes Laertius says that the Cretans offered sacrifice to him as to a god. Only here and in 2 Pet. ii. 16 is the title of 'prophet' ascribed to heathen. It is a touch of that consciousness always present in Paul that God has nowhere left Himself without a witness. The reference, slight as it is, justifies us in ranking some of our poets and teachers among the prophets, without leaving the N. T. standpoint.

Cretans are alway liars, &c. It is a hexameter verse from Epimenides on Oracles, quoted by Callimachus in his *Hymn to Zeus*, and well known in antiquity. The Cretans were ranked with Cappadocians and Cilicians, all beginning with K in Greek, as the three worst peoples in the Greek world. To Cretize was a word for 'to lie' (Suidas).

evil beasts, idle gluttons. Observe, the three characteristics of the Cretans reappears in these false teachers: 'liars,' vain talkers and deceivers of verses 10, 11; 'evil beasts,' unruly and overturning houses; 'idle gluttons,' the base gain, and perhaps the riot and love of wine, which are implicitly condemned in the characteristics of a bishop. This peculiar aptness in quotation indicates considerable culture in Paul (cf. Acts xvii. 28 and 1 Cor. xv. 33).

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[1] 'mouths must be stopped': a word not used by Paul, nor in the N. T., unless (doubtfully) at Luke xi. 53.

This testimony is true. For which cause reprove them 13
sharply, that they may be sound in the faith, not giving 14
heed to Jewish fables, and commandments of men who
turn away from the truth. To the pure all things are 15
pure: but to them that are defiled and unbelieving
nothing is pure; but both their mind and their conscience
are defiled. They profess that they know God; but by 16
their works they deny him, being abominable[1], and

13. Paul's assertion, **this testimony is true,** is very severe, especially as the letter was to be read afterwards in the Cretan Church. Holtzmann and Clemen consider it unpastoral tactlessness to say this; Riggenbach thinks it was only said to Titus. But such outspokenness (Phil. iii. 2) is the privilege of an apostle who has 'felt the spirit of the Highest.'

may be sound in the faith: the verb to which corresponds the adjective we have so often had (1 Tim. i. 10). Compared with 2 Tim. ii. 25, iv. 2, this treatment of the heretical teachers shews a higher degree of severity.

14. the Jewish fables, and commandments of men: as in 1 Tim. i. 4; but the special reference, as the next verse shews, is to such ascetic restrictions as are mentioned in 1 Tim. iv. 3. Such 'commandments of men' (the word is always elsewhere in Scripture used only of Divine commandments) have been condemned not only by Isaiah (xxix. 13), but by our Lord (Matt. xv. 9). Prohibitions of certain foods or of marriage may seem innocent, or to err only on the side of piety, but if they are human and not Divine, they divert our thoughts from the requirements of God, and may be as subtilely hurtful as the gross temptations of the world in just the opposite direction.

15. To the pure, &c. Rom. xiv. 14, 20; Luke xi. 41. When men, though fasting and continent, are yet inwardly defiled and essentially unbelieving, i. e. when understanding and conscience are defiled, the mere outward or physical purity is of no moment in the eyes of God. These Judaizing ascetics, though confessing that they knew God, and though practising ostentatiously religious austerities, were in conduct none the less denying Him, by giving the impression that He who is Wisdom and Love delights in such things. Outwardly correct and even saintly, they were inwardly abominable, and disobedient, and reprobate.

16. confess: not **profess.** As Jews, they inherited the great tradition of Monotheism; they could not plead ignorance of Him

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[1] 'abominable': only here in the N. T. (though the cognate

disobedient, and unto every good work reprobate.
2 But speak thou the things which befit the sound
2 doctrine: that aged men be temperate, grave, sober-

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as an excuse for their perverse presentation of Him, as the nations that know Him not might (1 Thess. iv. 5).

For **unto every good work** cf. 2 Tim. iii. 17 and Titus iii. 1.

reprobate: 2 Tim. iii. 8.

The hetero-teachers of this Epistle are particularized as compared with those in 1 Timothy, by reference to the Cretan national character, to the subversion of 'whole homes,' and to special ascetic demands described as 'the commandments of men' (as in Matt. xv. 9). In Romans and Corinthians the Judaizers are called 'weak'; here they are 'defiled and unbelieving.' The Judaizing tendency in the church was a disease, which through Paul's lifetime grew worse and worse; ultimately, in the form of Catholicism, it captured and subdued the church up to the time of the Reformation. In the modern revival of Catholicism these exhortations of the Pastoral Epistles acquire a new value.

II. ii. 1—iii. 7. *This main passage of the Epistle is an injunction to Titus to apply the precepts of the healthy doctrine to several classes and conditions of men;* and it incidentally implies that the healthful influence of the teaching must depend to some extent on the discrimination with which it is thus applied, just as a physician is effective not so much by a theoretical knowledge of medicine as by recognizing what medicine must be given to the particular patient, and how and when.

Chap. ii. is complete in itself. First there is 'speak' (1–5), then 'exhort' (6–10), and lastly 'reprove,' implied in 11–14. Then 'speak, exhort, reprove' in verse 15 is the summing-up. The truth in verses 11–14 also furnishes the ground of the directions given in verses 2–10. 'The grace of God hath appeared'; that is the general healthful truth from which the applications to men and women, to the aged and the young, are drawn.

1. But: in contrast with the misleading teaching, Titus is to be active in his right teaching.

sound doctrine. See on 1 Tim. i. 9; 2 Tim. i. 13.

2. aged men. The word used (only Philem. 9; Luke i. 18) is not the same as in 1 Tim. v. 1, though the idea is the same, viz. not elder as official, but only in point of age.

temperate: 1 Tim. iii. 2.

grave: 1 Tim. ii. 2, iii. 4.

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words are in Rom. ii. 22; Rev. xxi. 8; Mark xiii. 14; Luke xvi. 15).

minded, sound in faith, in love, in patience: that aged wo- 3
men[1] likewise be reverent[2] in demeanour[3], not slanderers
nor enslaved to much wine, teachers of that which is
good[4]; that they may train[5] the young women to love 4
their husbands, to love their children, *to be* soberminded, 5

soberminded: 1 Tim. ii. 9, iii. 2, i. 8.

sound in faith. Even Dr. Bernard admits that faith here is subjective, and not objective in the sense of creed. But in truth, the subjective sense is never lost in Paul's genuine writings. Faith is not a body of truths to be believed, but the spiritual faculty by which truth is assimilated. And old men are to be kept sound in this faculty, as in love and patience. (Cf. Jas. i. 3 for the connexion between 'faith' and 'patience.') The three graces here named together (as 1 Thess. i. 3; 1 Tim. vi. 11) are thus distinguished by Ignatius (*Polyc.* 6): 'faith the helmet, love the spear, patience the armour.'

3. reverent is hardly expressive enough; 'priest-like' would be more adequate. The original signifies a demeanour such as becomes a priest engaged in the mysteries of the house of God. Note, one of the few places in which the N. T. refers to the *hiereus* (priest), and here it is applied to 'old women.' Cf. 1 Tim. ii. 10 for the religion of women.

demeanour. Ignatius (*Trall.* 3) affords a useful illustration. Speaking of the Trallian bishop, he says that his 'demeanour' was itself a 'great lesson.'

slanderers: 1 Tim. iii. 6, 11.

enslaved to much wine: an expression stronger than 'given to much wine' in 1 Tim. iii. 8, in proportion as the Cretans were worse than the Ephesians, and old women given to drink are more incurable, more in the bondage of vice (Rom. vi. 18, 22), than young.

teachers of that which is good: or, 'beautiful.' Does this contradict 1 Cor. xiv. 34? Probably not, because the sphere of their teaching is defined in the following words; it is not public, but domestic teaching—not the instruction of men, but of younger women.

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[1] 'aged women': a word only here in the N. T.

[2] 'reverent': only here in the N. T.; but cf. 4 Macc. ix. 28, xi. 19.

[3] 'demeanour': only here in the N. T.

[4] 'teachers of that which is good': a word found only here.

[5] 'train': the verb used here (akin to 'soberminded' in verse 2) does not occur elsewhere in the Greek Bible, neither does the word for 'love their husbands.' The word for 'love their children' is peculiar to this passage in the N. T.

chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:

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5. workers at home: if this reading is to be adopted, found only here and in a medical writer of the second century, Soranus. The best MSS. support this unusual word, but the majority of MSS. have a word which means 'keeper-at-home.' The change would be tempting, because this word was a usual term for describing a good wife (e.g. Philo, *de Exsecr.* 4). 'Cleaving to one husband, loving the keeping-at-home, and rejoicing in the rule, of the one,' is Philo's description (*de Prof.* 27). But the more unusual word would exactly express the thought of Paul, that woman's 'work' was not in the church assemblies, but in the home. And, therefore, intrinsic probability as well as the best MSS. justify the Revisers in their rendering.

kind: *lit.* 'good' (as in Matt. xx. 15; 1 Pet. ii. 18), in reference to the particular service.

being in subjection to their own husbands. See Eph. v. 22; Col. iii. 18 for the Christological reason of this subordination.

that the word of God be not blasphemed, as in Isa. lii. 5 it was, by any irregularity of those who bore His name (so Rom. ii. 24). The reference in the last words need not be confined to the clause 'submitting themselves to their husbands'; it may quite naturally refer to the whole exhortation to good wifehood. Nothing would more discredit the new truth of God than a suspicion that by breathing a spurious spirit of emancipation into young women, it was making them less dutiful wives and mothers.

Perhaps we should not lay stress on the fact that while Timothy was told to treat the younger women as sisters (1 Tim. v. 2), Titus was only to instruct them through the elder women. But if the difference was determined by a difference of character and susceptibility in Titus, it would be a minute evidence of the genuineness of the Epistle. There are some young ministers who can easily treat young women as sisters in all purity, because their passions are not inflammable, or because their persons are unattractive; there are other young ministers whose safety lies in an austere detachment from young women of every kind, and it is shrewd counsel in such a case to minister to the younger women through older women as deputies. We have not, however, any intimation of Titus's idiosyncrasies which would give to this argument for authenticity any weight.

6–10. Exhortations to young men, the class from whom deacons would be drawn (1 Pet. v. 5); and slaves, the class in whose condition the gospel had made the most revolutionary change.

the younger men likewise exhort to be soberminded: in 6, 7
all things[1] shewing thyself an ensample of good works;
in thy doctrine *shewing* uncorruptness, gravity, sound 8
speech, that cannot be condemned; that he that is of the
contrary part may be ashamed, having no evil thing to say
of us. *Exhort* servants to be in subjection to their own 9

6. For young men example in the teacher is more powerful than precept; this is a fine psychological touch. The exhortation to the minister to exhort the young men turns at once to an exhortation to be what he wishes them to be.

7. ensample. Cf. 1 Tim. iv. 12, where the genitive refers to the persons to whom the example is set, and not, as here, to the substance in which the example consists.

in thy doctrine should be, as Wycliffe rendered it, 'in thy teaching.'

uncorruptness, i.e. freedom from erroneous teaching (cf. 2 Tim. iii. 8), though this purity of teaching, as its combination with **gravity** and **sound speech** shews, is regarded rather as a quality of the teacher than as a description of the teaching. Indeed, the teacher's character and life must be orthodox, or his orthodoxy of teaching will not tell (so Luther, Huth, von Soden).

8. sound speech. Cf. 2 Tim. i. 13 and 1 Tim. vi. 3, where 'sound' is not the adjective as here, but the participle.

that cannot be condemned. This is a searching epithet. The healthful word of the gospel may be criticized and spoken against, but when it is tried it is not found wanting, and after trial a verdict of acquittal is passed.

he that is of the contrary part is to be sought, not in the heathen world (2 Thess. iii. 14; 1 Cor. iv. 14, vi. 5, xv. 34), but among the hetero-teachers of i. 10–16.

no evil thing: viz. as regards the life. It is the impeccable life which gives to the teaching of the healthful doctrine its impregnability; whereas, if the teacher does not practise what he preaches, men, and especially the young men in question, will use the faulty life to discredit even the faultless doctrine.

9. servants, i.e. 'slaves.' See 1 Tim. vi. 1, and notes there.

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[1] 'The phrase translated 'in all things,' the usage in 'an ensample of good works,' the words for 'uncorruptness,' 'that cannot be condemned,' and the phrase for 'he that is of the contrary part,' and even the combination in 'sound speech,' form a group of six expressions that are only found here in the N.T. (In the eight verses 1–8 there are thus thirteen ἅπαξ λεγόμενα.)

masters, *and* to be well-pleasing *to them* in all things;
10 not gainsaying; not purloining, but shewing all good
fidelity; that they may adorn the doctrine of God our
11 Saviour in all things. For the grace of God hath

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well-pleasing: elsewhere Paul uses this word only of Christ or in reference to God. But altogether the language here gives to slaves a Divine dignity, which was the foretaste of emancipation.

10. purloining: the word used in Acts v. 3 of Ananias and Sapphira. Tyndale rendered it 'neither be pickers'; it refers to a kind of theft peculiarly easy for domestics.

good. See verse 5.

that they may adorn, &c. Matt. v. 16: 'that others may see your good works.' This stately thought, that slaves, by dutifulness and unselfishness, have power to decorate the teaching about God our Saviour (that must be the force of the genitive here) is one of those touches by which the gospel brings dignity to every condition of human life. Epictetus shewed that the position of a slave was no hindrance to an exalted life. But Epictetus was a philosopher, and by power of brain broke his birth's invidious bar. It was reserved for the gospel to teach that in the lowly duties of a slave as such, it was possible to bring lustre to the sublimest truth of revelation, the truth that God is Himself our Saviour. (For this phrase see 1 Tim. i. 1, iv. 10.)

Properly to appreciate verses 11–14 it is necessary to connect the passage very closely with the practical directions and reproofs of the preceding verses. For the smallest as well as the greatest duties or aspects of life the whole force of revealed truth is at hand, just as in a great engineering shed the same store of hydraulic force is applied to hammer an iron beam or to insert a rivet. Thus the conduct of men and women, old and young, bond and free, is all determined by the facts: 'the grace of God appeared,' 'bringing salvation,' 'that we should live soberly and righteously,' 'the blessed hope of the appearing of the Divine Saviour,' 'his self-giving to redeem us and make us zealous of good works.' If you ask how an aged man should behave, or how a young wife in the home should behave; how a freeman should behave, or how a bondservant should behave; the answer is all determined by the same supreme facts, Grace, Redemption, Regeneration. This connexion, it need hardly be said, is singularly Pauline; and yet it has been a connexion singularly easy to lose, and church ethics have seldom succeeded in grasping or establishing it.

11. the grace of God hath appeared: should be 'appeared,' for it points to the Incarnation (cf. John i. 14), and Christ's whole life and works (cf. 2 Tim. i. 9).

appeared, bringing salvation[1] to all men, instructing us, to 12
the intent that, denying ungodliness and worldly lusts,
we should live soberly and righteously and godly in this
present world; looking for the blessed hope and appearing 13
of the glory of our great God and Saviour Jesus Christ;

unto all men. (Cf. 1 Tim. ii. 4; Rom. v. 18, xi. 32; John iii. 16, &c.) The universality of the Atonement makes it applicable to the all sorts and conditions of men just referred to.

instructing us: i. e. the gospel is essentially an instruction in life, and its object is to produce characters of a certain kind; cf. the prominence given to the Sermon on the Mount in the gospel narrative.

12. denying: as in chap. i. 16, by deeds and not by words; the reference therefore to baptism which Dr. Bernard sees would reduce the whole sentence to chaos; we live soberly and godly and righteously, not by having once renounced the world in baptism, but by a daily self-denial and taking up our cross to follow Christ.

ungodliness refers to the religious, **worldly lusts** to the moral, side of worldly life. (For the latter see 1 Tim. vi. 9; 2 Tim. iii. 6, iv. 3; and cf. 1 John ii. 16.)

soberly: ii. 2.

righteously: or, 'justly,' as i. 8.

godly: 2 Tim. iii. 12.

this present world (2 Tim. iv. 10 and 1 Tim. vi. 17): here the contrast is with the world to come (verse 13).

13. blessed: elsewhere applied only to persons.

hope: meaning rather, 'the thing hoped for.' Acts xxiv. 15, in a speech of Paul's; Gal. v. 5; Rom. viii. 24.

our great God and Saviour Jesus Christ: or, 'the great God our Saviour Jesus Christ.' The adjective 'great' is not applied to God in the N. T., but applied to Jesus it identifies him with God. Grammatically the sentence might mean 'the appearing of the great God and of our Saviour Jesus Christ' (A.V.). But (i) the word 'appearing' in reference to the Second Advent is exclusively used of Christ; (ii) the epithet 'great' before God is contrary to N. T. usage, and is only significant if the term God is being applied to Christ; (iii) the peculiar insistence of these Epistles on God being the Saviour (1 Tim. i. 1), together with the omission of the article before 'Saviour' here (as compared with chap. i. 4, where the article is inserted), almost forces us to treat the terms 'great God' and 'our Saviour' as clamped together by

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[1] 'bringing salvation': an adjective not used elsewhere in the N.T.

14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession[1], zealous of good works.

the article before ‘great’; and finally (iv), the qualifying description of verse 14, which must refer to Jesus Christ, completely overbalances the sentence if Christ is to be separated from ‘the great God.’ These considerations justify the rendering of the Revisers, and shew that we have here the Pauline thought, found both in Acts xx. 28 and in Rom. ix. 5, that Jesus Christ is to be identified with the great God. Prof. Stevens (*New Testament Theology*, p. 397) maintains the view taken of Rom. ix. 5 by our translators: ‘That Christ should be called Θεός does not seem strange after pre-existence, creatorship, being in the form of God, equality with God, and the fullness of the Godhead have been attributed to him. The principal objection to this view is that Paul does not elsewhere call Christ Θεός, much less Θεὸς ἐπὶ πάντων. But it is answered, on the other side, that Paul does elsewhere attribute creatorship and sovereignty over the universe to Christ (e. g. Col. i. 16), and applies to him terms clearly implying Θεότης. Those who hold the genuineness of the Epistle to Titus may appeal to ii. 13.’ The ambiguity of the grammar would make us hesitate to rest the truth on this passage if it stood alone; but the truth being otherwise authenticated, and being required to give force to the several details of the sentence, may be safely recognized here.

14. who gave himself. Cf. 1 Tim. ii. 6, the Pauline description of the Atonement as in Rom. viii. 32; Gal. i. 4, ii. 20; Eph. v. 25.

that he might redeem: the negative, **and purify,** the positive, purpose of the self-giving of Christ.

redeem (or, ransom) **us from all iniquity:** *lit.* ‘lawlessness,’ 1 John iii. 4, and so in LXX, Ps. cxxx. 8: ‘He shall redeem Israel from all his iniquities.’ The ransom (the term used by the Lord himself, Matt. xx. 28; Mark x. 45, and employed here and elsewhere in the N. T. on that account) is nowhere strictly defined. From Irenæus to Anselm it was supposed that the ransom was paid to the devil for our liberation, because the Lord would not be unjust even to him. But as the Fathers added the idea that the devil was tricked by the death of Christ, and having accepted him in lieu of men, found that he could not retain the ransom paid, this idea became untenable. The idea which Anselm substituted, viz. that the ransom was paid to an abstract law, was too artificial to permanently hold its ground. And no completely satisfactory account of the image of ransom has been given. But, as Mr. Scott Lidgett has shewn in his *Spiritual Principle of the*

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[1] The word ‘for his own possession’ occurs only here.

These things speak and exhort and reprove with all 15
authority. Let no man despise thee.

Put them in mind to be in subjection to rulers, to **3**

Atonement, the explanation is to be sought in a spiritual sphere, where 'the self-giving of the Son of God' in a perfect obedience to God acquires such a value, that in him the whole race may be regarded as potentially reconciled. (See on 1 Tim. ii. 6, p. 98.) As by faith men enter into possession of the fact, they are delivered from lawlessness, and brought into the obedience of Christ Jesus. From this point of view the obedience of Christ unto death may be regarded as a ransom, a price paid, which redeems believing men from sin. But it is not a commercial or even a legal transaction. It belongs rather to the circle of ideas covered by 'the grace of God.' For the word 'ransoming' see 1 Macc. iv. 11; Luke xxiv. 21; 1 Pet. i. 18, 19.

a people for his own possession. The equivalent of the Hebrew phrase in Exod. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 18 (1 Pet. ii. 9 gives another term for the same idea). The Revisers have surrendered Tyndale's translation 'peculiar,' which to him meant 'for his own possession' (derived from the Latin *peculium*, possession), because the old word has acquired a strange meaning from misguided uses of this text. The idea of the ransomed as the possession of Christ is what gives dignity to all the lives of Christians, even the humblest, such as slaves, verse 9: cf. for the idea, 2 Tim. ii. 20–22.

good works, a dominant note of the Pastorals (see 1 Tim. ii. 10), has its special force here, since the great fact of redemption has been cited as the sanction of the good living enjoined in verses 2–10.

15. authority: the word rendered in 1 Tim. i. 1 by 'commandment.' It is the notion that the commandment of God our Saviour is passed on from Paul to Titus; and his ministry is thus to rest not on his personal authority, but on the authority of the truth that he delivers. The phrase, rightly understood, does not raise the minister above the truth, but the truth above the minister.

Let no man despise thee. From the parallel 1 Tim. iv. 12 we are tempted to see in this a proof that Titus was, like Timothy, a young man. But there are other reasons for contemning a teacher besides youth, e. g. a slackness in speaking, exhorting, and reproving; and it is perhaps this ground for scorn which Titus is to avoid by the diligent exercise of his task.

III. iii. 1–8. *On the attitude of Christians to the heathen government and society around them.*

1. Put them in mind: viz. all the different classes referred to in ii. 1–10.

to rulers, to authorities: that Roman Government to which

authorities, to be obedient[1], to be ready unto every good
2 work, to speak evil of no man, not to be contentious, to
3 be gentle, shewing all meekness toward all men. For we
also were aforetime foolish, disobedient, deceived, serving
divers lusts and pleasures[2], living in malice and envy,
4 hateful[3], hating one another. But when the kindness of

Paul always, and with so much reason, shewed profound respect: cf. Rom. xiii. 1.

every good work, i. e. in reference to the Government: cf. Rom. xiii. 6. Perhaps there is a stress on *good*, as shewing the limits of obedience to the powers that be.

2. to speak evil of no man. Paul speaks as one who knew what it was to be the object of ill-speaking (Rom. iii. 8; 1 Cor. iv. 13, x. 30).

not to be contentious: the word used in 1 Tim. iii. 3.

gentle: Phil. iv. 5 (marg.).

meekness: 2 Tim. ii. 25. He who was 'meek' (Matt. xi. 29) shewed us that this spirit is to be shewn not only to fellow Christians, but to all men.

3. For we also were aforetime, &c. The reason for meekness to non-Christians is that we were once in that miserable and loveless condition. This contrast between what we are now and what we were once is very Pauline. (Rom. xi. 30; Eph. ii. 11-13, v. 8; Col. i. 21, iii. 7, 8.)

foolish the intellectual, **disobedient** the moral, condition of unbelievers.

hateful. Better to keep the distinction of words in the original by translating 'odious, hating one another.'

4. But when the kindness . . . appeared: cf. ii. 11. 'Appeared' is the word used of sunrise or of star-rise, Acts xxvii. 20; it conveys a sense of the Sun of Righteousness rising with healing in his wings.

kindness and love toward men: a combination very common in Greek literature. Paul uses the familiar phrase of God, and there lies the novelty. This quality of God was always there, but, like the sun before sunrise, it arose and shone in the coming of Christ.

love toward men is in Greek 'philanthropy,' and suggests God as the first Philanthropist.

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[1] 'to be obedient': a word not elsewhere in Paul's letters, but in a speech of his (Acts xxvii. 21).

[2] 'pleasures': this common word occurs nowhere else in Paul's writings.

[3] 'hateful': a word nowhere else in the Greek Bible.

God our Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did 5 ourselves, but according to his mercy he saved us, through the washing of regeneration[1] and renewing of the

God our Saviour. Cf. i. 3. Notice the contrast as between light and darkness, of the kindness and love of men in God, and the men odious and hating each other (verse 3).

5. not by works. Cf. Eph. ii. 8, where the connexion is much the same. This is the great doctrine of the undisputed Epistles, Rom. ix. 11; Gal. ii. 16, &c., and is Paul's most notable contribution to theology.

according to his (own) **mercy:** so 1 Pet. i. 3.

through the washing should be **through a laver of regeneration:** so Eph. v. 26 (cf. Heb. x. 22; John iii. 5; 1 Pet. iii. 21). Up to this point we have been throughout the passage reminded of Paul's thought elsewhere. But here a difficulty occurs. That we are saved by faith is Paul's constant and distinctive teaching; but here, instead of faith, it is 'a laver of regeneration' that saves us. Commentators agree in regarding the laver as baptism; and thus it seems that Paul gives the rite of baptism as the means of salvation. In view of the urgent and passionate insistence on faith in the undoubted writings of Paul, we should be forced to the conclusion that if this were the meaning of the passage, the passage did not come from the hand of Paul, but must be referred to that later church doctrine which in the second century rapidly substituted baptism for faith as the means of salvation. But perhaps we may escape this conclusion by laying stress on the connexion of words in the original, which is very imperfectly brought out by our versions. 'He saved us through a laver (or washing) of regeneration and renewal (which is the work) of the Holy Ghost.' The Holy Ghost governs the laver of regeneration as well as renewal. And as there is no article before 'laver,' we are the more justified in regarding it not as 'the laver,' but as 'a laver,' a laver, that is, determined by the words following, viz. a laver of the Holy Ghost, who works regeneration and renewal. Thus viewed, the passage is parallel to John iii. 5 and 8, where our Lord, in coupling the water and the Spirit together, shews that his object is to assert the supremacy of the Spirit, implicitly denying the efficacy of the water unless the Spirit be the source of rebirth; and then at verse 15 he goes on to shew how the Spirit operates by the faith of the believer. By adopting this method of interpretation we bring the passage into

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[1] 'regeneration': a word not used by Paul; only found in Matt. xix. 28.

6 Holy Ghost, which he poured out upon us richly,
7 through Jesus Christ our Saviour; that, being justified by
his grace, we might be made heirs according to the hope

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harmony with Paul's thought, though there is no mention of faith. By adopting the method of interpretation of Dr. Bernard, for example, we construct a formidable argument against the genuineness of the Epistle. If we look back on the passage from the standpoint of later thought, which materialized and externalized the method of salvation, we are sorely tempted to see in the laver that baptism which undoubtedly rested itself on this passage misunderstood. But if we look from the standpoint of Paul and work up to this passage from his earlier letters, it is not unnatural to move from the bare idea of faith in Christ as the means of salvation, to the intermediate idea of identification with Christ in death and resurrection, 'buried with Christ in baptism,' up to the crowning notion of this later letter, that the faith in Christ as one who died for our sins, as one with whom we are identified in baptism, brings us to a laver which is no longer a mere water-baptism, but an actual baptism of regeneration and renewal effected by the Holy Ghost.

Dr. Bernard's comment that 'the renewal of the Holy Ghost is the second aspect of baptismal grace, the renovation of the Spirit, which is prominent in confirmation,' is a curious instance of dogmatic prepossession. He thus removes the work of the Spirit altogether from the act of baptism, postponing it till confirmation, with the result that the soul is regenerate by water, and only afterwards confirmed by the Holy Ghost. This is the delusion from which the words of Christ in John iii. 1–16 are meant to deliver us; and it is certainly a delusion into which our writer here has not fallen, for the laver he speaks of as regeneration and renewal is the direct work of the Holy Ghost. And indeed this commentator has immediately to retreat from his position in dealing with the following words, for

6. the Holy Ghost, which he poured out upon us, is, as he properly says, that baptism of the Spirit which was given at baptism, and not years after in confirmation; see Acts ii. 38.

through Jesus Christ. The outpouring of the Spirit was effected by the risen Christ, who himself is Spirit (2 Cor. iii. 3, 17).

7. justified by his grace: the familiar Pauline thought of Rom. iii. 24.

his grace: sc. Christ's. This grace of Christ is mentioned in i. 4 and described in ii. 14.

heirs according to the hope of eternal life. As the margin shews, the genitive 'of eternal life' can be constructed with 'heirs'

of eternal life. Faithful is the saying, and concerning 8
these things I will that thou affirm confidently, to the
end that they which have believed God may be careful[1]
to maintain good works. These things are good and
profitable unto men: but shun foolish questionings, and 9

or 'hope.' The phrase 'hope of eternal life' in i. 1 is decidedly in favour of the latter. And it is no objection that 'heirs' is left without further definition; for that is quite a Pauline usage (Rom. iv. 14, viii. 17; Gal. iii. 29: cf. Col. iii. 24). The object of the inheritance is given in such passages as 1 Cor. vi. 9, xv. 50; Gal. v. 21; Matt. xxv. 34; Jas. ii. 5; Heb. xii. 17; 1 Pet. iii. 9; Heb. vi. 12, 17; Rom. iv. 13; Heb. i. 14; Mark x. 17; Luke x. 25, xviii. 18; Matt. xix. 29; Acts xx. 32; Eph. i. 18; 1 Pet. i. 4, 'the kingdom,' 'the blessing,' 'the promise,' 'salvation,' 'eternal life.'

8. A recapitulation of the whole passage, ii. 1—iii. 7.

Faithful is the saying (cf. 2 Tim. ii. 11) of course refers to what has just been said. The insistence on these truths because one is an heir to eternal life is well illustrated by the title in the salutation, 'An apostle, in hope of eternal life.' It is as immortal beings that we have obligations to a holy life here.

confidently affirm: 1 Tim. i. 7.

they which have believed God: 2 Tim. i. 12.

maintain good works: rather, 'to be foremost in' them. This is the perpetual burden of the Pastorals, 1 Tim. ii. 10; and while it forms a contrast, it also gives a necessary complement to Paul's earlier Epistles. But for this recognized meaning of good works in these letters we might, on the strength of the words themselves, adopt the meaning in the margin (cf. verse 14). The labour with our own hands at our own calling is a thoroughly apostolic demand.

These things: viz. the proper attention to good works: how this is profitable, see 1 Pet. ii. 12.

9. A fresh warning against false teachers before the letter closes, verses 9-11.

foolish questionings. See on 1 Tim. i. 4, vi. 4; 2 Tim. ii. 23. The attempt to see different stages of development in the hetero-teachers of the three Epistles, with a view to determine the date ('The attack upon them is altogether milder here than in 1 Timothy, but at the same time more distinct than in 2 Timothy,' Schmidt and Holzendorff), is somewhat precarious: the attack here is only milder, in being shorter, than that in 1 Timothy, and the

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[1] 'be careful': a word nowhere else in the N. T.

genealogies, and strifes, and fightings about the law; for
10 they are unprofitable[1] and vain. A man that is heretical[2]
11 after a first and second admonition refuse; knowing that
such a one is perverted[3], and sinneth, being self-condemned[4].
12 When I shall send Artemas unto thee, or Tychicus,

command to 'refuse a heretic' might easily be interpreted as stronger than anything in 2 Timothy.

10. heretical. If we are to abide within Paul's thought, we must not give to the word an ecclesiastical meaning, but interpret it by 1 Cor. xi. 19; Gal. v. 20, where heresies are sects or parties within a church (so the Sadducees and Pharisees are 'heresies' within Judaism, Acts v. 17, xv. 5, xxvi. 5. And the Christians are described as a 'heresy' in Judaism, Acts xxiv. 5, 14, xxviii. 22). A heretic here therefore means one who causes divisions (Rom. xvi. 17) within the community, but does not break away from it. Titus is told to admonish him once or twice, and if that fails, to avoid (not to excommunicate) him. In 2 Tim. ii. 23 it was the doctrine, here it is the holder of it, that is to be avoided. The word **refuse** is the same as in 1 Tim. iv. 7.

11. such: viz. a person who resists one or two efforts at admonition (Matt. xviii. 15; 2 Cor. xiii. 1).

perverted: in the LXX, Deut. xxxii. 20; Amos vi. 12. Otherwise compounded, the same verb appears in Matt. xvii. 17; Luke ix. 41; Acts xx. 30; Phil. ii. 15.

sinneth: viz. in rejecting the admonition.

self-condemned: the same idea in 1 Tim. iv. 2. It does not of course mean that he is conscious of his condemnation; quite the reverse. Having resisted the admonition of his teacher, he is condemned, and his condemnation lies at his own door. Dr. Bernard's comments, therefore, on the danger of regarding our theological opponents as self-condemned, and therefore hypocritical, because 'the power of self-deceit is so strong that self-condemnation is very unusual,' though salutary, are irrelevant. In Paul's sense of the word a man is self-condemned whenever he refuses the pleadings of truth; and it becomes unnecessary for church or minister to pass judgement upon him, because he has unconsciously passed judgement on himself.

IV. iii. 12-15. *Directions and greetings.*

12. Artemas: only mentioned here; in tradition, Bishop of Lystra.

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[1] 'unprofitable': a word not elsewhere in Paul.

[2] 'heretical': a word only here in the N. T.

[3] 'perverted': nowhere else in the N. T.

[4] 'self-condemned': nowhere else in the Greek Bible.

give diligence to come unto me to Nicopolis: for there
I have determined to winter. Set forward Zenas the 13
lawyer and Apollos on their journey diligently, that
nothing be wanting unto them. And let our *people* also 14
learn to maintain good works for necessary uses, that
they be not unfruitful.

Tychicus: 2 Tim. iv. 12. From the fact that later Tychicus was sent to Ephesus (2 Tim. iv. 12), it is likely that not he but Artemas was finally sent to take Titus's place in Crete.

Nicopolis: most probably the city on the Ambracian Gulf in Epirus, built by Augustus to commemorate the battle of Actium, and from that fact called 'City of Victory.' The colophon of verse 15 in the Received Text is doubly wrong; it assumes that Paul wrote from Nicopolis in spite of the distinct **there,** which shews he was not then at Nicopolis, and it imagines that the Macedonian Nicopolis is meant. Dalmatia was just north of the Epirote Nicopolis (2 Tim. iv. 10). The introduction of this city, nowhere else mentioned in connexion with Paul, has an air of genuineness. Also the two phrases, **I have determined** (1 Cor. v. 3, vii. 37), and **to winter** (1 Cor. xvi. 6), are thoroughly Pauline.

13. Zenas: only mentioned here.

lawyer: either in the Jewish sense (Matt. xx. 35; Luke vii. 30), or, more likely, as the name is Greek, in the sense of jurisconsult, 'counsel.'

Apollos is the familiar contemporary of Paul. Acts xviii. 24; 1 Cor. iii. 4.

14. The duty of setting forward other Christians is emphasized by Paul: Rom. xv. 24; 1 Cor. xvi. 6, 11; 2 Cor. i. 16 (cf. 3 John 6).

This introduction of new names, Artemas, Nicopolis, Zenas, must be counted one of the strongest reasons for holding to the belief that we have to do, not with a studied imitation of a Pauline letter, but with a letter of Paul himself.

14. And let our people **also learn.** This closing injunction may simply arise from the mention of hospitable help demanded for Zenas and Apollos. But, on the other hand, it may be an echo of the insistence on good works which has run through all the Epistle, an after-swell of a wave that has rolled in and begun to recede. For this view there is a close parallel in Gal. vi. 12, &c., where the pen has been put down, but is resumed to add a confirmatory postscript. On the marginal reading see verse 8. It is certainly tempting here to take the **good works** as labour with the hands, which provides the means of helping others. But not only the usage of the Pastorals, but such passages as Rom. xv. 28; 1 Cor. xiv. 14, decide against it.

15 All that are with me[1] salute thee. Salute them that love us in faith.

Grace be with you all.

15. All that are with me. The phrase sounds the same as Gal. i. 2, 'all the brethren with me,' but the preposition is different in the two cases. And, in studying the terminology of the Pastorals, one has to note that 'with' is in them always represented by *μετά*, as here; while in other Pauline letters *σύν* is used, as in Gal. i. 2.

that love us: the 'us' may mean only Paul and Titus, but it would be more natural to take it as covering all true Christians.

in faith. Chap. i. 4 and 1 Tim. i. 2 (in 1 Cor. iv. 17 Paul put 'in the Lord' instead).

The grace (sc. of Christ) **be with you all.** It was the sign-manual which Paul had chosen to mark his Epistles (2 Thess. iii. 17). In the other two Pastorals 'all' was left out; for, strictly speaking, it is not quite appropriate in writing to an individual. But the mention of 'our people' (verse 14) suggested it here.

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[1] 'All that are with me': this salutation not elsewhere in Paul's letters (cf. Acts xx. 34).

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